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The Second Advent of Christ.

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Restoration of the Kingdom to Israel.—By C. Fitch.

PLEASE READ AND CIRCULATE.

Acts of the Apostles 1: 6, 7.

"When they therefore were come together, they asked of him, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power."

In this discourse I shall dwell on the following propositions:

I. A kingdom (including of course, territory, subjects and king,) had been given to Israel.

II. That kingdom had been taken away from Israel.

III. The kingdom is to be restored. The king, the territory and the subjects are all matters of Revelation.

IV. Consider the times and the seasons of the restoration of that kingdom; and what is implied by their being put in the Father's power.

I. A kingdom had been given to Israel, with territory subjects and king.

1. What was the territory?

Gen. 13: 14—17, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

This was the land of Canaan and the territory of the kingds given to Israel.

2. The subject of that kingdom were the seed of Abraham, "thy seed forever."

The seed of Abraham were therefore brought into the land of Canaan and established there, and God was to be their king—the kingdom was to be a theocracy.

But we shall see that this order of things was changed. I remark then,

3. That in the days of Samuel the prophet, this change took place. 1 Sam. 8: 4.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah; and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said give us a king to judge us: and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Accordingly, by God's direction, Samuel anointed Saul, the son of Kish, a man of Benjamin, to be their king. But Saul did not follow the Lord. We therefore read, 1 Sam. 13: 13, "And Samuel said unto Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee." After this, Saul was directed by the Lord, 1 Sam. 15: 3, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 7th verse, "And Saul smote the Amalekites; and he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly." For this, Samuel said unto Saul, 28th verse, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou. And also the strength of Israel will not lie nor repent: for He is not a man, that he should repent." (And thereof re said to Samuel, (1 Sam. 16: 1,) "Fill thine horn with oil, and go. I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." Of the sons of Jesse therefore, Saul anointed David, and he became king over Israel after the death of Saul. In him the kingdom was established, (2 Samuel 7:) "And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go do all that is in thine heart, for the Lord is with thee. And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish this kingdom. He shall build an house for my name, *and I will establish the throne of his kingdom forever.* I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. AND THINE HOUSE AND THY KINGDOM SHALL BE ESTABLISHED FOREVER BEFORE THEE: THY THRONE SHALL BE ESTABLISHED FOREVER." With reference to the same subject, we read in the 89th Psalm and 35th verse, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven." Thus we have the Kingdom established in Israel. The territory is the Canaan which God gave in covenant to Abraham. The subjects are the seed of Abraham, and the King is the seed of David. And all this is established forever.

In 1 Kings 2: we read as follows, "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word, which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Then sat Solomou upon the throne of David his father; and his kingdom was established greatly." Solomon built an house for God: and respecting the dedication of the house we read as follows: 1 Kings 8: 22, "And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee in all their heart: who hast kept with thy servant David, my father, that thou promisedst him; Thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David, my father, that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David, my father. But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee; how much less this house which I have built. (54th verse.) And it was so that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood and blessed all the congregation of Israel, with a loud voice, saying, Blessed be the Lord, that hath given rest unto His people Israel, according to all that he hath promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

Thus we have found the kingdom established in Israel—in the land of Canaan—in the seed of Abraham, with the posterity of David on the throne.

II. I am to show that the kingdom was taken away from Israel. In 1 Kings 11: we read, "But king Solomon loved many strange women, beside the daughter of Pharaoh, women of the Edomites, Monbites, Ammonites, Zidonians, and Hittites—for it came to pass that when Solomon was old, his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father; for Solomon went after Ashtaroth, the goddess of the Zidonians, and after Milcomar Molech, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and did build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech the abomination of the children of Ammon. And likewise did he for all his strange wives which burnt incense, and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice; and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen." In the same chap. 1 Kings 11: 26, and onward, we learn that Jeroboam the son of Nebat, was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And the prophet Ahijah the Shilonite found him in the way as he went out of Jerusalem, and took from Jeroboam a new garment with which he had clad himself, and rent it in twelve pieces, and said to Jeroboam take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit, I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand and will give it unto thee, even ten tribes. Thus God declared by the prophet, that he would give ten tribes to Solomon's servant. For this cause Solomon sought to slay Jeroboam and he fled into Egypt. "And Solomon slept with his fathers, and Rehoboam his son reigned in his stead." Now Jeroboam returned out of Egypt and he "and all the congregation of Israel came and spoke unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." Concerning this Rehoboam consulted with the old men, who advised him to speak good words to the people that they might be his servants forever. But he forsook the counsel of the old men, and taking the advice of the young men replied to the people, "My little finger shall be thicker than my father's loins. My father did lade you with a heavy yoke, I will add to your yoke; my father also chastised you with whips, I will chastise you with scorpions."

On hearing this, "the people answered the king saying, what portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents, and rebelled against the house of David unto this day. But as for the Children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them." Ten tribes made Jeroboam, the servant of Solomon, king over them; and Rehoboam, the son of Solomon, reigned over Judah and Benjamin. Over these two tribes, the seed of David reigned, until the days of Manasseh the son of Hezekiah: when the Lord said, 2 Kings 23: 26. 27, because of all the provocations that Manasseh had provoked him withal, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

Jeremiah propiesied of this, Jer. 15: 4, "And I will cause them to be removed into all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee, I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways." The fulfilment of this we read in 2 Chron. 33: 10, 11,—"And the Lord spake to Manasseh and his people; but they would not hearken. Wherefore the Lord brought upon them the Captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." On the repentance of Manasseh, "God brought him again to Jerusalem into his kingdom." Manasseh slept with his fathers, and Amon his son reigned in his stead, and did evil in the sight of the Lord, as did Manasseh his father, until his servants conspired against him and slew him in his own house; and the people of the land made Josiah his son, king in his stead. 2 Kings 22: 25, "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.—And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." Josiah went to battle against Pharaoh-nechoh king of Egypt and was slain; and Jehoahaz his son reigned in his stead; but Pharaoh-nechoh put him in bands, and made Eliakim the son of Josiah king, and turned his name to Jehoiakim. He also did evil in the sight of the Lord, according to all that his fathers had done. Of him Jeremiah prophesied; Jer. 22: 18, 19, "Therefore thus saith the Lord, concerning Jehoiakim the son of Joshua king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." It is also said of him Jer. 36: 30, "Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost." The fulfilment of this prediction may be found in Josephus, Book 10th, ch. 6th, sec 3d, "Now the king of Babylon made an expedition against Jehoiakim. When he was come into the city (Jerusalem,) he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial." Thus as God said, he was buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Jehoiachin the son of Jehoiakim, called also Jeconiah or Coniah (see margin of 2 Chron. 36: 8,) reigned in his father's stead. Of him we find it predicted in Jer. 22: 24, "As I live, saith the Lord God, though Coni-

ah the son of Jehoiakim king of Judah, were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Of this man's seed none did sit upon the throne; for Nebuchadnezzar took Jehoiachin or Coniah and carried him to Babylon where he remained all the days of his life; and made Mattaniah his father's brother, king in his stead; and changed his name to Zedekiah. Zedekiah was at last taken, his eyes put out, and he was bound in fetters of brass and carried to Babylon, (see last two chapters of 2 Kings.) Zedekiah was the last of the seed of David, that has ever had a seat on David's throne. Thus hitherto has been fulfilled the word of the Lord by Ezekiel, 21: 25, "and thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Thus has the kingdom been taken away from Israel, from the days of Zedekiah unto this day; for though the Jews were permitted after seventy years captivity in Babylon to return to Judea, and rebuild their city and temple, yet the kingdom was not restored, for after the work of rebuilding was completed, Nehemiah laments before God as follows:

Neh. 9: 36, "Behold we are servants this day; and for the land thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." The kingdom therefore was taken from Israel, and has never been restored.

III. The kingdom is to be restored; the king, territory and subjects being all matters of Revelation.

According to Ezekiel 21: 26, 27, the kingdom was to be overturned until he should come whose right it is, and it should be given him. Who is this? The answer will be found in Isaiah 9: 6, 7. "For unto us a child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace THERE SHALL BE NO END, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts shall perform this." A single quotation more will fully settle the question respecting the heir of David's throne. When Gabriel foretold the birth of Christ to His mother Mary, he said, "Thou shalt call His name Jesus. And he shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David and He shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Thus will be fulfilled the covenant and oath of God unto David, "I will set up thy seed after thee, and I will establish His kingdom forever. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and His throne as the Sun before me." "It shall be established forever as the moon and as a faithful witness in heaven."

What then is David's throne, and where is David's throne to be forever? It is a self evident proposition, that it cannot be the throne of God in heaven, yet it must be the throne of the kingdom of Israel.

What territory is to be included in the kingdom, over which the throne of David is to be established forever? God gave a land to Abraham, and his seed in an everlasting covenant. This covenant is in the following language:

Genesis 13: 14, "And the Lord said unto Abraham after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, *to thee will I give it, and to thy seed forever.*" Also Gen. 17: 7, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God to thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*, and I will be their God." This covenant was renewed with Isaac, Gen. 26: 1, "And Isaac went unto Abimelech king of the Philistines, unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt, dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." The same covenant was also repeated unto Jacob, Gen. 28: 10, "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, because the sun was set, and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Of this covenant we hear again in the 105th Psalm, where we are called upon to give thanks, and sing unto the Lord, and glory in His holy name, and to remember His marvelous works, His wonders, and the judgments of His mouth for the following reasons:—Ps. 105: 6, "He hath remembered His covenant forever, the word which he commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to *Israel* for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." I have shown that this same covenant was made with Abraham, Isaac and Jacob, and I will now show that it was also made with Israel, as we are informed in this Psalm. Genesis 35: 9, "And God appeared unto Jacob again when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation, and a company of nations, shall be of thee; and kings shall come out of thy loins: and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him, in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon: and Jacob called the name of the place where God spake with him, Beth-el."

Thus we see that by covenant, and by oath, God has given to Abraham, Isaac, Jacob and Israel this land for an everlasting possession; and has also covenanted that in them and their seed shall all nations and families of the earth be blessed.

This covenant therefore, included all blessings of the Gospel, as we learn from Paul, Gal. 3: 8, "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee and in thy seed shall all the nations of the earth be blessed." See Gen. 12: 3, also 22: 18. This covenant therefore included the gift of a Saviour, as we learn from Zacharias. Luke 1: 67. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of His servant David to perform the oath which He sware to our Father Abraham." This covenant also included the gift of the Holy Spirit. Gal. 3: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit through faith." Now with respect to the gift of the Saviour and of the Holy Spirit to all nations, the covenant has been fulfilled, for all nations have received the gospel and the outpouring of the Holy Ghost; for thus "God did visit the Gentiles to take out of them a people for His Name." Acts 15: 14.

But with respect to the inheritance of the promised land, as an everlasting possession, by Abraham and Isaac, and Jacob and their seed; the covenant has never been fulfilled. Its fulfilment must therefore be yet to come. Hebrews 11: 9, "By faith, he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac, and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims on the earth." "Gideon, and Barak, and Samson, and Jephtha, David also, and Samuel and the prophets received not the promise."

The covenant respecting the inheritance of the promised land, was not fulfilled, by bringing the seed of Abraham according to the flesh into Canaan, and for the following reasons. 1st. The possession must be an everlasting possession. But in relation to Canaan of old Isaiah prays, Isaiah 63: 17, "Return for thy servant's sake the tribes of thine inheritance. The people of thy holiness have possessed it but a little while, our enemies have trodden down thy sanctuary." And Christ says Luke 21: 24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The everlasting possession of the inheritance therefore is yet to be fulfilled.

2. Abraham has never yet had the inheritance of the promised land. Acts 7: 5, "And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." The 11th of Hebrews proves that the land of promise has not been possessed. For since neither Abraham, Isaac nor Jacob, nor the multitude of the ancient saints, nor David, nor Samuel, nor the prophets have inherited it, but all died in the faith of it; it must be something yet to come. Now the covenant must be fulfilled, for Paul tells us, Gal. 3: 15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth nor addeth thereto." 18th v. "For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise." Abraham and his seed must have their promised inheritance for the covenant cannot be disannulled. Now what inheritance is truly included in that covenant. Hear Paul, Rom 4: 13, "For the promise that he should be *the heir of the world*, was not to Abraham or his seed through the law, but through the righteousness of faith" Abraham then by covenant of God, is heir of the world. The Canaan which God gave to Him includes the world. But what world? This question I will answer, when I shall have shown who the seed of Abraham are, who are to inherit the world with him.

Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." 29th v. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Hence again Rom. 4: 13, "For the promise that he should be the heir of the world, was not to Abraham nor his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." That is, if the natural descendants of Abraham were the heirs, God could gain nothing by making a promise, inasmuch as they would be heirs of course. God made a promise that faith in Him might be brought to a test. 16th verse, "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

The inheritance then is the world.

Abraham and his seed are the heirs.

Abraham's seed are:

1. Christ. Gal. 3: 16, "And to thy seed which is Christ."

2. All who are Christ's. 29th verse, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Now what is the world which Abraham and his seed are to inherit? Heb. 2: 5, "For unto the angels hath he not put in subjection *the world to come* whereof we speak."

8th verse, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man."

Now we have seen Abraham.

We have seen Abraham's seed which is Christ.

We have seen that those who are Christ's are Abraham's seed, and heirs according to the promise.

We have seen that Abraham and his seed are heirs of the world.

We have seen that the world, which is to be under subjection to Christ, and consequently to Abraham and all who are his seed by faith in Christ, is the world to come.

"But now we see not yet all things put under Him.'

Hence, said our Saviour, at the bar of Pilate, John 18: 36, "My kingdom is not of this world." It is therefore the world to come. Now in the 3d chapter of 2 Peatr we read in vers7, "But the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 13th verse, "Nevertheless, we, according to his PROMISE look for new heavens, and a new earth wherein dwelleth righteousness." This is the promise of God, recorded in Isaiah 65: 17, "For behold I create new heavens, and a new earth: and the former shall not be remembered nor come into mind." This John saw in vision. Rev. 21: 1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying nor any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write, for these words are true and faithful

> "The world to come, redeemed from all
> The miseries that attend the fall,
> New made and glorious, shall submit
> At our exalted Saviour's feet."

Here is the land, which God has given in covenant to Abraham and his seed, for an everlasting possession. Hence Isaiah 66: 22, "For as the new heavens and the new earth, which I will make shall remain before me saith the Lord, so shall your seed and your name remain." The world then is reserved unto fire against the day of judgment and perdition of ungodly men.

Then God will make it a new earth, wherein dwelleth righteousness. In that state of it, Abraham and all who are his seed by faith in Christ, will inherit the earth for an everlasting possession. Then Christ will sit upon the throne of David, and rule over the house of Jacob forever, and of His kingdom there shall be no end.

Hence Paul tells us, in the 15 of 1st, Cor. "That flesh and blood cannot inherit the kingdom of God. neither doth corruption, incorruption." God's kingdom is an incorruptible kingdom, therefore nothing corruptible can inherit it, and therefore verse 52, "In a moment in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

This is to transpire at the sounding of the last trumpet: and we learn from Revelations that the seventh trumpet is the last. Paul knew that there was a last trumpet to sound; and John informs us that the seventh trumpet is the last; and we read in Rev. 11: 15, as follows:—"And the seventh angel sounded; and there were great voices in heaven, saying The kingdoms of this world are become the kingoms of our Lord and of His Christ, and He shall reign forever." Thus as flesh and blood cannot inherit the kingdom of God, His people are made immortal at the sounding of the last trump, and at the same time Christ establishes a kingdom in all the earth which is to stand forever. Then Abraham and Isaac and Jacob and all their seed through Christ will inherit their promised land, being raised, at the sounding of the last trump, from the dead; for we are informed that at the sounding of that trump, Rev. 11: 18, "And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the

saints, and to them that fear thy name small and great, and shouldest destroy them that destroy the earth." We also learn from Ezekiel that God's people are to be brought into the promised land at the resurrection. Ezekiel 37: 12, "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it saith the Lord."

Then Abraham and his seed will enter the land of promise to inherit it forevermore; and God's covenant and oath will be fulfilled. Then also the kingdom will be restored to Israel with David's Son and Heir seated forever upon the throne; and thus God's oath to David will be fully redeemed; as in the 89, Ps. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and His throne as the sun before me." Henceforth "David shall never want a man of his seed upon the throne of Israel."

IV. I am to consider the times and the seasons for the restoration of the kingdom to Israel; and what is implied by their being put in the Father's power. Eph. 1: 9, "Having made known unto us the mystery of His will according to His good pleasure which He purposed in himself: that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him; in whom also we have obtained an inheritance." There is to be, then, a fulness of time, at which all things will be gathered together in Christ, and the saints will then have their inheritance; they will be gathered into Christ's everlasting kingdom.

These times of the restoration of the kingdom of Christ were that about which the disciples inquired in our text; and were told by the Saviour that the Father had put these in His own power, and that they were not to know them. It does not follow however, that because the disciples were not *then* to know the time of the restoration of the kingdom that the people of God never would know it, until it should come.

I have shown already, that the kingdom of Christ being an immortal kingdom cannot be inherited by flesh and blood, and also that at the last trumpet, when the kingdom of Christ is established, and He commences His eternal reign, then "in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed, when corruption shall put on incorruption, and mortal shall put on immortality."

In the 12th of Daniel, commencing in the latter clause of the 1st verse, we read as follows:—"And at that time thy people shall be delivered *every one found written in the book*. And many of them that sleep in the dust of the earth shall awake." It does not declare that all who sleep in the dust of the earth shall then awake, because some are to awake to everlasting life, and some to shame and everlasting contempt, and we are shown in the 20th chapter of Revelations, that between these two resurrections a thousand years are to intervene. But at the resurrection here spoken of, every one of God's people, found written in the book, shall be delivered out of the dust of the earth. 3d verse. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Here then is the resurrection and reward of all the righteous, and I have shown that that will be the time when Christ will establish His immortal kingdom.

In view then of the resurrection and reward of all the righteous, the question is asked, "how long shall it be to the end of these wonders?" The reply is, "The words are closed up and sealed till the time of the end." "Many," we are told, "shall run to and fro, and knowledge shall be increased;" that is, at that time knowledge shall be increased. "Many shall be purified and made white and tried; but the wicked will do wickedly, and none of the wicked shall understand, but the wise shall understand." Thus the times of the kingdom's restoration were put in the Father's power, not to be known till the time of the end, when the wise shall understand them, and the children of light shall not be left in darkness that that day of the Lord should overtake them as a thief. See 1st Thess. from 4th chap. 13th v. to the 5th chap. 7th v.

Having shown how the time of the restoration of the kingdom was put in the Father's power, to be understood by the wise at the time of the end, I will now speak of these times, and show that the period has come for them to be understood.

In the 2d chap. of Daniel we read that Nebuchadnezzer, king of Babylon, had a vision, the object of which (as it was made known to him by Daniel, to whom also it had been communicated in a night vision in answer to prayer) was as follows:

Dan. 2: 29, "As for thee, O king, thy thoughts came into thy mind upon thy bed, what shall come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." In the vision there was set before the king a great image, divided as follows: the head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet and toes part of iron and part of clay. Then a stone was cut out without hands, which smote the image upon the feet, which were of iron and clay, and brake them to pieces." Then was the iron, the clay, the brass, the silver and the gold broken in pieces *together*, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

An interpretation was given by Daniel from God as follows. The four portions of the image represented four kingdoms that should arise in succession to the supremacy of the world, the fourth of which should be divided for a period, and then the God of heaven would set up a kingdom which should never be destroyed, never be left to other people, but should break in pieces and consume all these kingdoms and stand forever. The king was then told that the great God had made known to him what should come to pass hereafter, and that the dream was certain, and the interpretation thereof sure. Nebuchadnezzar was also told that he was the head of gold. Another kingdom did rise after him, which was the Medes and Persians; and then a third kingdom of brass, to wit. the Grecian, by which the Medes and Persians were overthrown. Then also a fourth, viz. the Ivomans, a kingdom strong as iron, which did break in pieces and bruise. This fourth kingdom was then divided into ten, which division was represented by the feet and toes of the image.

These ten kingdoms, as they are enumerated in Marchiaval's History of Florence, were as follows:—The Huns, the Ostrogoths, the Visgoths, the Franks, the Vandals, the Sueves and Alans, the Burgundians, the Heruli, the Saxons and Angles, the Lombards.

The last of these, according to Bishop Lloyd and Dr. Hale, arose in A. D. 483. It is therefore now 1359 years since the feet of the image were formed; and during these centuries, these fragments of the fourth great kingdom have remained precisely in the predicted condition, mingling themselves with the seed of men, yet not cleaving one to another. All that now remains of the complete fulfilment of this prophecy, is, that the God of heaven break in pieces and consume all these kingdoms, and establish for himself a kingdom that shall fill the whole earth and stand forever. This is the restoration of the kingdom to Israel, when Christ, the seed of David, will take his seat on the throne of David, and reign forever. The consumption of all the kingdoms of the world, is the destruction of the earth which now is, by fire, at the day of judgment and perdition of ungodly men.—This is the only event now future, in the complete fulfilment of this wonderful prophecy. The dream has been certain, and the interpretation thereof sure, for more than twenty-four centuries. Every circumstance has been completely fulfilled in regular succession of events as predicted, except the last mighty event, to which all the others were looking forward, and that will notbe wanting in its time.

I am aware that it is claimed by those who refuse to believe in the establishment of the everlasting kingdom of God as here foretold, that it means merely the prevalence of the gospel throughout the earth; that as the other kingdoms followed each other, so the gospel kingdom will follow and take possession, and the religion of Christ every where prevail. But mark the language of prophecy, in the interpretation of the vision. "*After thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth, and the fourth shall be strong as iron, and shall break in pieces and bruise.* But the kingdom of God *shall break in pieces and* CONSUME all these kingdoms, and it shall stand forever." There is no consumption spoken of, except by this everlasting kingdom of God. This *consumes all these kingdoms:* or, as in the vision, they become like chaff, and are carried away by the wind, so that no place is found for them. The language clearly and forcibly expresses utter annihilation of these kingdoms.

This, therefore, must be the time when all Christ's enemies will be destroyed, and God's kingdom fully and forever established, with Christ on the throne. "The God of Heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." Sure it has been, and certain in every event here predicted, except the consumption of all these kingdoms, and the establishment forever of the kingdom of God.

Let all men therefore know assuredly that this is the only event now future in this prophecy, and that the God who has accomplished all things else set forth by this vision, will surely bring this to pass. Who shall stand in that day?

Again: we read in the seventh chapter of Daniel, that he had a vision of four beasts, viz. a lion, a bear, a leopard with four heads, and a fourth beast, dreadful and terrible, diverse from all others, having ten horns; three of which were at length plucked up by the roots; when another horn took their place, having eyes like a man, and a mouth speaking great things, into whose hands the saints of the Most High were given, during time, times, and the dividing of time; and who then made war with the saints and prevailed against them, until the Ancient of Days came, with his throne like fiery flame and his wheels of burning fire, destroyed the entire body of the beast, and gave it to the burning flame; at which time the judgment was set, and the books were opened; and one like the Son of Man appeared in the clouds of heaven, and there was given Him dominion and glory and a kingdom that all people, nations and languages should serve and obey Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." These great beasts are four great kingdoms. In the 17th verse called kings. But as in the 23d verse the fourth beast is expressly declared to be a kingdom, this must be true of the others, the words kings and kingdoms denoting the same thing. After these four kingdoms, we are told that "the saints of the Most High shall take the kingdom, and shall possess the kingdom forever even forever and ever." Over this the Son of Man who appears at that time in the clouds of heaven will have an everlasting dominion which shall not pass away; His kingdom shall not be destroyed.

Here again we have the kingdom restored to Israel with Christ seated on the throne forever.

The lion is an emblem of Babylon, the bear of the Medo-Persians, the leopard with four heads of the Grecian empire and the four portions into which it was divided after the death of Alexander, and the fourth dreadful and terrible beast represents the Roman empire, the ten horns on his head the ten kingdoms already named into which the Roman empire was divided. The plucking up three horns was fulfilled in A. D. 538, when Justinian, emperor of Constantinople had taken possession of three of these kingdoms. At the same time arose the other horn, for Justinian gave the saints of the Most High into the hands of the Bishop of Rome with power to punish whom he would for heresy. Here commenced the papacy by whom fifty millions have been persecuted unto death.

The time, times and a half were fulfilled when the pope was taken by the French in Feb. 1798, since which time the saints have not been in the hands of that power, though "by deceivableness of unrighteousness," he is to make war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time shall come that the saints possess the kingdom. All this therefore is fulfilled except the giving of the kingdom to Christ and the saints, the true Israel.

Efforts are made to explain all this away, and make it mean something besides what God has plainly and positively declared: but those who do this will find ere long that God fulfils His word.

Farther light on this same subject may be found in the vision of Daniel recorded in the eighth chapter.

He there saw a ram with two horns, and a he goat with one horn, which brake the horns of the ram and cast him down to the ground, and stamped upon him. He then saw the great horn of the goat broken, and for it four notable horns came up toward the four winds of heaven. Out of one them came forth a little horn which waxed great toward the south, and toward the east, and toward the pleasant land and waxed great even to the host of heaven, and cast down some of the host, and of the stars to the ground, and stamped upon them; yea he magnified himself even to the Prince of the host; and *from him* (see Polyglott) the daily was taken away, and the place of *his* sanctuary was cast down. And a host was given against the daily by reason of transgression, and it cast down the truth to the ground and practiced and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long the vision, * the daily, and the transgression of desolation, to give both the host and the sanctuary to be trodden under foot? And he said, Unto two thousand and three hundred days, then shall the sanctuary be cleansed. Verse 16, "And I heard a man's voice between the banks of Ulai, which called and said, Gabriel make this man to understand the vision. Verse 19. And he said, Behold I will make thee know what shall be in the last end of the *indignation*, for at the time appointed the end shall be."

"The ram which thou sawest having two horns, are the kings of Media and Persia—and the rough goat is the king of Grecia: and the great horn between his eyes is the first king." He then speaks of the four portions into which Greece was divided, and of the power which should rise after them to afflict the people of God, and to stand up against the Prince of princes to be at length broken without hand, (i. e. by the stone cut out without hands; as in Dan. ch. 2.) "And the vision of the evening and of the morning which was told, is true, wherefore shut thou up the vision, for it shall be for many days."

An inquiry, it will be noticed, is made concerning the length of this vision, which reaches from the ram, Media and Persia, to the cleansing of the sanctuary, and the end of indignation. The reply is two thousand and three hundred days. The sanctuary is a holy place, and is that sanctuary spoken of by Moses in Exodus 15: 17, where the Israelites having passed the Red Sea, and seen their enemies cut off behind them, sang a song of praise to God, in which we have this passage: "Thou shalt bring them in; and plant them in the mountain of thine inheritance, in the place O Lord which thou hast made for thee to dwell in; in the sanctuary O Lord which thy hands have established." This sanctuary is again mentioned in Psalms 78: 54, 69, "And he brought them to the border of His sanctuary, even to this mountain which his right hand had purchased. And He built his sanctuary like high palaces, like the earth which he hath established forever." Here God's sanctuary is the mountain which His right has purchased and established like the earth forever. It is the new earth that is to remain, Isaiah 66: 22. It is the world to come, (see Heb. 2:) that is to be put under subjection to Christ; the Canaan which Abraham and his seed are to inherit; the world to which they are heirs.

Hence the cleansing of the sanctuary must be the removal, the destruction of all those enemies of Christ by whom Jerusalem is to be trodden down until the times of the Gentiles are fulfilled. This cleansing is to take place at the end of two thousand and three hundred days, from the commencement of the vision at the ram; i. e. from the days of the Medo-Persian empire—"At the time appointed the end of indignation shall be. God's indignation against his people for their sins shall then cease, and the kingdom shall be restored. The times of the Gentiles being then fulfilled, Jerusalem, the inheriance of the saints, shall be trodden down no more.

Then Abraham and his seed through Christ will inherit the world to which they are heirs, and Christ will sit on David's throne, and God's kingdom will come, and His will be done on earth as it is heaven. Here God's kingdom, that kingdom which is never to pass away or be left to other people, as brought to view in the second and seventh chapters of Daniel, will be established. The 2300 days from the commencement of the vision of the ram will bring us to the end of indignation, and then the saints will take their everlasting kingdom. If now we can find anything to determine precisely where the 2300 days commenced, and what is the duration to be embraced in them, we shall know how long it is to the end of these wonders.

Gabriel had been directed in the 8th chap. to make Daniel understand the vision there given, but had not done it; for Daniel at the close of the chapter says, I was astonished at the vision but none understood it.

In the 9th chapter we are informed that Daniel set his face to seek the Lord God by prayer and supplication, with fasting and sackcloth and ashes. In the 17th verse he prays as follows: "Now therefore, O our God, hear the prayer of thy servant, and his

* The additions of the translators, i. e. the words in italics, in this passage are omitted, because the sense is believed to be more clear without them.

supplications, and cause thy face to shine upon thy *sanctuary* which is desolate, for the Lord's sake." As he prays, Gabriel again appears and says, "O Daniel, I am now come forth to give thee skill and understanding." "I am come to show thee—therefore understand the matter and consider the vision." This was the vision of the eighth chapter, in which Gabriel had before appeared to him, and which he did not at that time understand; because he had had no other vision, and none was at this time shown him. That vision, however, except the time—the 2300 days—had been explained. We may therefore expect the angel to open this subject to him, and give him to understand how long the sanctuary will be desolate, and when it shall be cleansed. He then gives him a clue to the commencement and duration of that time, in the following manner.

There should be seventy weeks from the going forth of the decree to restore and build Jerusalem, until Messiah should appear and bring in everlasting righteousness. From the going forth of the decree, 69 weeks should reach to the Messiah, when He began to preach and to say, "the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." Mark 1: 15. He should then confirm the covenant with many for one week, which He did by preaching the gospel, and then brought in everlasting righteousness by the sacrifice of himself on the cross. These seventy weeks were fulfilled in the following manner. The decree to restore and build Jerusalem went forth in the days of Artaxerxes, the Persian king, 457 years before the commencement of the Christian era. At the commencement of the Christian era, Christ was four years of age, and was crucified in the year 33 of the Christian era, being then 37 years of age. The following is an extract from Ferguson's Astronomy: "The vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late." The proof of this, as Ferguson states, is the fact, that on the testimony of Josephus, an eclipse of the moon occurred during the last illness of Herod, who sought to destroy Christ in his infancy; and astronomy demonstrates the fact, that that eclipse must have occurred three years before the commencement of the Christian era. Now Christ must have been a year old at Herod's death, and Herod must have died three years before the commencement of our era, we have proof that though Christ was crucified in the 33d year of the Christian era, he must then have been 37 years of age. Gabriel's 69 weeks, then, from the going forth of the decree to restore and build Jerusalem, commenced 457 years before the Christian era, and reached to Messiah, to the time when He began to preach at thirty years of age, and said, "The time is fulfilled." Now from the going forth of that decree to the year 26 of the Christian era, when Christ was thirty years of age, there are precisely 483 years, i. e. just as many years as there are days in 69 week. Christ preached the gospel, one week, i. e. 7 years; and then died on the cross at 37 years of age, in the thirty-third year of the Christian era, when everlasting righteousness was brought in by the sacrifice of Himself, and the seventy weeks were fulfilled in precisely 490 years, it being as many years as there are days in seventy weeks. Now these facts are before us, for the express purpose, of giving understanding in the vision of the 2300 days. They were given that Daniel might have understanding in the vision which Gabriel had been directed to make him understand. They must therefore be a key to the commencement and duration of the time of that vision. That vision commenced with the Medo Persian empire—the ram with two horns. The seventy weeks commenced there, at the going forth of the decree to restore and build Jerusalem. The seventy weeks, then, and the twenty-three hundred days, must have commenced at the same time; and as the seventy weeks were fulfilled in just as many years, as there are days in seventy weeks the same must be true of the 2300 days. They must be fulfilled in 2300 years. Then 2300 years from the going forth of the decree to restore and build Jerusalem, will bring us to the end of indignation against the people of God, when the sanctuary or holy land will be cleansed of its enemies and as the times of the Gentiles will then be fulfilled, Jerusalem will be trodden down of them no more. Then the kingdom will be restored to Israel, Christ will take His seat on the throne of David, and the wicked having been destroyed and Satan chained, the earth will become a mountain of holiness, a dwelling place of righteousness and "the righteous shall inherit the land and dwell therein forever." Now 2300 years commencing at the going forth of the decree to restore and build Jerusalem 457 years before the Christian era, must terminate in 1843.

The 457 years bring us to the commencement of the Christian era. From 2300 substract 457 and we have 1843 years from the commencement of the Christian era to complete 2300 years from the going forth of the decree to restore and build Jerusalem.

The sanctuary then, is to be cleansed this year, and as God's indignation against Israel is then to cease, the kingdom must be restored to Abraham and his seed who are heirs by God's covenant, and the throne to David's Son, who is heir to it by Jehovah's oath. Other prophetic periods terminate with this. Thus in Daniel 12th, from the taking away of the daily, and setting up of the abomination that maketh desolate 1335 days,) years,) brings us to the time when Daniel is to stand in his lot, which must be the resurrection mentioned in the same chapter, when all God's people written in the book are to be delivered from the dust of the earth. The daily Pagan abomination in the fourth empire, Rome, was cast down when the arms of Vitalian who headed the Christian faction triumphed over the Pagans in 508. Then the Christian abomination triumphed, or was set up; and 30 years after, the saints were given into the hands of the bishop of Rome, for time, times and an half. This time, times and an half, or 1260 days, each denoting a year, terminated in 1798, when the pope was carried captive. Then also terminated 1290 years from taking away the daily and setting up the Christian abomination in 508. From 508 the 1335 years bring us to 1843; and then Daniel will stand in his lot, and all God's people will have deliverance at the resurrection. Momentous events! Who is prepared to meet Christ then in the clouds of heaven, coming to be glorified in His saints and admired in all them that believe, and to destroy them that destroy or corrupt the earth?

Oberlin Professors Strengthening Universalism.

Letter by Rev. Chas. Fitch, published in the Midnight Cry.

CLEVELAND, Ohio, Dec. 17, 1842.

Dear Brethren—I have just returned from the town of Olmsted about fourteen miles from this place, where I have been spreading before the people, from the Bible, the blessed doctrine of the Second Advent of our Lord Jesus Christ, and the evidence of its near approach. We have had full congregations, who have manifested a very deep interest in the glorious and momentous subject.

While there, I heard the following fact from an individual who was present at the time, and heard what he stated to me:

A Universalist minister who preached in Olmsted the last Sabbath, stated to his congregation, that President Mahan and Prof. Finney, of Oberlin, were coming over to their views, i. e. to Universalism. I was not at all surprised to hear that the wicked were beginning thus to triumph. Brother Mahan's remarks in the Oberlin Evangelist not long since, respecting the coming of Christ at the destruction of Jerusalem, have certainly given the enemies of truth great cause to boast themselves. In order to do away the doctrine of future punishment, Universalists have asserted that Christ came at the destruction of Jerusalem; and now brother Mahan has fully enlorsed their belief on this point, in order to overthrow the belief that the coming of Christ is at the door. It is by no means surprising that the enemies of Christ should rejoice to hear such a man as brother Mahan say, "My Lord delayeth his coming."

I wish now to show the utter fallacy of Brother Mahan's reasoning on the subject, hoping that he and others will have the candor to admit a few things, which, it seems to me, no truly honest mind can possibly deny. In the 24th chapter of Matthew, the disciples had inquired, "What shall be the sign of thy coming, and of the end of the world?" In our Saviour's reply, He says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The end here spoken of as brother Mahan claims, is the end of the Jewish dispensation, which occurred at the destruction of Jerusalem; when, as he claims, the gospel had been preached in all the world. In this the dear brother assumes two things which are without foundation. 1st. That the gospel had been preached in all the world at the destruction of Jerusalem. 2d. That the destruction of Jerusalem was the end of the Jewish dispensation. These position are both false. The gospel certainly had been preached only on the eastern continent, at the destruction of Jerusalem. One half the world, at least, had at that time never heard the gospel.

Again: The Jewish dispensation did not end at the destruction of Jerusalem. It was a dispensation of types and shadows, and was, of course, fulfilled in the Antitype, i. e. in that which the types shadowed forth. Now, if the Jewish dispensation was a type of the destruction of Jerusalem, then it had its fulfilment in that event, and there ended. Will brother Mahan say that? On the contrary, was not the Jewish dispensation a type of Christ, and was it not fulfilled in Him? So Paul has certainly taught us at length, and with great clearness, and force, and beauty, in the epistle to the Hebrews; also, in Col. 2: 14. "Blotting out the hand-writing of ordinances which was against us, and took it out of the way, NAILING IT TO HIS CROSS." The end of the Jewish dispensation was at the cross. There Christ fulfilled its types, and there it ended. From the time that the blood of the great sacrifice was shed on Calvary, God had no more use for the Jewish dispensation. It may be said that the Jews who rejected Christ, still adhered to their old dispensation; and so they do to this day. There are, I think, five Jewish synagogues in the city of New York, where the Jews are still keeping up, in some sort, their old dispensation; and so, as far as they (the Jews) are concerned, it is not ended even NOW. But did *the apostles and believers in Christ* of their day keep up the Jewish dispensation until the destruction of Jerusalem, and there drop it? No. God had done with it, when it was fulfilled in Christ; and so had all but the enemies of Christ, who rejected him. The crucifixion was the end of the Jewish dispensation, and will brother Mahan say that Christ came in His glory, and all the holy angels with Him, and gathered His elect from one end of heaven to the other, when He hung on the cross? He must say it, and prove it, before he can make it appear that Christ came at the end of the Jewish dispensation. It matters not that the unbelieving Jews, the rejecters of Christ, adhered to their old dispensation after Christ had fulfilled it, or that they still do. It was fulfilled in Christ, and there ended. Now, had the gospel been preached in all the world at the end of the Jewish dispensation, i. e. when Christ hung at the cross? How utterly fallacious is such reasoning.

But brother Mahan will still insist, perhaps, that it was the end of a dispensation, and not of the world, about which Christ and the disciples were conversing. Admit it; it was a dispensation which they knew would end at his coming. Hence the inquiry: "What shall be the sign of thy coming and of the end of the world?" —*Dispensation*, if you please. What dispensation commenced at the time of Christ, in whom the Jewish ended? Hear Christ.—Luke 16: 16, "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail." The ceremonial law, every tittle of it, was fulfilled in Christ, and there ended: and through faith in Christ, "the righteousness of the (moral) law is fulfilled in us, who walk not after the flesh, but after the spirit." Surely brother Mahan will not deny that "Christ is the end of the law for righteousness to every one that believeth, and that both ceremonially and morally, the ceremonies being all fulfilled in Him, and done away: and the moral precepts now fulfilled in such as "walk not after the flesh but after the spirit." I ask, again, "Did the apostles and other true believers in Christ adhere to the Jewish dispensation until the destruction of Jerusalem? Cannot brother Mahan see, or any one else that is willing to see, that the Jewish dispensation ended in Christ, and that all who did not reject Christ admitted this, and that where the Jewish dispensation ended, there the gospel dispensation commenced?—Now, "this gospel of the Kingdom shall be preached in all the world for a witness unto all nations," and then the gospel dispensation will end at the coming of Christ, about which the disciples inquired. The bridegroom will then take those in with Him who are ready, and the door will be shut. The gospel preached in all the world at the end of the Jewish dispensation!! Astonishing blindness. The gospel began to be preached when Judaism ended. Christ coming in the clouds to gather his elect from the four corners of the earth at the end of the Jewish dispensation!!!—O, my blessed Lord, let the eyes of these dear brethren be opened. Can they not—will they not see, that the Jewish dispensation ended in Christ, that there the gospel dispensation commenced, and that "when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations," then the coming of Christ, about which the disciples inquired, will transpire. The elect of Christ will be all who have been converted by the gospel. Now, which is most consistent, to say that Christ came to gather his elect at the end of the Jewish dispensation, when the kingdom of God *began* to be preached, or that He will come at the end of the gospel dispensation, when it will cease to be preached? How can a man be otherwise than wilfully blind, who does not see the truth here?

At this time, certainly, the gospel has been preached in all the world for a witness unto all nations. It has been preached from the rising of the sun unto the going down of the same,—from Asia in the east to the Isles of the Pacific in the west; and hence all nations have had it as a witness. We have therefore our blessed Saviour's authority for saying that the end of the gospel dispensation must be near, even at the doors: and that his coming in the clouds of heaven to gather His elect, the event about which the disciples inquired, must be just upon us. I hope that dear brother Mahan, and others, who have admitted that it had been preached in all the world for a witness unto all nations at the destruction of Jerusalem, will not now turn and say, that the gospel has not yet been preached in all the world, for the purpose of still persisting in the cry, "My Lord delayeth his coming."

If this paper shall come before the eye of brother Mahan, as I hope it may, I pray that he will pause for one moment, and think what he has been doing, in taking up and admitting the errors and absurdities of unbelieving, scoffing men, and thereby uttering a cry of peace and safety in the ears of sinners, strengthening the hands of the wicked, that they should not turn from their evil ways, and all, just to escape the admission of the glorious truth, that our returning Lord and Master is now near, even at the doors. The gospel dispensation ends when all nations have had it as a witness, and then Christ comes in the clouds and gathers His elect. "The nations have had the gospel as a witness, let them now prepare to see their Judge. O may the Lord in mercy open the eyes of dear brothers Mahan, and Finney, and Cowles, and all his other servants, that they may be found giving each a portion in due season, instead of continuing to say, "My lord delayeth his coming."

I have been informed, and in a way that leaves me no room to doubt it, that brother Finney has said, that he would rebuke any man who should say that he believed that Christ was coming in 1843, as soon as he would the Devil; and that none of us who pretend to, do believe it. And, also, that it could not be believed without driving multitudes to distraction. Our blessed Saviour, however, has told us, to lift up our heads in view of "His coming," and rejoice because our redemption draweth nigh. Paul also, after speaking of the Lord's descending from heaven with a shout, and of the events then to transpire, says to the Thessalonians, "Wherefore comfort one another with these words." He also says, "That at that day, the Lord, the righteous judge will give a crown of righteousness *to all who love his appearing*." Now cannot brother Finney think of the Lord's appearing, and believe it, without being driven to distraction; and if he does not love the Lord's appearance, how is he to get his crown? Those who are expecting to see the Lord in a few months, find in "looking for that blessed hope and the glorious appearance of the great God and our Saviour Jesus Christ," very much to cheer, and encourage, and animate them with joy in the Lord: but they find no occasion for going to distraction at the prospect of soon seeing Him whom their souls love.

Another assumption of some of the Oberlin brethren is, that it is folly and presumption for those who are not acquainted with the Greek and Hebrew languages to think of understanding the prophecies. Do these brethren know that they are acting the part of the beast in this, by setting up the identical pretext on which the popish priesthood took away the Bible from the people? "You are not capable of understanding it, we will tell you what it means." If our learned brethren have ascertained at this late day, that we do not possess a correct version of the word of God, let them give us one; but if we have one, we believe that with the aid of that Spirit which our Savior has promised to "guide us into all truth," we are capable of understanding it; nor do we regard the prophecies as a mass of darkness and confusion, but as "a more sure word of prophecy, unto which we do well that we take heed, as unto A LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day star arise in our hearts."

Being ourselves accountable to God for understanding and obeying His word, we cannot trust others to understand it for us, and we rejoice that they have not the power to compel us to do so. We are willing to confess, many of us, at least, that we possess but little of the wisdom of this world; and when we see the influence which it has on those who do possess it, we are slow to believe that we would be any more simple, and child-like, and teachable, and honest hearted before God, if more of the learning in which men boast themselves, were ours. And when we reflect that God hath made foolish the wisdom of this world, we are fully content with that share of it which we already possess. With "the wisdom which cometh from above, which is first *pure*, then peaceably, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," we will try to be acquainted, and trusting to our blessed Saviour for that Spirit which he has promised "shall teach us all things:" we will endeavor meekly and calmly to await the fulfilment of His glorious word, taking heed that our hearts be not overcharged with surfeiting and drunkenness, *and the cares of this world*, and so that day come upon us unawares.

May the Lord in mercy open the eyes of our brethren, and save them from the condition and doom of those who shall be found saying, "My Lord delayeth his coming," when he appears.

CHARLES FITCH.

Extract from President Mahan's Sermon on the Millennium.

"The calculations of those brethren are correct. I admit that the 2300 days and 1335 days terminate in A. D. 1843." "Now the calculations of our beloved brother Fitch *are correct*, but his inferences are wrong."

THE EXPECTATION OF THE SECOND ADVENT IN 1843, is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast. The great day alone can reveal the great light which has thus been cast in distant lands, by this noble hearted class, who "go down to the sea in ships and do business upon the great waters."—*Midnight Cry.*

A calculation was made in 1838, by brother Josiah Litch, a Methodist minister, from the prophecies, that, on the 11th of August, 1840, the Ottoman Supremacy would depart. *Remember* it was *not* a *prediction*, but an *exposition* of prophecy—the very same prophecies that teach the coming of Christ in 1843. What was the result? Why, on the 11th of August, 1840, the Ottoman Supremacy DID depart, and is now a matter of history. That calculation did not deceive us, and it was much less clearly taught in prophecy than the coming of Christ in 1843.—*L. D. Fleming.*

FUTURE NUMBERS.

We had hoped ere this to have had means on hand to continue the publication of this sheet. It has not been furnished as yet. When those who feel that the "great and notable day of the Lord" is at hand, will provide the means, we will continue on, God permitting.

The plan we have drawn up for this paper is this. To publish *twelve* numbers, one each week, for *fifty cents*. In order to circulate gratuitously, we propose to issue 4000 copies of each number. It will cost $40 to print this many each week—$180 to print the twelve numbers. Now if some friends can immediately supply a basis of $200, payable along as it may be needed, we think the balance can be secured by way of the *fifty cents* subscriptions. Unless such a basis be furnished, we shall be compelled to give up the project, having no means of our own.

To obtain publications from the east during the close of navigation, so as to supply the increasing calls of those who desire light on the subject, is wholly impractiable—hence the importance of effort here, to supply them.

In this connection, we will say, that there are but few pamphlets or other publications on hand, and this circumstance seems to render it the more imperative that something of this kind be done. Friends, what you do in this matter, do quickly.

Should funds be supplied, they will be faithfully appropriated to publishing purposes, whether we succeed in our intended project or not.

Those who contribute for such objects, can forward the money to Mr. Fitch, or others interested, if they prefer.

☞ Mr. Fitch has a small supply of Second Advent publications left, which will be forwarded to order.

☞ This sheet will be furnished for $2 per 100. If, however, individuals do not feel able or willing to purchase, they will be furnished gratis. Call and take them, at all events. They may be had by calling at Mr. Fitch's house, or at No. 16 Central Buildings.

Printed by T. H. SHEAD, No. 16, Central Buildings, Cleveland.

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Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

THE MIDNIGHT CRY;

A Synopsis of the Evidences of the Second Coming of Christ about 1843;

BY L. D. FLEMING.

"Behold he cometh with clouds, and every eye shall see him."

We have thought it important to re-publish this pamphlet, inasmuch as but comparatively few have been circulated in this section of the country. We have room for only three chapters The balance will appear in future numbers, God permitting.

CHAPTER I.

CHRIST'S SECOND COMING YET TO TAKE PLACE.

We evidently live in a most important era of the world. There is almost a universal impression, a kind of intuitive conviction, that the times in which we live are pregnant with awful events; that some great change will soon take place, which will affect in some degree the whole of the human family. But I am sorry to be obliged to say, there is not a corresponding solicitude to inquire at the mouth, or word of the Lord, what the nature of this great change will be. To those who would candidly inquire, the SURE WORD OF PROPHECY—the Bible—presents the necessary information. Then, "to the law and to the testimony. If they speak not according to this word, it is because there is no light in them." In the Bible we are taught to expect the speedy and glorious coming of the Lord, and in reference to it, "we have a sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place."

The subject of Christ's Second Coming is paramount to every other. Who can think of that awful and glorious event, and be unmoved? What subject has a more conspicuous place in the prophecies of the Bible? It is a theme that has fired the hearts of heaven-taught prophets; and shall we be indifferent to its glories? Have angels desired to look into it, and are we slow to examine revelation in reference to it? Come, my brethren and friends, let us take a little time to consult the word of God, on this superlative subject.

Perhaps you will ask, what the practical benefit of this doctrine is? I answer, it is salutary. No portion of the church is so adorned with the graces of the Spirit, as that which looks for the appearing of the Saviour at hand. No doctrine is so successful in breaking down sectarian prejudices, and leading the faithful to see eye to eye. Under its influence, denominational distinctions are lost, and Christians of different denominations meet, and treat each other as brothers. But, without consuming time in preliminaries, we will come directly to the subject.

1st. *In the first place, I shall endeavor to show, that the Second Advent of our Lord is yet to take place.*

Paul tells us, that 'when Christ, who is our life, shall appear, then shall we also appear with him in glory.' Again, John says, 'but we know that when he shall appear, we shall be like him, for we shall see him as he is.'—Paul further says, 'Christ shall come to be glorified in his saints, and to be admired in all them that believe in that day,' and 'we shall be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.'

I know we are taunted with, 'Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.' Such scoffers seem to be willingly ignorant of the fact, that, by the word of God, the world once being overwhelmed with water perished; and also of the fact, that, by the same word, the heavens and the earth which are now, 'are kept in store, reserved unto fire against the day judgment and perdition of ungodly men.' But be assured, reader, that 'God is not slack concerning his promises.' But he who is to come, shall come, and will not tarry. Therefore, 'ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (i. e. the glorious appearing) of our Lord Jesus Christ unto eternal life' Jude 20: 21. Peter, speaking of that day, says, 'Looking for, and hastening unto the coming of the day of God.' 2 Peter 3: 12. Again, Paul says, 'And unto them that look for him shall he appear the second time without sin unto salvation.' Heb. 9: 28. He again says to the Philippian brethren, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' 'Then shall be brought to pass the saying that is written, Death is swallowed up in victory! O death, where is thy sting! O grave, where is thy victory!'

Some would have us believe, that the second coming of Christ took place at the destruction of Jerusalem. Some, that he made his appearance in Immanuel Swedenborg; and others, that he came in the person of Ann Lee, &c &c. But I think that we shall find peculiarities mentioned in prophecy, which were to attend his Second Coming, for which nothing will be found to answer that has transpired heretofore.

Those who argue that he came at the destruction of Jerusalem, are dependent on the 24th chap. of Matthew for what they consider proof of it. As Jesus went out of the temple, his disciples came to him to shew him the buildings of the temple. 'And Jesus said to them, there shall not be left one stone upon another, that shall not be thrown down.'—This prophecy was exactly fulfilled in a little more than thirty-six years. Afterwards, as Jesus sat upon the mount of Olives, 'the disciples came to him privately, saying, tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?' Here are three questions asked, and our Saviour answered accordingly. Jerusalem was destroyed in the first war of any note, after this prophecy. But Christ speaks of wars and rumors of wars, and then plainly declares that 'the *end* is not yet.' The *end* here spoken of, could not mean the destruction of Jerusalem; if so, where are the wars, &c., spoken of by Christ? From the 7th to the 14th verses, he gives, in a prophetic glance, an epitome of the history of the church, the success of the gospel, &c., and then says, 'then shall the end come.' It is evident this does not mean the overthrow of Jerusalem, for if so, then he promised certain things to his disciples which were not fulfilled. Christ, then, from the 15th to the 28th verses, begins and instructs his disciples in reference to their duty during the siege of Jerusalem, and also down to the coming of the Son of man. The very term Son of man, evidently means a personal appearance. At the 29th verse he goes back again, and speaks of the signs which should follow the destruction of Jerusalem, and traces the subject down to the third time. He says, 'immediately after the tribulation of those days,' &c. Tribulation of what days? Why, the destruction of Jerusalem, of course. Hence, the *signs* of the coming of the Son of man, and his appearing in the clouds of heaven with power and great glory, and His sending his angels with a great sound of a trumpet to gather his elect, &c., were all to transpire subsequently to the destruction of Jerusalem. Thus he goes on and gives his disciples an illustration of the *end*, by the parable of the fig tree.—He then says to them, 'Verily I say unto you, this generation shall not pass away till all these things be fulfilled.'

Here is the supposed difficulty—the opposers' hobby Christ is evidently here speaking of the generation of his people, and not, as many will have it, about the generations then living on the earth; for undoubtedly a large proportion of *them* did pass off, for this declaration was made more than thirty-six years before the destruction of Jerusalem.—But the kingdom, or church of Christ has never been taken from the earth, and never will be till his Second Coming. Scripture example affords abundant testimony to prove that our Lord had reference to the generation of his people. The Psalmist says, 'A seed shall serve him; *it* shall be counted to the Lord for a *generation*.' Psalm 22: 30.—Again he says, Ps. 102. 'The children of thy servants shall continue, and their seed shall be established before thee.' Peter also says, 'but ye are a chosen GENERATION.' &c., (1 Peter 2: 9.) referring to the church, or *race* of God's people. Now when Christ said, 'this generation shall not pass away,' it was equivalent to saying, this *race*, or the race of my people, shall not pass away; i. e. 'the gates of hell shall not prevail against it.' (See Mat. 16: 1.)

Some suppose that the allusion of the Saviour in the above passage was to the generation who should be alive when the signs which should just precede his Second Coming should be manifest. Thus, 'this generation,' viz., the generation that shall see these signs, which I have mentioned, 'shall not pass away till all these things be fulfilled;' till the end come, when Jesus, who is to come, shall come quickly, in flaming fire, taking vengeance on the ungodly. But the former seems to me the more correct view of the passage.

In Matthew 25: 31, it is said, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations,' &c. Now this verse was not fulfilled at the destruction of Jerusalem, for the Son of man was not seen in the clouds, with power and great glory; and yet it is said, 'every eye shall see him.' Were all nations gathered before him at Jerusalem, and there divided, the righteous from the wicked, and one part sent away into everlasting punishment, and the other into life eternal? It could not have been. Were the elect gathered from the four winds of heaven there at Jerusalem, at the time of its destruction? Certainly not. For those that were there were commanded to flee to the mountains, which, according to history, they did. And we certainly have no account that the disciples from other cities and provinces were on that occasion gathered at Jerusalem. I ask, could all the prophecies contained in these chapters, have been fulfilled at the destruction of Jerusalem, and the world remain ignorant of some of the most important events? I answer, no. The apostle Paul, speaking of the coming of our Lord, in 1st Thess. 4: 16, 17, says, 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.' Did anything of the kind transpire at the destruction of Jerusalem?—Did the dead rise? and were the living changed? Were any caught up in the clouds to meet the Lord in the air? The apostle John was then living, and wrote after the overthrow of Jerusalem; and so far from intimating that any thing of the kind had occurred, in his writings, he still speaks of the coming of Christ. In Rev. 1: 7, which was written twenty-six years after the destruction of Jerusalem, John says, 'Behold he cometh with clouds, and every eye shall see him,' &c.—He does not say, Behold he *did* come with clouds, and every eye *saw* him. But it was yet future: 'every eye *shall* see him.'

But again; if the Second Coming of Christ has taken place, there remains no ground of hope for any who have lived since that period; for when he should come, *all his* people were to be raised and changed, and made like their living Head, and be forever with him.—None of the present generation were there, nor any for generations past; and, as we have no promise of a third coming of our Lord, there remains no hope of salvation for any now living. But still further: Why do those who contend that the Second Coming of Christ has already taken place, still observe the ordinance of the Lord's supper? That was only to be observed to his Second Coming. Hence it is said, that by it they were to show forth the Lord's death *till he should come*, and of course no longer. Their own observances are a nullification of their own arguments.

I will here mention another passage, that is frequently brought by those who contend that Christ did come at the destruction of Jerusalem, to prove the point. Matt. 16: 28. 'Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.' The evangelist then goes directly on to give an account of its fulfilment; he says, 'And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them.' On that occasion there was a signal display of the divine power and glory before them, and an assemblage of some of the inhabitants of both worlds. In evidence that the transfiguration was a fulfilment of the above passage, I will call Peter to testify.—2 Peter 1: 16—18, 'For we have not followed cunningly devised fables, when we made known to you the power and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the Excellent Glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount.' This testimony positively settles the point.

The apostle says, 'We were eye-witnesses of his *majesty*.' Majesty is kingly power and glory. Christ was transfigured, i. e. transformed, and the glory and majesty that will attend his Second Coming pre-represented or revealed to Peter, James, and John. On that occasion, also, we find the representatives of both worlds there,—Moses and Elias from heaven, and the disciples from earth. Moses had been raised from the dead, and stood as the representative of all the righteous dead; and Elias had been changed, and stood as the representative of all the living saints. This was truly seeing the Son of man in his kingdom and glory.

When our Lord ascended from the mount of Olives, his ascension was visible, literal, and personal; and the angels who appeared told the gazing disciples, 'that, in the same manner as they saw him ascending, he should be seen descending;' which has never yet taken place. But the time is coming when he shall be seen in the 'clouds of heaven, with power and great glory, and every eye shall see him.' The foregoing is but a fraction of what might be offered to show that the Second Coming of Christ has not yet taken place; but let this suffice, for it is all-sufficient.—And, my dear reader, remember, that just as certain as the Son of man made his first appearance, so certain will he make his second.

2. *The object of Christ's Second Coming.* He will come to raise the dead saints, and change the living, and gather them to himself. 'As in Adam all die, so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming.' 1 Cor. 15: 22, 23. Again: 'For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' 1 Thess. 4: 14—17. 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.' 2 Thess. 2: 1.—'Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power.' Rev. 20: 6. See also Psalms 1: 5, Ezekiel 34: 11, 12, and 1 Cor. 15: 51—55. These are a few of the many texts that might be brought to show what will be the object of Christ's coming, with respect to his people

Another object in the coming of Christ will be, to destroy the wicked from the earth by fire, and to cleanse the world from the curse of sin, and prepare it for the coming down of the New Jerusalem from God out of heaven; the glorious reign of Christ with his people. The wicked will be destroyed by fire. See Deut. 32: 22. 'For a fire is kindled in mine anger, and shall burn unto the lowest hell, and

shall consume the earth with her increase, and set on fire the foundations of the mountains.' Matt. 3: 12. 'He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' Matt. 13: 30.—Gather the tares, and bind them in bundles, to be burnt.' Verse 40. 'As therefore the tares are gathered and burnt, so shall it be in the end of the world.' See also 2 Samuel 22: 9, 10, 13; Psalms 97: 2, 3; Isa. 66: 15, 16; Daniel 7: 11; Nahum 1: 5; Hab. 3: 3, 4, Malachi 4: 1, &c. Again, 2 Thess. 1: 6—9. 'The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ.' 2 Peter 3: 10.—'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' See also Rev. 18: 8. Such my dear reader, is the language of inspiration on this subject. It will be a fearful thing for the ungodly to fall into the hands of the living God; for to the wicked he will be 'a consuming fire.'

CHAPTER II.

THE SECOND COMING OF CHRIST TO BE PRE-MILLENNIAL.

That the second coming of our Lord will be personal, is a point which to me seems so clear, as to render it quite unnecessary to consume time to go into the proof of it. His ascent from the mount of Olives was personal and visible; and a cloud received him out of their sight. The promise by the angel was, that in like manner, (i. e. personally,) he should appear again.

My object, in the present chapter, is to prove that the second coming of Christ is to take place before the millennium. The prevailing opinion in the Christian church is, that this church is to triumph over all nations, and be universally established; that the gospel shall be universally received, and all shall know the Lord from the least to the greatest, &c. But to this doctrine there are insuperable barriers.

1. The prevailing view of the millennium is opposed to the analogy of faith. Contrast the life and sufferings of our Lord, who lived an example in suffering, as well as moral excellence—I say, contrast it with the cloudless journey which many of the church now anticipate through the millennial reign. The apostle says, 'If we have suffered with him, we shall also be glorified together;' but modern millenarians say, 'We shall not suffer in the millennial state, and ye shall be glorified with Christ.' Can we reign with him with whom we have not suffered? Can we attain immortal glory, and not go the way our Lord bade? Such are thieves and robbers. He suffered, leaving an example that we should suffer. Faith follows the Saviour through tribulation to the cross; but modern notions teach, that for a whole millennium, a thousand years, we shall sail along on flowery beds of ease, without a trial, a conflict, a piercing thorn, or a temptation. How unlike the way our Lord went! Is the servant above his Lord? He was tempted, afflicted, despised, buffeted, and put to an ignominious death—shall his servants be exempt from all this?

2. It is opposed to faith. Faith is a holy reliance on the divine promises; hence it waits the coming of the Lord; it endures, as seeing him who is invisible; it climbs the ladder Jacob saw. We walk by faith, not by sight.—Now, of what possible use can faith be in the millennium? It will be swallowed up in vision. There will be no enemies there. What! shall we want the shield of faith when every foe is vanished? As necessary would it be to go in the warrior's panoply to mingle in the domestic circle of the dearest friends. 'The trial of our faith is more precious than that of gold.' Will there be trials in the millennium? A word to the wise is sufficient.

3. It is opposed to the gospel. The gospel was designed and adapted to a life of trials and conflicts, and not to a millennial state: hence, when the millennium comes, the gospel must end. Through much tribulation must we enter the kingdom of heaven. The gospel cheers and comforts men in their trials and affliction, but it will not be needed in the millennium, for there will be no affliction.—The gospel teaches us to 'come out from the world;' that 'in the world we shall have tribulation,' &c., &c. Will such instruction be needed in the millennium? Again, we are told of the saved, 'These are they who have come up through *great tribulation*, and washed their robes and made them white in the blood of the Lamb.' It cannot be so said of those who should be born and trained in the millennium.

4. It is opposed to the leading doctrines of the New Testament. Our Saviour says, 'The harvest is the end of the world,' and 'Let the tares and the wheat both grow together until the harvest.' 'The tares are the children of the wicked one, and the wheat is the children of the kingdom.' 'As it was in the days of Noah, so shall it be at the coming of the Son of man.' Was it a day of millennial glory when the flood came? If not, we cannot expect a millennium to precede the second glorious and personal advent of our Lord.

But, again; if we are to have a millennium before the Second Coming of Christ, it must be infested with the beast, (popery,) and the false prophet, [Mahometanism or infidelity,] for, according to prophecy, they are to continue till the personal coming of the Lord; for they are to be consumed by the breath of his mouth, and *destroyed* by the brightness of his COMING. Are popery, infidelity, and Mahometanism, to have a being through the thousand years of millennial glory? Who knows, then, but that we are now living in the very zenith of that promised day?

5. We will now make a little contrast between the spirit of prophecy and the expectations of the church.

Christ. "When the Son of man cometh, shall he find faith on the earth?"	*Church.* "Faith? yes, it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."
Christ. "As it was in the days of Noah, so shall it be at the coming of the Son of man."	*Church.* "Not so; for then all men shall know the Lord, from the least to the greatest."
Christ. "Likewise, also, as it was in the days of Lot, even so shall it be when the Son of man shall be revealed."	*Church.* "When the Son of man comes, the whole world shall have been converted."
Christ. "The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."	*Church.* "We are to expect a thousand years of millennial glory, before the end of the world, in which there shall be no tares; for all shall be righteous, for iniquity shall be sought for and it shall not be found."
Apostle. "Through much tribulation we must enter into the kingdom of God."	*Church.* "For a thousand years we shall have no tribulations—no tempting devil—no crosses, nor a dog to move his tongue."
Apostle. "There shall be scoffers in the last days, saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning."	*Church.* "In the glory of the last days, holiness to the Lord shall dwell on every tongue, for *all* shall sing the high praises of God. Hence there can be no scoffers."

How do these statements harmonize? At the coming of Christ will the earth be covered with that wide-spread ungodliness that was upon it in the days of Lot and Noah? According to prophecy it will. 'There will be scoffers, saying, where is the promise of his coming, for all things continue as they were from the beginning.' It is evident, from this passage, that the subject is to be agitated in the last days, or scoffers would not say, 'Where is the promise of his coming?' They shall not know until that awful day bursts upon them, 'for it shall come as a thief in the night.'

Now, if the millennium is to precede the coming of our Lord, it cannot come so unawares as Christ has intimated. If there is to be a thousand years of peace and universal righteousness, at the close of which there will be a little falling away, of course all will be looking for the near and speedy approach of the Saviour. Hence it cannot be unexpected, or come as a thief in the night. But how evident it is, that the ordinary views on this subject are just preparing the world to have the coming of Christ in an especial manner overtake them as a thief in the night! The church and the world are falling into a moral stupor, under the influence of this opiate.—Reader, look well to this matter, lest that day overtake you as a thief in the night.

6. The destruction of Antichrist is particularly connected with the coming of Christ.—See 2 Thess. 2: 8. Speaking of 'that wicked' man of sin, the apostle says, 'whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness of his coming.*' If any doubt whether this passage refers to Christ's Second Coming, let them look back to the first chapter, 7th, 8th, 9th and 10th verses, and attend to the connection, and they must be satisfied.

'But,' says the objector, 'who is Satan to deceive?' Where is he to raise his army, Gog and Magog?' When Satan is loosed out of his prison, and all the ungodly raised up, he commences his deception, and would persuade them that they can go up and vanquish the Holy City, the New Jerusalem, which John saw come down from God out of heaven, [see Rev. 21: 1, 2,] and which was of course on the new earth during the 'one thousand years.' And Gog and Magog, with Satan at their head, [see Rev. 20: 9,] 'encompassed *the camp of the saints about*, and THE BELOVED CITY.' Now, if the beloved city were not on earth during the 'one thousand years,' how could Satan be represented as *going up* with the ungodly to encompass it about? The army of Gog and Magog are represented as coming up on the breadth of the earth, from whence they must have been raised up, [see Mal. 4: 3,] and their number is as the sand of the sea. Now I ask, after 'one thousand years' of millennial glory, are we to expect such an apostacy among those who have been esteemed the Zion of God as will be necessary to constitute this great army? Then the 'one thousand years' of triumph will not be so much of a triumph after all. The wiles of Satan will not be thwarted, even in the millennium. According to modern notions, Satan will reap a rich harvest at the very time when the church is so fondly anticipating her most glorious times on earth; for he must gather an army from the subjects of the millennium, the number of whom will be as the sand of the sea. But let the Israel of God be comforted. It is not so. Glorious things are spoken of thee, O Zion, city of the living God. See Isa. 24: 23; 60: 18—21; Ezekiel 38: 10—12; and 18: 22. Thy King shall soon come unto thee. 'And when Christ, who is our life, shall appear, then shall we also appear with him in glory.' This glorious hope has been the comfort of the church from the beginning. To the establishment of Messiah's everlasting kingdom has she looked for the consummation of her sufferings and her joys. The commencement of the 'thousand years' is the beginning of the saints' everlasting rest.

We have only to refer to the writings of the most distinguished fathers in the church, in the first, second, and third centuries, &c., to learn that they were believers in the pre-millennium advent of our Lord. To this end, I might refer to JUSTIN MARTYR, IRENÆUS, TERTULLIAN, ORIGEN, and others, and make quotations from them; but my limits will not allow.

It is very often objected, that if Christ should come as the world now is, millions of the inhabitants of the earth would be unprepared to meet him. But these objectors seem to forget that if he does *not* come, millions will die in their sins, and be just as much unprepared for the coming of Christ and the judgment when it *does* come, as they are now. They seem to think it an *awful thing* for Christ to come and find the world so unprepared as it evidently now is; and yet they expect that these multitudes will die, and in the judgment of the great day be found just as unprepared as they now are. Now, I will ask, where is the difference, whether Christ comes soon, and finds the world as it now is, or whether he finds it in the same moral condition a thousand or ten thousand years hence? Is the latter any less *awful* than the former? I simply make these suggestions for the reflection of these objectors. They open an important field of thought, but I have not room to follow out the subject in detail.

DANIEL WHITBY, D. D., who died A. D. 1726, aged eighty-eight, was the first of those who taught the doctrine of the millennium as now generally believed. See his treatise at the end of his Commentary on the Epistles, in which he says he 'differs from the ancient Millenarians.' It is less than two centuries since the doctrine of the millennium, or a thousand years of universal peace and prosperity, previous to the personal coming of Christ, began to be taught. In evidence of this, there is not a creed to be found containing the doctrine. And, still further, almost every creed now extant, among which I will mention the Presbyterian, Dutch Reformed, Episcopalian, Methodist, &c. &c., impliedly, at least, gives the same view of the subject as vindicated in this work. They contain nothing of a millennium to precede the coming of Christ, either expressed or implied; hence the doctrine of the millennium, as now taught, is of very modern date.

If, then, the Second Advent of Christ is to be *pre-millennial*, one great objection to his very near approach is exterminated. How, then, should we fly to the word of God and carefully and prayerfully look for the tokens of his speedy coming! It is possible that we stand on the very eve of that awful event.—O solemn thought! amazing event! Such a period *will* come; the mystery of God *will* be finished; the day of grace *will* end; the door of mercy *will* be shut; for God's Spirit will not always strive with man. O reader, are you ready? Should you love that appearing?—Are you of them who 'believe in *that* day?'—Beware, lest that day overtake you as a thief in the night, when, if unprepared, 'you shall not escape.'

CHAPTER III.

THE KINGDOM.

It belongs to our Savior, the Lord Jesus Christ, as the promised King, as the Son of David, and heir of the throne of Israel, to reign over the whole earth. It belongs to him by merit, by heirship, and by the promise of him who cannot lie; and the day is coming, and cannot be far distant, when He whose right it is shall take to himself his great power, and shall reign.

It is generally supposed that the kingdom of God, so often spoken of in the Scriptures has already been established on the earth; but I think it will appear, from an examination of the Scriptures, that this kingdom is yet future. The promises made to Abraham, Israel, and David, have never yet been fulfilled. It is said of Israel, "God is with him, and the shout of a KING is among them. His seed shall be in many waters, and his KING shall be higher than Agag, and his kingdom shall be exalted." In renewing the promises to David, it is said, "I will set up thy seed after thee, and I will establish *his kingdom*, and I will establish the throne of *his kingdom* forever."

The Psalms abound with prophecies of this kingdom. It is said, "I will make him my first-born, higher than all the kings of the earth. His seed also will I make to endure forever, and his throne as the days of heaven." How evident it is, then, that when this kingdom is established, it is to be *everlasting*. Now, if there were no other difficulty in the way of establishing a temporal millennium, this fact alone of the perpetuity of the kingdom would be fatal to it. In Daniel 2: 44, it is said, "The God of heaven shall set up a kingdom which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall stand *forever*.' Again, Rev. 11: 15, 'And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingoms of our Lord and his Christ, and he shall reign *forever and ever*.' Now these promises cannot be in allusion to Israel in the flesh, nor to a temporal millennium; because the kingdom is *never* to end. Neither is it consistent to apply these promises to spiritual Israel in this life, as it could not be said of such a kingdom and state, 'It shall *never end*.' These promises of 'the kingdom,' therefore, are yet to be fulfilled; the kingdom is yet to come. Hence we pray, 'thy kingdom come.'

This view and belief are expressed in the request of the wife of Zebedee, who begged of our Savior that her two sons might sit, one on his right hand and the other on his left, when he came in his kingdom; also in the saying of his disciples, 'Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones.' &c. Now the regeneration above cannot allude to conversion, or remision of sins; for, in that respect, Christ has not gone before us: and to interpret it to mean water baptism is equally absurd. Let the step come after *followed me*, (which is said to be according to the Greek,) and the sense is plain and easy. Hence, he promises to those who follow him, that in the regeneration, when the heavens and the earth shall be renewed, and he sit on the throne of his glory, they shall sit with him.

The account which Daniel gives of this kingdom plainly shows that it is yet to come. In his prophecy, there are three descriptions of the great events of Providence from that time to the end of the world. The first is the great image, the second is the four beasts that came up from the sea, and the third is the ram and the he-goat with their horns. There is an agreement in these presentations; they are so many modes of delineating the same truth; they are, in fact, but parts of one vision, and all close up with the kingdom of Christ. The ten toes of the image, and the ten horns of the fourth beast, represent plainly the dominions now existing, which have risen out of the Roman empire. The stone cut out without hands, representing Christ and his kingdom, was to strike the image on his feet, very toes (i. e. the extremities or divisions of these earthly kingdoms,) and make them as the chaff of the summer threshing-floor, and the wind shall carry them away that no place shall be found for them. Then the stone that smote the image shall become a great mountain, and fill the whole earth. This has not yet taken place; by which it appears

that the glorious kingdom of Christ has not yet come,—for the thrones are yet standing, and the beast, who is to be slain, and his body given to the burning flames, at the establishment of his kingdom, is yet alive. Again; his kingdom was not to be established till the seventh angel sounded the last trump; then the kingdoms of this world were to become the kingdoms of our Lord and his Christ. This has not yet taken place.

Christ is now the nobleman who has gone 'into a far country, [see Luke 19: 11, 27.] to receive for himself a kingdom, and to return.' But his return will not be until the day of judgment; then will that glorious kingdom be established here on the earth. The promise is, "The meek shall inherit the earth.' This promise has never yet been fulfilled, but, at his coming and kingdom, it *will* be. This kingdom is 'to fill the whole earth,' 'under the whole heaven.' The earth has been purchased by Christ, and in due time it will be possessed by him; in reference to which the apostle says to some of his brethren, 'Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance *until the redemption of the purchased possession.*' Now the Holy Spirit was to the believers an earnest, until the purchased possession [the earth] should be redeemed or renewed, then those who shall have been redeemed by the blood of Christ, out of every kindred and people and tongue and nation, as the revelator says, 'shall be made unto God kings and priests, and *they shall reign on the earth.*' John saw 'the New Jerusalem coming down from God out of heaven, and the tabernacle of God set up among men on the earth.'

This earth was originally given to Adam, but it was forfeited and lost. It was subsequently promised to Abraham and his seed for an *everlasting* inheritance. God's promise to Abraham was, 'I will give it *thee.*' It was promised to Abraham personally. Now, did he ever inherit it? No, not so much as to set the sole of his foot; he did not even possess a burial place till he purchased it. His seed have not yet possessed it, according to promise. Therefore Abraham and his seed are *yet* to possess it, ['If ye be Christ's, then are ye Abraham's seed and heirs, according to promise,'] and to possess it *forever.* Consequently it must be in their resurrection bodies. Hence we conclude that *this earth* is to be the home and the inheritance of the saints 'forever, even *forever and ever*;' for such is the promised duration of Christ's [the second Adam's] kingdom. In the thirty-seventh Psalm alone, the earth is promised to the righteous as an inheritance seven or eight times; and as often are the wicked threatened with being cut off. Read it.

As Christ was openly despised, and dishonored, and rejected on earth, so on earth he shall be openly adored, admired, and honored. As on earth he was dressed in a mock robe, and crowned with thorns, so on earth he will be dressed in glory and majesty,—before whom devils will tremble, angels veil their faces, and admiring saints bow and adore. He will appear in a glorious *shekinah*,—the clouds of heaven like flaming fire,—such as surrounded the mercy seat. Thus he will come, to the joy of his admiring people, who love that appearing, but to take vengeance on those who obey not the gospel.

"In robes of judgment, lo, he comes!
Shakes the wide earth, and cleaves the tombs:
Before him burns devouring fire;
The mountains melt, the seas retire."

When the glorious event transpires, then the kingdom shall be restored to *Israel;* and then all *Israel*, (the true and spiritual Israel,) shall be saved. I cannot but regard the doctrine of a temporal millennium and temporal kingdom as *a dangerous error.* The direct tendency is, to lull a sinful world and a time serving church to sleep; for they are looking for the world's conversion, and a time for Christ's spiritual reign for a thousand years, in this temporal state. Under the influence of this doctrine they are crying "peace and safety;" and thus "the day of the Lord will come upon them like a thief in the night," "when sudden destruction shall come upon them, and they shall not escape."

THE FRUITS.

At the close of Bro. Miller's last lecture, on the 8th ult. at Waterford, *one hundred and twenty souls* came out voluntarily for prayers. The most of them were *men*, and many of them professional men, who had heard the the lectures through, and were convinced of the truth of the doctrine. And what may be heart-cheering! to our *pseudo friends*, who are so much *concerned* about our *making Infidels*, we have the happiness to state, that among the number that came forward, and of some who were converted, there was a large number of *Infidels* who became 'obedient to the faith.'—*Midnight Cry.*

Letter of David Bernard,

(A BAPTIST MINISTER,) ON THE

SECOND COMING OF JESUS CHRIST.

Jan. 3d, A. D. 1843.

Very Dear Friend—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND PERSONAL ADVENT FROM HEAVEN. You, doubtless, profess to believe this important truth of divine Revelation. It is there recorded in plain and explicit terms. But with the great mass of men, you may have, *until now*, felt, 'my Lord delayeth his coming.' With them, you may have supposed that God has given us no intimation in his word of the time *when* this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words, 'of that day and hour knoweth no man,' and the *false* opinion, that 'Prophecies are not to be understood until *after* their accomplishment." If the words of Christ refer to the *end of time*, (which some doubt,) may they not accord with the event being made known to the people of God *previous* to the appearing of our Lord? Or is that day to come upon *them* unawares? There is a prediction in Daniel, 12: 4—9, which many believe refers to this event: the words (perhaps the import of them) were to 'be shut up' (kept secret) and sealed, 'until the *time* of the end' Hence, at the *time* of the Saviour's incarnation the *time of the event* was not known—for the time of the end' had not *then* come.

But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the 'wicked will do wickedly, and none of the wicked shall understand,' may it not be possible, as Daniel says, that the 'wise shall understand?" Dan. 12: 10. And does not the Apostle say, 'But ye, brethren, are not in darkness, that that day should overtake you as a thief?' Is it not possible, that there is a mistake concerning the time not being known? The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that 'we can know nothing about the time,' and that 'prophecies are not to be understood until after their accomplishment,' are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies!—They predict, or say, that the prophecies predict a time of universal peace and prosperity in the church and in the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be 'loosed out of his prison and go out to deceive the nations, [see Rev. 20 ch.] and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But is it certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come *before* 1846. Dr. Gill did not believe it; nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millenium, I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod [sceptre] of iron—will dash them in pieces like a potter's vessel. Ps. 2: 8, 9. It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come,' Matt. 24: 14. But has not this been done already? Was it not 'preached every where' to 'every creature under heaven?' So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And it has had a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to 'every nation and tribe and tongue and people' cried 'fear God and give glory to him, for the *hour of his judgment is come.*' Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near!

The Bible says, 'the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever.' But this is after the sounding of the seventh trumpet, (which is the last,) at which time 'the nations are enraged, and the wrath of God is come, and the time of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth.'—Rev. 11: 15—18.

There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is *too strong*, and the blessings predicted *too full* and *perfect* for a temporal reign of Christ: for, while the prophet says, that God will make 'unto all people a feast of fat things, and will destroy the vail that is cast over all nations'—he declares that he will SWALLOW UP DEATH IN VICTORY—will *wipe away the tears from all faces*, and will *take away the rebuke of his people from all the earth*—And at *this time the sun will be confounded and the moon ashamed when the Lord dwelleth in Mount Zion before* his ANCIENTS gloriously,' Is. ch. 24. Will not such language apply with more propriety to a *celestial* than to a temporal reign of the Messiah?

There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. 'All *Israel* will be saved.' The Deliverer will turn away ungodliness from Jacob.—But Israel has not obtained that which they have sought—but the *election* has obtained it, and the rest are blinded.

'He is a Jew who is one *inwardly* and circumcision is of the *heart.*' 'If we are Christ's, *then* we are Abraham's seed and heirs according to the promise.'

The limits of this letter will not permit a *full and thorough* investigation of the whole subject. But I wish to say enough to induce you to examine it for yourself. If God has given us any intimations concerning the *time* of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, *when* he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God's general government, nor revelation itself, for him to inform us *when* he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *candidly*, *carefully*, and *prayerfully*, and then judge.

Please to read carefully the entire book of Daniel. You will learn that the 'great image' of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the 'Medo-Persian'—the Grecian and the Roman: That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar: And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the *last*, the Babylonian kingdom is not represented.

I wish you to observe, that the 'great image,' representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) 'filled the whole earth.'

And that the 'little horn' (Dan. 7: 8—11,) was succeeded by the coming of the "ANCIENT OF DAYS'—the slaying, destruction and *burning of the Beast.*

And also, that that same 'horn, 7: 21, 22, made war with the saints and prevailed against them until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'

How strikingly does all this accord with the account given by Paul, 2 Thess. ch. 2, of the 'man of sin' and his destruction by the coming of Christ!

In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The 'Man of Sin'—the 'Papal power,' then is to continue until the 'end of the world.' How little does this accord with the doctrine of a 'Temporal Millennium!'

It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the time when the 2300 days commenced. It was on *this* point, then, he desired information. To instruct him, Gabriel was commissioned: 'Understand the matter,' said he, 'and consider the vision.' What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel 9: 24—27,) *is not a vision*, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its *end* can be demonstrated.

'Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people,' &c. The seventy weeks are 490 days.—'Days,' in Daniel's prophecies, says Newton, 'are put for years.' These 490 years, are *cut off* from the 2300 years. And as these 490 years are a part of the 2300, being cut off from them, and commenced at the time of the Decree of Artaxerxes, King of Persia, to restore Jerusalem, [see Ezra,] which was 457 years before the birth of Christ—the 2300 years commenced at that time, 457 B. C. or 490 years before the death of Christ, which will bring us down to 1843.

In the year 1843, then the '*Sanctuary will be cleansed*' But what sanctuary is this, that is to be cleansed in 1843? A sanctuary is a *place* of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. 15: 17. Hence the earth is to be purified. 'The elements will melt with fervent heat,' and 'we,' according to his promise 'look for a new heaven and a new earth, wherein dwelleth righteousness.' [See 2 Peter, ch. 4.]

The other numbers in Daniel seem to correspond with the above. The 'time, times and dividing of time,' in Dan. 7: 25, and the 'time, times and a half,' in Dan. 12: 7, doubtless refer to the same period spoken of in Rev. 11: 2, 3. This is 1,260 years—the reign of Antichrist. In other words the *time of the Papal supremacy* commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French.

The 1290 days in Dan. 12: 11, may commence in 508, when *Pagan* Rome ended, by the conversation of the 18 Pagan Kings, and the commencement of the first Papal war.

The Pagan Rites were then abolished, and the 'abomination that maketh desolate,' or the Papal power, began with a strong hand to persecute the saints. The 1290 days end in 1798. 'Blessed is he that waiteth and cometh to the 1335 days,' [Dan. 12: 12.] This period very naturally commences in 508, as no other time is given—and ends in 1843.

At this time, at the end of the days, 1843, Daniel is to 'stand in his lot.' [Dan. 12: 13.]

Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The *time* of the cleansing of the Sanctuary—the time when Daniel will stand in his lot, seem to be the *same*, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord?

'But the wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand. 'Behold, the Bridegroom cometh! go ye out to meet him!'

And now, my dear friend, are *you* and *I* ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling always been—'*it is far* distant!' Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now, if the 'coming of the Lord draweth nigh'—if in a *few days*—a *few weeks at the longest*—the end of all things will come, what an impression ought *such truth* to produce on the mind! God is to leave

the mercy seat--Jesus to close the intercession--the Holy Spirit to be withdrawn--the Gospel proclaimed no more--prevailing prayer no more to be offered--the day of mercy and time of salvation to end, and the *eternal destinies of all men*, both *saint* and *sinner*, *fixed*, and made known to an assembled universe!

O! my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety *on my own account!* I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. 'I am not mad.' But I think of this subject every moment--I cannot banish it from my mind--it is written as with a *pen of iron on my soul*. I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God!! If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial* nor *for the preparation*. For whether the last trumpet shall sound this year or the next--time with me and with all men will soon close! But should my expectations be realized--should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will *you* not give heed to this warning? The time is short, to make up your mind and prepare for such events as the *burning of the world*--the *judgment of all men*--and the *retributions of eternity!!!* DAVID BERNARD.

P. S. If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake--which is possible--still I believe, from *the other* prophecies, that the *end of all things is at hand*. I SHALL LOOK FOR HIM STILL HE COMES!!!

Address for 1843.

TO SECOND ADVENT BELIEVERS.

BY WILLIAM MILLER.

DEAR BRETHREN:—This year, according to our faith, is the last year that Satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdoms of the earth will be dashed to pieces, which is the same thing. And he whose right it is to reign, will take the kingdom and possess it forever and ever.

And the God of peace shall 'tread Satan under your feet shortly.' Therefore we have but a little time more to do as our good brother Paul was commanded. Acts 26: 18, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' Let us then put forth our best energies in this cause; let every one of us try by persuasion, by the help and grace of God, to get one at least of our friends to come to Christ, in this last year of redemption, and if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth. I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies; we must not suffer ourselves to be drawn from this work. Yes, the glorious work of salvation, will, within a few short months, be finished forever. Then I need not exhort you more on this point—you yourselves know the value of this great salvation.

And another thing it is well for us to remember.

The world will watch for our halting.—They cannot think we believe what we speak, for they count our faith a strange faith, and now beware and not give them any advantage of ground over us. They will perhaps look for the halting and falling away of many.—But I hope none who are looking for the glorious appearing, will let their faith waver.—Keep cool, let patience have its perfect work, that after ye have done the will of God, ye may receive the promise. This year will try our faith, we must be tried, purified and made white, and if there should be any among us, who do not in heart believe, they will go out from us: but I am persuaded there cannot be many, for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world.

I am therefore persuaded better things of you, brethren, although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wild fire among you; for if he cannot drive you into unbelief and doubt, he will then try his wild fire of fanaticism and speculation, to get us off from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

Think not, my brethren, that I stand in doubt of your perseverance. I know your faith, your love, and hope, to be rooted and grounded on the word of the Almighty. You are not dependent on the wisdom or commandments of men; many, if not all of you have examined for yourselves, you have studied and found true, what at first was only reported unto you. You have found the Bible much more precious than you had before conceived—its doctrine to be congenial with the holy and just character of God--its precepts to be wise, benevolent and kind--its prophecies to be clear, and lucid, carrying conviction strong of the truth and inspiration of the Scriptures, a harmony of manner, and matter, from Genesis to Revelation. In one word, you have found a new Bible, and I hope and believe you have read it with new delight. I fear not that you can ever be satisfied with the views of our opponents. The manner of explaining Scripture, which they adopt, is too carnal to satisfy the devoted child of God.

Then let me advise a continual searching for the truth, both for faith and practice, and wherever we have wandered from the word of God, let us come back to the primitive simplicity of the gospel once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, 'Well done thou good and faithful servant enter thou into the joy of thy Lord.' Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us, in part, from being ready.

Let us then stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year, the fullness of time will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected, the new song will commence before the throne, eternity begin its revolution, and time shall be no more. This year, oh blessed year! the captives will be released, the prison doors will be opened, death will have no more dominion over us, and life, eternal life, be our everlasting reward.

This year, a glorious year! the trump of Jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and heaven the scattered remnant come, and meet in middle air;—the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue and people, will meet to part no more. This year, the long looked for year of years, the best, it is come—I shall hope to meet you all, thro' faith in God, and the blood of the Lamb. Until then, farewell. May God bless you, and sustain you in the faith.

May you be patient in all tribulation and endure unto the end. May you this year be crowned with immortality and glory.

And finally, my brethren, 'I pray God, your whole soul, and spirit, and body be preserved blameless unto the coming of the Lord Jesus Christ.' W. M.

Low Hampton, Jan. 1, 1843.

ANTIOCHUS A TRIBUTARY.

Sir Isaac Newton says:—"His kingdom was weak and tributary to the Romans, and he did not enlarge it." In a letter to Bro. Hatfield, we quoted a statement from Rollin respecting Seleucus the predecessor of Antiochus. "He was obliged to furnish the Romans 1000 talents annually, & the 12 years of this tribute end exactly with his life." As Antiochus Epiphanes is mentioned both before and after this paragraph, we supposed it the hasty reading we had time to give, that it related to him. We readily correct the error, as we wish to print nothing but truth.—The fact that he was a tributary, however, is not affected by it. The Encyclopædia of Religious Knowledge says,—"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and to collect LARGE SUMS which he had AGREED TO PAY TO THE ROMANS."—*Mid. Cry.*

SINNER—A WORD TO YOU.—Are you not convinced you can never be happy in time or in eternity, without an interest in Christ?—Why, then, delay the work one instant?—Will you not this day begin to pray and give your heart to God? Flee for thy life to the Lord Jesus. The day of the Lord is near and hasteth greatly.

SCRIPTURE DOCTRINE OF THE Resurrection.

Rev: 20: 4, "And I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

In connection with this, I quote a passage from 2 Tim. 2: 10, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, for if we be dead with Him, we shall also live with Him; *if we suffer we shall also reign with Him.*"

Now who are these that are to live and reign with Christ?

According to the doctrine of a temporal millenium, they are those who shall be born and live in a time of universal peace, and never know anything of suffering for Christ's sake. But according to the testimony of the Bible, they are those who were beheaded, &c.; or according to Paul, those that have suffered for Christ's sake. We do not therefore believe, as according to the doctrine of a temporal millennium we must, that those who have laid down their lives, and others who have suffered for Christ's sake, are to reign in the millennium in the persons of a generation that shall never know suffering. We believe, according to the testimony in the 12th chap. of Daniel, that "At that time thy people shall be delivered, every one found written in the book, and many that sleep in the dust of the earth shall awake." Some are to awake to everlasting life, and some to shame and everlasting contempt; and the 20th of Revelations proves that between these resurrections a thousand years are to intervene. Those who have suffered for Christ will reign with Him—they are "made unto God kings and priests, and shall reign with Him on the earth." See Rev. 5: 10. Nothing can be more unscriptural than to suppose that this glory is to be given to any but the persons named; and they are to be raised from the dust of the earth, that this glory may be their's. In no other sense can they be raised: for they are in no other sense dead.

With this doctrine of the resurrection of the saints, a thousand years before the rest of the dead, the whole Bible perfectly and delightfully harmonizes. Notice the words of our Saviour, John 5: 28, "For the hour cometh, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here are two resurrections, and there is nothing in connection which proves that they will transpire together; while the 20th chap. of Rev. does prove that they must be separated by a thousand years. The same is true of Paul's words in Acts 24: 15, "And have hope toward God that there shall be a resurrection of the dead, both of the just, and of the unjust." Here are plainly two resurrections, and the same testimony from Rev. 20th chap. proves that they will be separated by a thousand years.

Luke 30: 35, "But they which shall be accounted worthy to obtain that world, (the new earth; 2 Pet. 3d chap.) and *the resurrection from the dead*, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." How delightfully does this harmonize with the same scripture to which we have already referred in Rev. 20th chap. There are those who will be accounted worthy to obtain the resurrection—"Neither can they die any more." This is the first resurrection. Others will not be accounted worthy to obtain this resurrection from the dead; hence when they are raised, at the end of a thousand years afterward, they are cut off in the second death. They can and will die again. Hence to be counted worthy to obtain this resurrection of which our Saviour speaks, was with Paul the great object of pursuit. See Phil. 3: 7—11 inclusive: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord,—if by any means I might attain unto the resurrection of the dead. This with Paul was "the mark of the prize of the high calling of God in Christ Jesus." Heb. 11: 35, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." Here again we see the saints suffering, that they might reign in the first resurrection. Accordingly, as Paul tells the Thess. 4: 14, "If we believe that Jesus died and rose from the dead, even so them also which sleep in Jesus will God bring with Him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first;" i. e. the resurrection of the dead in Christ shall be distinct, and the first event in order at Christ's appearing, and a thousand years before the rest of the dead.

No doctrine, therefore, we are fully convinced, can be more clearly established from scripture, than that the saints will rise and reign with Christ a thousand years, while the wicked remain under the power of death. Well may that resurrection be regarded as the mark of the prize of the high calling of God in Christ Jesus: and well may we be willing to suffer for Christ that we may reign with him. None else have the promise of it. C. F.

Oberlin.

I learn from friends at Oberlin, that Pro. Finney feels that he has been misrepresented, in the remarks, which, in a recent article in this paper and in the Midnight Cry, he was said to have made, respecting the insincerity of the believers of the Second Advent. I am glad to know, that he does not wish to be understood as claiming, that there are none among us who sincerely believe what we preach: but, that he is willing to admit, that there may be some who do not merit such a rebuke as he has named. Having identified all my interests with the friends of the Second Advent, and given myself wholly up to the proclamation of that glorious truth, by night and by day, trusting in God alone for support, I felt that I did not deserve from Pro. Finney such a rebuke as I received, when he said to me some months ago—"Brother Fitch, you don't believe it; it can't be possible that you believe it; you don't act as though you believed it."—Why not? I asked. "Why, if I believed it," he replied, "I should proclaim it through the streets." The friends of the Second Advent have never expected, or desired any one to believe in that doctrine on their word, but on the word of God; and hence we wish opportunity to show reasons out of the Scriptures of truth, and to have the doctrine received on God's testimony alone. We could not show such reasons by merely proclaiming through the streets that Christ was coming this year. We should expect, in so doing, to be set down as fanatics and maniacs. It is by cool, honest, careful and prayerful investigation only, that any will come to see the light on the subject.—Having myself received such a rebuke from Pro. Finney, while I was conscious of using all my strength in proclaiming the truth which I believed, and having been told that he had taken the same ground respecting others, declaring that none of us believed what we professed, I felt that I had the best of reasons for believing that he thus meant to be understood. I am glad to know, therefore, through his friends, that he does not take that ground, and to correct the misapprehension of his own remarks upon other minds, as well as my own, through this paper; requesting our friends of the Midnight Cry to do the same.

By the way, a highly respected citizen of Oberlin, recently passing here from the east, has stated it for what he knows to be a fact, that the Second Advent believers at the east, have posted hand bills in the city of Boston, foretelling an earthquake on a specified day. We should set this down with a thousand other reports, not to be credited, but for the established character of the individual who has said that he knows it to be a fact. Will our Second Advent friends at the east tell us what is true respecting this matter.

I am glad to say farther, that our Oberlin friends do not wish to be regarded as taking the ground, that the prophecies cannot be understood by any, except such as are acquainted with the original languages. Remarks had been made in public at Oberlin, which left that impression upon the minds of some who heard them. It is a pleasure to know that they do not wish to be so understood. C. F.

The story that an error of a 1000 years had been discovered by Mr Miller, is contradicted in the last Midnight Cry. The building of the Tabernacle in Boston has not been stopped by the mayor. No day has been set when the Lord is expected. Not one in a thousand of the foolish stories that are in circulation have the least shade of foundation in truth.

TERMS.

We intend hereafter to publish regularly every week, on Wednesday.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

Extra copies of all the numbers can be had at $2 per hundred. Friends, come and take them. The time is short.

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Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

Exposition of Nebuchadnezzar's Dream.

Daniel II—BY GEORGE STORRS.

Verses 31—36.—"Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and sides of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image *upon his feet*, that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee a kingdom*, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all;*" [i. e. has given thee *universal* dominion on earth.] "Thou art, [i. e thy kingdom is] *this head of gold.*"

Babylon was the *first* kingdom of *universal empire*. It was founded by Nimrod, the great grand-son of Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar who was its last king.

Verse 39, *first part.*—"And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter 5: 28, "Thy kingdom [Babylon] is divided and given to the Medes and Persians."

The Medo-Persian kingdom, then was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part.*—"And another *third* kingdom of brass "shall arise," which shall bear *rule over all the earth.*" What kingdom was this? See chapter 8, verse 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander. Here, then, we have the *third* kingdom which was represented by the *brass* of the image.

Verse 40.—"And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed.—Who was Cesar Augustus? A Roman emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3 The Visigoths, in Pannonia, 378. 4 The Franks, in France, 407. 5 The Vandals, in Africa, 407. 6. The Suevei and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain 476. 10. The Lombards in Germany, 488.* Thus the "kingdom was divided" as designated by the *ten* "toes." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "iron" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e. Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, it has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth or Roman kingdom is thus *perpetuated*, though "divided." That power will continue, not *civilly*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44.—"And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom* that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e the subjects shall not pass from one set of rulers to another as the *four* previous kingdoms have done] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15,] 'And the *seventh* angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever.' "And (10th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* ('*break in pieces*') them that destroy ('*break in pieces.*' See Dan. vii. 23) the earth,] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow?* You do not find it in the Bible: it must be in your imagination, if any where. The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that, "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars!" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace;* and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon: nor on the "breast and arms"—Media and Persia: nor on the "belly and thighs"—Grecia: nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the Cesars." *Where*, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e. till the fourth, or Roman kingdom was *divided;* which, we have seen, did not take place till between years A. D. 356 and 483. Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come;" it must have been future then. Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18. "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxii. 42, "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up. But did he not set it up before his ascension to heaven? See Acts i. 6, "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50. "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which, see; and the apostle Paul tells us, 2 Timothy iv. 1, that "The Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God;*" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation. James ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if 'promised,' it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom:" not *yet* given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is* to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints fresh courage take." "Behold, your God will come with vengeance, (to your enemies,) even God with a recompense; *he will come and save you*." Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he set up the *throne* of his glory. *Then* shall the *king* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will *not* enter the kingdom of God. See 1 Cor. vi. 9, 10, "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27, "And there shall *in no wise* enter into it (the new Jerusalem) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6, "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him." &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14. "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless."—There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3. "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom?—Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago. Are we in the Medo-Persian Empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since.—Are we in Rome in its undivided state, or in the "*legs of iron?*" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on the *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No.—Where then? On the *feet*. Where are we now? In the *feet*. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it.*—Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed*. How far off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? The *stone*. Are you ready? The Lord help thee to be awake. Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

SINNER, prepare to meet thy Judge.

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber, from the Italian historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."

From the Midnight Cry.

The Tabernacle at Boston.

A story is current here that the building of it has been stopped by the city authorities.—The following are the facts, as we learn from the Signs of the Times. Those who have circulated the erroneous report will please make such correction as their sense of justice may dictate.

The Advent Brethren in that city have found their place of worship too strait for them. Multitudes who have a desire to hear on this subject, are obliged to go away without being able to gain admittance. The brethren have therefore been obliged to look elsewhere for a place of worship, that would accommodate the thousands who flock to hear. There is no church which is open to them; for one that is usually rented for such purposes, they offered one hundred dollars per week, so long as they should need it, but were unable to procure it; and they were unable to obtain any hall or other place that would begin to accommodate them. Under such circumstances they concluded that their duty to their fellowmen demanded that they should erect a cheap and suitable place of worship. They have accordingly hired a lot at a reasonable rent, and for the lowest possible amount that it could be obtained, and for the very shortest period of time that the owner would rent it for such a purpose, and are erecting a cheap and commodious Tabernacle which will be nearly the size of the great Tent, being about 115 feet in diameter.

The law of the city forbids the erection of any wooden building within its limits, which covers more than 1500 square feet, unless surrounded by a brick wall. The place where the Tabernacle is being erected, was already surrounded by such a wall on three sides, so that it was necessary only to build a wall 12 feet high on the front side; within this place they will erect a plain, cheap, and substantial building, that will accommodate a vast audience.

The erection of this Tabernacle furnishes a fine opportunity for scoffers to vent their spleen, and they are exclaiming, "What do these feeble Millerites?" As a specimen, we quote the following from the Daily Mail:

"The great Miller Temple, in Howard street, has progressed as far as finishing the walls, and sticks there. The slight foundation upon which they are laid, has in several instances given away, and so warped the walls that large cracks are left. These are partly concealed from the public by piling lumber up in front. Hundreds of people visit the place every day, and stand gazing upon the spot as if fixed to it by some spell. Few people will have the temerity to trust themselves in the shell when it is finished."

The above reminds us of the contempt which Tobiah and Sanballat poured upon Nehemiah, and the Jews, when they builded the wall of Jerusalem. Nehemiah iv. 1—3: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Hundreds are almost continually on the ground, looking with perfect wonder at the enterprise, and the press are endeavoring to convince the city, that if a fox run over our brick wall it will tumble down. The public need not, however, be alarmed for any such contingency, as the building will stand independent of the wall, and well fortified, notwithstanding all their insinuations. The work is going rapidly on, and will probably be soon finished.

THE 2300 DAYS.

OF THE RAM—HE GOAT—AND EXCEEDING GREAT HORN—DAN. 8TH AND 9TH CH.

The following is No. 8, of a series of articles, addressed to EDWIN F. HATFIELD, written by N. SOUTHARD:

HONORED SIR—Daniel had become familiar with the succession of coming empires, from the revelations made to him in the vision of the great image and the four beasts. He had learned that the same things were represented by emblems widely differing from each other. As yet, however, he had not learned the name of either of these future powers, which composed the bright image of Nebuchadnezzar, but which took the form of ferocious beasts, to him. He had received an intimation respecting the time in which a certain blasphemous power should have dominion, and wear out the saints of the Most High. This power, he had seen, rose up among the ten kingdoms of the fourth empire. At the end of each of his visions, he had seen the kingdoms of this world destroyed, and Christ's everlasting kingdom set up. But as yet he had received no intimation of Christ's first coming and crucifixion, nor of the whole time of the vision to the consummation. In the 8th chapter we learn that the Lord gave him another vision, in which the same powers are introduced, under new emblems. Instead of *wild* beasts, he now sees *tame* ones. The same power which was a bear before, is now a ram.

"The bear aptly described the nature of the Medo-Persian monarchy; but the ram with its two horns was its known emblem in these countries. The original word for 'a ram,' and that for Elam or Persia had a close affinity. It was usual for the kings of Persia to wear a diadem of gold made like a ram's head, and it is said that rams' heads, with horns, the one higher and the other lower, are still to be seen on the pillars of Persepolis.—The Medes were the most ancient of the two nations, and had been most eminent: but the Persians became most powerful and renowned, so that the higher horn came up last."—*Scott.*

Daniel "saw the ram pushing *westward* and *northward* and *southward*, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great."

This is the language used by inspiration to represent the conquests of Persia, which was *east* of Babylon, and extended its conquests west as far as the Egean sea: north and northwest they subdued various people even to the Caspian and Euxine Sea. And to the south and southwest, they vanquished Egypt and several of the adjacent regions. Here we see, in what neighborhood of time we must commence our reckoning when seeking an answer to the question, 'How long the vision?' Nor is this neighborhood so large as we might fancy. The vision must proceed from the point where the two horns are high and the last is the highest,—when a Persian king has the ascendency, and when both kingdoms are in their glory. But when was this? The Medo-Persian empire commenced its fall in the reign of Artaxerxes Longimanus.† It could not, therefore, commence later than his day. It could not commence before, for two reasons: 1. The empire did not reach its height till his day; and 2. If we placed it before his day, it would have expired already without any event to answer to the close of the vision. Nor can we begin to reckon when Artaxerxes first came to the throne, for both these reasons. He recovered Egypt, which his predecessor had lost, and celebrated his victories in this third year, for 180 days. But if we commence in his reign, it would be reasonable to suppose there would be some *public act* which would be at once apparent.—Such an act did signalize his reign. He published, in his seventh year, a decree which is now known to be a subject of prophecy, granting liberty to all the Jews in his realm, and making provisions for restoring and rebuilding Jerusalem and its temple.

Before proceeding farther, let the reader consider that the days in this vision *must* mean years, if the question by the heavenly messenger is fairly answered by the "Wonderful Numberer," (as the margin reads,) who replies. He does *not* ask, how long is the vision concerning the last horn, or "exceeding great" power, which succeeds the Persian and Grecian, and is broken without hands. He asks the length of the vision which extends from the height of the Medo-Persian power to "the last end of the indignation."

Instead of dwelling on the many absurdities which result from applying these prophecies to Antiochus Epiphanes, we will briefly show how accurately they apply to Rome, pagan and papal. In doing this, we shall present the four separate communications made to Daniel in parallel columns, together with a few explanations given in the 9th, or key chapter. We quote from the margin whenever the expression is made clearer by so doing. The reading in the margin is a translation from the original, as much as that in the text. We leave out *italic words* whenever they do not seem to be needed in the text, as it is well known they are the work of men, being inserted by the translators, without any corresponding word in the original. The dates are given from Cott's edition of Townsend's Bible, which is "arranged in historical and chronological order," with great care.

† American Encyclopedia.

DAN. 2—B. C. 570. GREAT IMAGE.	DAN. VII—B. C. 541. FOUR BEASTS.	DAN. VIII—B. C. 539. RAM AND HE GOAT.	DAN. X, XI, XII. DETAILED EXPLANATION, given by the Lord Jesus Christ and the angel Gabriel.
Gold Head, Babylon.	*Lion*, Babylon.	Babylon fell the same year this vision was seen, and became a subject of history, not of prophecy.	
Silver Breast, Media and Persia.	*Bear*, Media and Persia.	*Ram*, Media and Persia.	
Brazen Belly, &c. Grecia	*Leopard*, Grecia. *Four Heads*, 4 divisions.	*He-Goat*, Grecia. *Four Horns*, 4 divisions.	
Iron Legs, Rome.	*Terrible Beast*, Rome.	*Exceeding great horn*, Rome	
Character. The fourth kingdom shall be STRONG AS IRON—verse 40.	*Character.* A fourth beast dreadful and terrible, and STRONG exceedingly; and it had great IRON teeth. v. 7.	*Character.* And his power shall be MIGHTY. v. 24.	*Character.* And the king shall do according to his will. 11:36.
Conquests. As iron that breaketh all these, shall it break in pieces and bruise. v. 40.	*Conquests.* The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. v. 23.	*Conquests.* Waxed EXCEEDING GREAT toward the *south* and toward the *east*, and toward the pleasant land. v. 9. [Rome was N. W. of Jerusalem.] He shall destroy wonderfully. v. 24.	*Conquests.* See Dan. 11: 21—28.
Acts. Not mentioned in this brief vision.	*Acts.* It devoured, and brake in pieces and STAMPED the residue with the feet of it. v. 7.	*Acts.* It cast down some of the host and of the stars to the ground, and STAMPED upon them. v. 10.	*Acts.* They that understand among the people shall instruct many, yet they shall fall by the sword and by flame, and by captivity, and by spoil, many days. 11: 33.
Division. Whereas thou sawest the feet and TOES, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron . . And as the TOES of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. v. 41, 42.	*Division.* It had ten horns. . . I would know the truth of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell. The ten horns of this kingdom are ten kings that shall arise, and another shall rise after them.	*Division.* Having no connection with the length of the vision, or with the doings of Paganism and Popery, (the two desolating abominations which tread under foot the sanctuary and the host,) the division into ten kingdoms is not here noticed.	*Division.* And he shall exalt himself, and magnify himself above every god. 11: 36.
Papacy. Not mentioned to Nebuchadnezzar, who had no interest in hearing of it.	*Papacy.* I considered the horns, and behold there came up among them another little horn; . . . and behold, in this horn were eyes like the eyes of a man, and a mouth that spake very great things whose look was more stout than his fellows. v. 8, 20. QUERY.—How can these *fellows* represent successive kings, no two of which existed together, as Mr. Hatfield and other theological opponents suppose?	*Papacy.* And through his policy, also, he shall cause *craft* to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many. [Antiochus destroyed a few by war. Did he destroy MANY by *peace?*]	*Papacy.* And he shall exalt himself, and magnify himself above every god. 11: 36.
	Papal acts. The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. v. 21, 22, 25.	*Papal Acts.* It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them. v12 10. [Stars represent faithful ministers, and other ornaments of the Church.—The 7 stars are the angels of the 7 churches.]	*Papal Acts.* And shall speak marvelous things against the God of gods. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil many days. 11: 33, 33.
PARALLEL AND EXPLANATORY FACTS.—The people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. MESSIAH shall be cut off, but not for himself. From the going forth of the commandment to restore and build Jerusalem unto MESSIAH the PRINCE, are 7 weeks and 62 weeks. 9: 26, 25.		*Additional Facts.* He magnified himself even against the PRINCE of the host, and from him the daily was taken away, and the place of his sanctuary was cast down.—and he shall DESTROY the mighty and the holy people. He shall also stand up against the PRINCE of Princes. v. 11, 24, 25.	*Additional Facts.* They shall take away the daily, and they shall place the abomination that maketh desolate.—With the arms of a flood, shall they be overflown from before him, and shall be broken: yea, also, the PRINCE OF THE COVENANT. 11: 31, 22.
End. A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and brake them to pieces. Then was the iron and the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them v. 24, 25.	*End.* The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the BURNING FLAME. v. 9, 10, 11.	*End.* He shall be broken without hand. v. 24. The consummation, and that determined, shall be poured upon the desolator. 9: 27.	*End.* There shall be a time of trouble such as there never was since there was a nation even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book. And many [the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 12: 1, 2.
Christ's Kingdom. One like the Son of Man came with the clouds, &c. See v. 13, 14. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. —Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. v. 22 and 27.	*Christ's Kingdom.* And the stone that smote the image became a great mountain, and filled the whole earth. INTERPRETATION.—The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall stand FOREVER.	*Christ's Kingdom.* Then shall the sanctuary be cleansed (or justified.) "Sanctuary," says Cruden, "signifies a holy, or sanctified place of the Most High. Heaven is called by the name of Sanctuary. Ps. 102: 19, "For he hath looked down from the heights of his sanctuary; from heaven did the Lord behold the earth." It is taken likewise for the holy land, the land of Canaan;	*Christ's Kingdom.* And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever. 12: 3. But go thou thy way till the end be, for thou shalt rest, and STAND IN THY LOT, at the end of the days.

Ex. 15: 17. "Thou shalt bring them in and plant them in the Sanctuary which thy hands have established." This is evidently referred to by the Psalmist (78: 54,) "And he brought them to the border of his Sanctuary, even to this mountain which his right hand hath purchased." In the same Psalm it is said, He chose the tribe of Judah, the Mount Zion which he loved, and he built his SANCTUARY like high places, like the EARTH, which he hath established FOREVER.

In the next Psalm the writer says: O God, the heathen are come into thine inheritance: Thy holy temple have they defiled: they have laid Jerusalem on heaps: help us, O God of our salvation! for the glory of thy name: and deliver and purge away our sins, for thy name's sake. * * * * So we, thy people, and sheep of thy pasture, will give thee thanks FOREVER.

Does not this refer to an eternal state following the judgment? Compare this language with that used by Isaiah: Behold, the Lord maketh the earth empty, and maketh it waste; the earth mourneth and fadeth away: the earth also is defiled under the inhabitants thereof; because they have transgressed the laws—changed the ordinance—broken the everlasting covenant. * * * * The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be moved like a cottage: THEN shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and there shall be glory before the Ancients.—Isaiah 25: 1, 4, 5, 19, 20, 23.

This will be fulfilled, at the same time with the following, which is applied to the city of the Lord, the Zion of the Holy one of Israel. I will make thee an eternal excellency—a joy of many generations. Thy sun shall no more go down; neither shall thy moon withdraw itself. For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy people also shall be all righteous; they shall inherit the land FOREVER.—Isaiah 60: 14, 19, 20, 21.

The same glorious sight is presented in Isaiah 35: 10. And the ransomed of the Lord shall return, and come to Zion with songs, and EVERLASTING joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Compare this language with the 21st chapter of Revelations, and you will find it will be fulfilled, in the new Jerusalem, the tabernacle of God with men, in the NEW EARTH. Then will the sanctuary be cleansed, and not before. You remember the words of Sir Isaac Newton: 'The sanctuary is not yet cleansed.' It cannot be, while terrible beasts tread down the earth—while the overspreading of abominations make it desolate even to the CONSUMMATION. But the Lord says: Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice FOREVER in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying.—Isaiah 65: 17, 18, 19.

Now, we see why the Psalmist calls on the earth to rejoice, in view of the coming of Jehovah to judge the earth. It is going to be cleansed or made new. O worship the Lord in the glorious sanctuary; fear before him all the earth. The world also shall be established that it shall not be moved: he shall judge the people righteously: let the heavens rejoice, and let the earth be glad: let the sea roar, and the fullness thereof: let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh—for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—Ps. 96: 9—12. See also Ps. 98.

Now, my dear brother, shall we disregard the perfect harmony between all these revelations of the Almighty, and apply one of these visions to a Syrian king who died 164 years before Christ, when they so manifestly relate to great powers which rule in the earth till Christ dashes them in pieces, and sets up his everlasting kingdom, when, 'to them that look for him, he shall appear the SECOND time, without sin, unto salvation.' Dare you deny that Christ applied this same prophecy to something which was still future, when he spoke? 'When ye SHALL SEE the abomination of desolation, SPOKEN OF BY DANIEL THE PROPHET, stand in the holy place.' This language Christ applies to Rome, long after Antiochus was dead and buried. Why will you try to raise his putrid corpse?

But I need not argue this point. The identity of the visions in their progress identifies them in their end.

'At the time appointed,' said the angel, 'the end shall be.' That time appointed was the 2300 days. Gabriel was told by his divine Master, 'Make this man to understand the vision.' He did it, in part, immediately, but gave him no hint, when to commence the 2300 days, or how to understand them. He closed by saying, 'Shut thou up the vision, for it shall be for many days.' It was indeed shut up then, for Daniel himself says, 'I was astonished at the vision, but none understood it.' Had Gabriel then disobeyed the command to make Daniel understand it? It is certain he *had not finished his work*, and equally certain that he did finish it afterward.

How do you know this? an objector may enquire. Because he was still an angel of light, employed in errands from heaven, when he appeared to Zacharias and the virgin Mary, 500 years afterwards. This proves that he had never disobeyed the Lord.

Daniel waited fifteen years, however, in uncertainty. He had caught at the words, 'The sanctuary shall be cleansed.' He had naturally applied them to that which was first in his own heart, towards which his windows were open when he prayed. He waited till 2300 days had passed, once and again, and still the sanctuary was not cleansed. He was in doubt what this could mean. In his perplexity, he did as we now do; he applied himself to the study of the prophecies. There he learned that the seventy years of captivity were almost ended. Now thought he, the sanctuary will indeed be cleansed. He therefore confessed his sins, and prayed, saying, 'Cause thy face to shine upon thy sanctuary, that is desolate.' Scarcely had he uttered this word when his prayer was interrupted by the angel Gabriel, 'flying swiftly,' as if on an urgent errand. What was it? 'I am now come forth to give thee skill and understanding:" As if he had said, I am come to correct your mistake respecting the cleansing of the sanctuary, and the twenty-three hundred days.—The angel proceeds to say: 'Understand the matter and consider the vision. Seventy weeks are determined [CUT OFF, as all modern Hebrew scholars agree] upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' That these seventy weeks, or seventy *sevens* were fulfilled at the death of Christ, after 490, or 70 times 7 years, most Christians are agreed. It only remains to inquire from what they are cut off. The only rational answer which offers itself is, the 2300 days, left unexplained before, and to which these seventy weeks are a key. What vision was before Daniel, which he could CONSIDER? These words must relate to something he had seen before, or to what he was then looking at. What vision was before him? *Nothing* but the person of the angel. Does the angel mean to be understood, as if he had said,—'*Consider* ME, look at my form, my face and my wings; seventy weeks are cut off?' &c. He meant this, or referred him to THE VISION recorded in the eighth chapter, in which Gabriel had before been seen. But manifest as this connection is, in our common translation, it is rendered still more clear and striking, in Tindale's translation of the Bible, printed in 1549. It was published before the chapters were divided into verses. I give his orthography:

'As I was yet speakinge at my prayers, knoweledginge myne owne synnes, and the synnes of my people, making so mine intercession before the Lorde my God, for the holye hil's sake of my God: Yea, while I was yet speaking in my prayer, beholde the man Gabriel (whome I had seen afore in the vision) came flying to me, and touched me about the offeringe time in the evening. He informed me, and spake unto me: O Daniel, sayde he, I am now come to make the understand it. For as soon as thou beganest to make thy prayer, it was so devised, and therefore am I come to shewe the. And why?—For thou art a man greatly beloved. Therefore, ponder the matter well, that thou mayest learne to understande the vision.'

Need we ask to have the connection made more manifest? While pondering the matter well that he may learne to understande the vision,' he perceives that seventy *sevens* are cut off, which must be fulfilled in years. We know they have been so fulfilled. This part cut off being thus fulfilled in years, the remainder must be so likewise. Subtract 490 from 2300 and 1810 remains to complete the vision. We have already lived 1809 years and nine months since Christ was crucified.

Here let us briefly sum up the argument:

I. The Lord revealed future events to Daniel at five different times, including the revelation in the ninth chapter, which is evidently a key to that in the eighth.

II. These revelations are different views in the same field, and they *must* or course *harmonize*.

III. Daniel is permitted, at three separate times, to see the kingdom of Christ and his saints, which is to be universal, 'under the whole heaven,' and IT shall stand FOREVER, and the saints shall possess it forever, even forever and ever. There Daniel would expect his inheritance, and there he shall stand in his lot, at the end of the days.

IV. Before this everlasting kingdom is set up, he sees the kingdoms of this world broken in pieces—consumed—destroyed—given to the burning flame.

V. The view, in the eighth chapter, has a particular period during which it must begin.

VI. The only precise point given in the whole Book for the commencement of the vision is, the going forth of the commandment to restore and build Jerusalem. This decree went forth within the above named period 457 years before the common Christian era of Christ's birth—from which point 490 years were fulfilled at his Crucifixion,—that great event which seals the vision.

VII. From the same point, 2300 years terminate in 1843—the period before Christ being spanned by the arch of 490 years, and the 1810 years since, being fixed with astronomical precision.

Thus all objections founded on the uncertainty of chronology are wholly obviated.

O may we be ready to meet our Saviour, when the time is fulfilled, and he shall come to cut off the wicked from the earth, and to receive those who love his appearing.

I remain &c.

N. SOUTHARD.

Millennium.

Of all those who have dictionaries at their elbows, how few are aware of the true definition of this word. Webster defines it thus: "MILLENNIUM, n [from the Latin *mille*, thousand, and *annus*, year.] A thousand years; a word used to denote *the thousand years* mentioned in Rev. xx., during which period Satan shall be bound, ... and Christ SHALL REIGN ON EARTH with his saints."

This was the doctrine of the early church; and the contrary doctrine of a spiritual, and *not personal* reign, and, that it will be *before the resurrection*, and not afterwards, is so very recent, that it is not found in the dictionaries.

Walker, indeed, tries to throw doubt on the Bible authority on which the ancient doctrine rests, but he defines Millennium as "*the thousand years*, during which our blessed Saviour shall reign with the faithful on earth, AFTER THE RESURRECTION."

In 2 Pet. 3: 8, it is said that "one day is with the Lord as a thousand years, and a thousand years as one day."

Partly from this passage of Scripture, and partly from an ancient tradition among the Jews, the early Christian writers supposed that as God created the world in six days, and rested the seventh, so there should be six Millenniums, or six thousands of years during which wickedness should prevail; but the seventh Millennium should be the glorious Sabbath of the world. This opinion, as we may easily conceive, was much strengthened by the account in the twentieth chapter of Revelations, of the binding of Satan for a thousand years.

Of the Christian writers of the first century, who allude to this subject, Barnabas in his epistle speaks thus:

"'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it." Consider, children, what that signifies, *he finished them in six days*. This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth, saying 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. *And he rested the seventh day:* this signifies, that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist,) and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day."

Irenæus, who wrote in the second century, in his work against heresies, speaks as follows:

"In whatever number of days the world was created, in the same number of thousands of years it will come to an end. And therefore the Scripture says, that the heavens and the earth were completed, and all their embellishments. And God finished on the sixth day the works which he made. And God ceased on the seventh day from all his works. This is a narration of the past, and a prophecy relative to the future; for the day of the Lord is as 1000 years."

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being NEW and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John 10: 11—16, "Other sheep I have," &c., writes thus: "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *now expiring*.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: We "condemn those who circulate the judaizing notion that, *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing."—This was the millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

Antiochus—Impossibilities.

While so much is said about Antiochus, by those who are explaining away the Judgment and Resurrection from the book of Daniel, our readers will bear with us if we *repeat a few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.—*Midnight Cry.*

1. Antiochus, was king of Syria, and as such was part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz:—"THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in the "nation." The breaking up of the single Macedonian NATION, and the setting up of the Egyptian, Syrian, Macedonian and Thracian, could not be more clearly represented by *emblems*. In Dan. 11: 3, 4, the angel mentions the same thing in these striking *words*: "And a mighty king, (Alexander) shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGEOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (*i. e.* of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of Princes*, viz: Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people

It is said that Antiochus destroyed about *eighty thousand Jews*. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation. Persia, which ruled over 127 Provinces, is called 'great.' (v. 4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom 'shall bear rule over all the earth,' is called "very great," (v. 8:) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's language thus:

Great.	Very Great.	Exceeding Great.
PERSIA.	GREECE.	**ROME.**

It is impossible to apply them thus:

Great.	Very Great.	Exceeding Great.
PERSIA.	GREECE.	**ANTIOCHUS.**

8. This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and **Sir Isaac Newton** says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of **Josephus**, the **Jew**, and Rollin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

William Miller.

The believers in Christ's Second Coming at hand, call no man father or master. Bro. Miller was not the first who preached this doctrine, but we believe he did not borrow his sentiments from commentators. The following extract will show how he was led to his present belief. May all who read, adopt the same course. After giving an account of his conversion, he says:

"The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner, and by comparing scripture with scripture, and taking notice of the manner of prophecying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the "wayfaring man, though a fool, need not err therein."—And I discovered that God had in his word revealed "*times and seasons:*" and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spoke in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York Vermont, Massachusetts, New Hampshire, Michigan, Ohio, and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of Religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin."

From the Midnight Cry.

SECOND ADVENT REFERENCES.

"Search the Scriptures."—John 5: 39.

Question. To what has Christ reference in Matt. 16: 28. *Answer.*—Matt. 17: 1—5, Luke 9: 26—35, 2 Peter 1: 16—18.

What other and better evidence of Christ's second coming than the transfiguration? 2 Peter 1: 19, Matt. 24: 15.

Where is the prophecy found? Daniel 2, 7, 8, 9, 11, 12 chapters.

What is the great question as to time?—Dan. 8: 13.

ANALYSIS OF THE QUESTION.

What does the vision embrace? Daniel 8: 3—13.

What is the interpretation? Daniel 8: 11—25.

Is the little horn Rome? Compare Daniel 8: 23, with Deut. 28: 49, 50, Matt. 24; 15, Luke 21: 20. Also, Dan. 8: 25, first clause, with Dan. 11: 23, Luke 13: 32, Dan. 8: 25, third clause, with Acts 4: 26—28. Also, Dan 8: 25, last clause, with Dan. 2: 34.

What do the daily sacrifice and transgression of desolation embrace? Rome pagan and papal. Dan. 11: 31—36, Dan. 12: 11—13, and 2 Thess. 2: 3—8.

What does the treading the sanctuary under foot embrace? Dan. 9: 26, 27, Luke 21: 20—24, Romans 11: 25, 26.

ANSWER TO THE GREAT QUESTION DAN. 8: 14.

Where are these days explained? Dan. 9: 21—27.

Where do the 70 weeks begin? Ezra 7: 13.

What is done the first seven weeks? Dan. 9: 25, last clause.

What is done during the week after the seven weeks and sixty-two weeks. Dan. 9: 27, first clause, Mark 1: 14, 15.

Where do the seventy weeks end? John 7: 8, Matt. 27: 35, first clause.

How many years from Ezra 7: 13 to Matt. 27: 35? 490.

If seventy weeks or 490 days are fulfilled in 490 years, in what time will 2300 days be fulfilled? 2300 years.

If they begin 457 B. C., when will they end? 1843.

How long before the end was the daily sacrifice taken away? 1335 prophetic days.—Dan. 12: 11, 12.

When did Rome begin to have dominion over the people of God? 158 B. C. Daniel 11: 23, 1 Mac. chapters 8 and 9.

What was the age of the Pagan beast?—666. Rev. 13: 18.

Was not this the papal beast? Rev. 13: 5.

If pagan Rome began in its connection with the Jews 158 B. C. and continued 666 years, when did it end? A. D. 508.

When did Daniel's 1290 days begin? A. D. 508. Dan. 12: 11.

If they began A. D. 508, where did they end? 1798.

What began then? The time of the end. Dan. 11: 40.

When did the fleet fitted out by England on the North, Spain, Sardina, and Italy on the South, sail against Bonaparte? 1798.

If the "time of the end" began 1798 at the end of the 1290 days, when will it end? 1843. Daniel 12: 11—12.

If the daily sacrifice or Pagan Rome was taken away A. D. 508, when will the 1335 days end? 1843.

If the time, times and a half, or 1260 days of Daniel's little horn, end in 1798. Dan. 11: 35, at the beginning of the "time of the end," when did they begin? A. A. 538.

MOSES' SEVEN TIMES.

How long were God's people to be chastised? Lev. 20: 27, 28.

How long is a time? Rev. 12: 6, compared with the 14th verse.

How many times in "time, times and a half"? Three and a half.

If three and a half times equal 1260 days, how long is a time? 360 days.

What would they do to those that rob them? Ezekiel 39: 9, 10, last clause.

With what fire? Rev. 12: 11.

How long would they burn them? Ezek. 39, 9.

When did Moses' seven times and Ezekiel's seven years begin? 677 B. C. Isaiah 7: 8, Jer. 15: 4—7, 2 Chron. 33: 11.

If they were prophetic periods, and commenced 677 B. C., when do they end? 1843.

Does Daniel speak of seven times? Dan. 7: 25, and 12: 7.

Does John speak of seven times? Rev. 11: 2, 3.

In what other place does John mention things of the same duration as Daniel's little horn? Rev. 12: 6, 14, and 13: 5.

JUBILEES.

How many years in a jubilee? 50. Lev. 25: 8.

When was Judah carried captive? B. C. 607. Dan. 1: 1, 2.

When will forty-nine jubilees from that time end? 1843.

What may reasonably be expected then?—Leviticus 25: 54, 40, 41.

THE TRUMPETS.

According to Gibbon, the first battle was fought by the Turks against the Greeks, July 27, 1299.

How long were the locusts to hurt men?—150 years. Rev. 9: 10.

What then would be past? Rev. 9: 12.

What would sound then? Rev. 9: 13.

How long would it sound? 391 years and fifteen days. Rev. 9: 15.

What would be past then? Rev. 11: 14.

When will the third woe trumpet, which is the seventh and LAST trumpet sound? After August 11, 1840. Rev 11: 14.

TWO DAYS OF HOSEA AND CHRIST.

How many days before the resurrection? Hosea 6: 2.

When will Christ be perfected? Luke 13: 32.

What kind of days are these? Luke 13: 33, 2 Peter 3; 8.

What is meant by that fox? Dan. 11: 23.

If the two days of Hosea, and the to-day and to-morrow of Christ, commenced 158 B. C., when will they end? 1842.

As 1843 begins the third day, what will then take place? Hosea 6: 2, Luke 13: 32.

What will take place at the end of the vision? Dan. 8: 25, last clause, and 2: 34, Ps. 2: 8, 9.

What will take place at the end of the transgression of desolation? 2 Thess. 2: 8, Dan 7: 21, 22, and 11; 36.

What at the end of treading down the sanctuary? Luke 21: 24, Rom. 11. 25, 26.

What at the end of the 1335 days? Dan. 12; 13.

What at the end of "the time of the end?" Dan. 12; 2.

What at the last day? John 6; 40, 44, 54, and 11; 24—26.

Who have part in the first resurrection?—Rev. 20; 6.

Where are the rest of the dead during the thousand years? Mal. 4; 3.

When will the rest of the dead be raised?—Rev. 20; 5.

What else will take place at the end of the thousand years? Rev. 20; 7.

Whom will he go out to deceive? Rev. 20; 8.

Of whom will those nations consist? Rev. 20; 5.

For what will he gather them? Rev. 20; 8.

Will there be a battle? Rev. 20; 9.

GATHERING OF THE JEWS.

Who are the Jews to be gathered under the gospel? Rom 2: 28, 29, 9: 6—8, Gal. 3: 29, 5: 24, Romans 8: 9.

Where will they be gathered from! Ezek. 37: 11—14, Romans 11, 15.

Where will they be placed? Rev. 5: 10, Heb. 10: 34—37.

What earth? Rev. 21: 1, Isa. 65: 17, 2 Peter 3: 13.

How long? Rev. 20: 4, last clause.

What is meant by this generation in Luke 21; 32? Matt. 24: 3, 1 Peter 2: 9, Ps. 22: 30.

When will they pass away? 1 Cor. 15: 52, 1 Thess. 4: 16, 17.

What will pass away next? Luke 21: 23, 2 Peter 3: 10, Rev. 21: 1.

What else will take place when they that are Christ's are raised? 1 Cor. 15: 23.

In what manner will Christ come? Acts 1: 11, 1 Thess. 4: 16.

Up to what time is no man to know the day or hour? Dan. 12: 4, 9, Acts 1: 6, 7.

Is it to be known then? Acts 1: 8, Matt. 24: 38, 39, compared with Gen. 7: 4, and Rev. 3; 3, 1 Thess. 5; 1—5, Dan. 12; 10.

Is not the gospel to be preached more extensively as a witness? Matt. 24; 14. Acts 19; 10, Rev. 2; 5, Col. 1: 23, Rom. 10: 18.

Is the world to be converted? Matt. 13; 30, 37—43, 47, 50, Mat. 3; 12, 2 Peter 3; 3, 2 Tim. 3; 1—5, Ps. 2; 8, 9, Luke 17; 26—30, Luke 18; 8, Matt. 24: 12, Dan. 7; 21, 22, 2 Thess. 2; 8.

AUGUSTUS BEACH.

CORRECTION.

There is a story going the rounds in the papers that there are four insane persons in Somerset, Mass. whose insanity has been produced by *Millerism*. I am requested to say by an intelligent gentleman from Somerset that this story is false in its most essential feature. It is true there are four insane persons in that town, but not one of them ever heard a discourse on Mr. Miller's peculiar views of the world, except to hear them spoken against. They never attended a Second Advent meeting. Slander and falsehood will never refute even a false system. Let us have nothing but the truth on "Millerism," or any other subject.—*Christian Herald.*

HEAR A SAILOR.

"I was passing up Catharine street a few evenings ago, and I heard that the Millerites were holding forth. I thought I would hear what they had to say. Mr. Miller was not present; but I was much surprised when I heard the man speak, (doubtless brother Storrs) for I thought the Millerites pretended to be prophets. He turned to chapter and verse to prove every thing he said; and told the people not to believe it because he said so, but because the Bible said so. Then I thought it might be a scheme to get money, but when the contribution box came round, the speaker told us it was only to pay the expenses of the house, and we need not give a cent for him. While the collection was being taken, an opposer handed in some questions. I remember one of them was, "Will any one be permitted to reply at the day of judgment?" He referred right to the chapter and verse, which tells about the man without a wedding garment.—He was speechless. I then thought the man understood all about the Bible, or else he was a witch. When I came home to the ship, I told the men I had half a mind to turn Millerite myself."—*N. Y. Midnight Cry.*

A STRANGE THING.

A few days since, some of our Second Advent brethren went to a Presbyterian clergyman in Newark, N. J., to obtain the use of his meeting house, for the purpose of giving a lecture, when he remarked, it was an utter absurdity to talk of Christ's reigning upon this earth—that people who believed such a doctrine, had not minds as big as a grain of sand. "Why," said he, "if Christ does reign here, He may reign alone, for all me—I would not stay with him!!!" Very well; the gentleman can probably have his choice either to "stay with" Christ, or be among those who "shall go away." But that choice must be made before the Master comes. What must be the state of that teacher in Israel, who can treat this great subject in such a manner? The doctrine of Christ's speedy coming is drawing a straight line. There is no neutral ground. We must either be for or against Christ. It is *a strange thing*, to our mind, how a *Christian* can have such a strong aversion to the coming of Christ.

OUR PAPER.

It is with much pleasure that we inform our readers that sufficient encouragement has been given to render it reasonably safe for us to go forward. Nearly $150 have been pledged towards the Sinking Fund; and we have reason to believe that there are more individuals who will be ready to contribute to this object, as soon as this article meets their eye.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

Recollect, we need donations, for we intend to issue 4000 copies of each No. at all events—more if the means will warrant.

Extra copies of this and No. 1 can be had at $2 per hundred. Friends, come and take them. The time is short. Those who have any of the Lord's goods to spare we hope will act as wise stewards. All that is contributed in *any way*, whether by subscriptions or donations, will be faithfully and conscientiously applied.

In order to circulate widely and rapidly, we wish *every believer* in the near coming of our Lord and Saviour, to act as agent, and procure all the subscriptions they can. The Lord will reward you.

We intend hereafter to publish regularly every week, on Wednesday.

Subscribers in Cleveland or Ohio City can receive their papers at any public place that they may designate. Papers will be left in the Congregational church in this city, where subscribers can get them.

Business letters should be directed to the publisher, instead of the Editor.

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THE MIDNIGHT CRY;

SYNOPSIS OF THE EVIDENCES OF THE SECOND COMING OF CHRIST ABOUT 1843;

BY L. D. FLEMING.

Behold he cometh with clouds, and every eye shall see him."

CHAPTER IV.

VISIONS OF THE FUTURE.

1st. Having, it is believed, fairly established the point, that the Second Coming of Christ is yet to take place; that his kingdom is yet to be established on this earth; and that his coming will be pre-millennial; it will now be the object to show about the time according to prophecy, that 'glorious appearing' may be expected. It is very evident, that the prophecies of Daniel carry us down the stream of time to that great event; to the time when the governments of this world shall be destroyed, when the man of sin, or the beast, and the false prophet, shall be cast together into the lake of fire, and the kingdoms of this world become the kingdoms of our Lord and of his Christ. The first notice which Daniel has given us of this great event, is in the second chapter of his prophecies, which the reader will please turn to and read.* The import of the dream there spoken of is, that four great empires, or kingdoms, shall exist in the world, and they were represented by the four parts of the image. The head of gold represents the Babylonish or Chaldean kingdom, over which Nebuchadnezzar then reigned; the breast and arms of silver represented the Medo-Persian empire; the belly and thighs of brass, the Grecian; the legs and feet of iron and clay, the Roman empire, both pagan and papal, civil and ecclesiastical. The stone cut out without hands represented the kingdom of Christ. This kingdom is to overcome and break in pieces all other kingdoms, fill the whole world, and stand forever. The above dream was in the second year of the reign of Nebuchadnezzar, B. C. 603.

Forty-eight years after, in the first year of the reign of Belshazzar, B. C. 555, Daniel had a dream and vision of his head upon his bed.' The import of this vision was like that of Nebuchadnezzar's dream. He saw four great beasts come up out of the sea, diverse one from the other. See seventh chapter.—Daniel was informed, at the 17th verse, that these four beasts were four kings, or kingdoms, which should arise out of the earth.—He is also informed that the kingdom of Christ shall destroy the fourth beast, and that Christ's kingdom shall stand forever.

Two years after the foregoing, Daniel had another vision, commencing not with the Chaldean kingdom, as did the king's dream and Daniel's former vision, for the very good reason, that the Chaldean kingdom was then crumbling to pieces, and nigh its end. The vision, accordingly, began with the Medo-Persian kingdom, represented by a ram with two horns. See eighth chapter. Against the ram comes a he goat, representing Alexander, or the Grecian kingdom, which after the death of Alexander, was divided into four. Verse 8. And out of one of these four came a little horn, verse 9, which represents the Roman kingdom, which in its origin was very small, but was subsequently called the empire of the world, because of its extended power. In the 23d verse, the Roman kingdom is spoken of again, under the figure of a king of fierce countenance, &c. Finally, in the 25th verse, it is said of Rome, 'she shall be broken without hand.' This again brings it down to the end, where Christ will destroy the fourth beast, by the brightness of his coming, 'without hand,' that is, in a supernatural manner. It is very evident that the king's dream and Daniel's two visions are all one in substance, and that they all reach down to the final destruction of all earthly kingdoms, and the Second Coming of the Son of man.

2d. *Length of the Visions.* Now, the inquiry is, what means have we of getting a clue at the length of time that was to transpire before the coming of Christ to break down and subdue by the brightness of his coming the kingdoms of this world? Daniel says, chap. 8: 13, 14. 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' By daily sacrifice, we are to understand the idolatrous sacrifice of Pagan Rome; by the transgression of desolation, the abominations of Popery; by sanctuary, the temple of Jerusalem and the Jewish church; by host, the christian church. The question might be thus:—How long shall the Jewish and Christian church be trodden under foot by pagan and popish powers? The answer was, unto 2300 days; then shall the sanctuary be cleansed. That is, the powers of the world shall no longer lord it over the heritage of God, and sin and evil shall no longer be found in the church.

But, it may be asked, what are we to understand by a day in this prophecy? Answer: a year. This is evident, 1st. By the vision of 70 weeks, in which there are 490 days. See Daniel 9: 24. The fulfillment of that prophecy proves that each day of the 490 stood for a year. 2d. It was the way God directs his prophets and people to reckon. See Numbers 14: 34; Ezek. 4: 5, 9; Gen. 29: 27. Daniel has followed this rule. There is no intimation given in the vision of the period when the 2300 days are to commence; but in the ninth chapter of Daniel we have a clue to it. See from the 21st to the 27th verses. The angel Gabriel, who had come to instruct Daniel, and give him skill, commanded him to *'understand* the matter, and consider the vision.' As the visions were all one, there can be no mistake about what vision was meant. It was the vision of 2300 days, concerning which Daniel was now receiving skill and understanding. Gabriel says, chap. 9: 24—27, 'Seventy weeks are determined upon thy people, and upon thy holy city,' &c. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks, that is 62 weeks: the street shall be built again, and the wall, even in troublous times. And after 62 weeks shall Messiah be cut off, &c. 'And he shall confirm the covenant with many for *one* week,' &c. This 70 weeks is divided into three periods.

1st. Seven weeks, (prophetic,) or 49 days, or years, which, according to verse 25, were to commence at the going forth of the commandment of Artaxerxes (Longimanus) to restore and rebuild Jerusalem, until it was finished, which was just 49 years. 2d.—*Sixty two* weeks, or 434 days, or years, from the finishing of the city and temple, to the preaching of John the Baptist. In the fifteenth year of Tiberius Cæsar, Luke 3: 1, Christ said, 'The law and the prophets were until John; since then the kingdom of heaven is preached.' 3d. *One* week, or 7 days, or years, verse 27th, which included John's ministry three and a half years, and Christ's three and a half. 49 days, 434 days, and 7 days, prophetic, are 490 days, or years.

Now we are to inquire when the decree of Artaxerxes to restore and build Jerusalem was made. It was in the seventh year of his reign. See Ezra 7: 7. From the 11th to the 26th verses, is a copy of the decree. In Ezra 8: 31, he informs us that he left the river Ahava on the 12th day of the 1st month, to go up to Jerusalem. That was two days before the Jews' passover. Christ was crucified in the 22d year of Tiberius Cæsar's reign. See Luke 3: 1, 2. John began his ministry in the fifteenth year of Cæsar's reign; and the ministry of John and Christ, together, being seven years, would just bring the death of Christ as above stated. We are informed by the evangelists that Jesus was betrayed *two* days before the passover, that is, on the 12th day of the 1st month, which is just 490 years from the time Ezra left the river Ahava to go up to Jerusalem, to a single day.

Now, as the instruction of Gabriel to Daniel is a key to the vision of the 2300 days, we learn from it two important facts: 1st. That in prophecy a day means a year. 2d. When to commence the 2300 days, viz: at the going forth of the decree of Artaxerxes to rebuild Jerusalem. Then 490 years of the 2300 were accomplished at the death of Christ, and 1810 remained to be fulfilled *after* his death. Now, it should be remembered that the Christian era commenced with the *birth* of Christ, not his *death;* therefore we must take his age, 33 years, and add it to the 1810, and it brings us to A. D. 1843, when the sanctuary is to be cleansed.

We have now followed down the 2300 days from the proper starting point, viz: the 7th year of the reign of Artaxerxes, which was 457 years before the *birth* of Christ. Now if we add his age, 33 years, to 457, it will make 490 years, giving us again the 70 prophetic weeks. Now, add to 1843 the 457, and you have the full number of days or years, 2300.

Gabriel, as if to make the vision doubly sure, has divided the 70 weeks into three parts, as above stated, viz: 7, 62, and 1. He then tells us what would be accomplished in each part separately.

1st. Seven weeks. 'The streets shall be built again, and the wall, even in troublous times.' Dan. 9: 25. This was most literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, the seven prophetic weeks, and carries us down to 408, B. C.

2d. Sixty-two weeks. 'Unto the Messiah the Prince,' 62 weeks, would be 434 days, or years; and would carry us down to 26 years after Christ's birth, and brings us to the very year of 'the beginning of the gospel of Jesus Christ, the Son of God,' Mark 1: 1.

3d. One week. 'He shall confirm the covenant with many for one week.' This would be 7 years, which, added to the 26, would make 33, just the age of Christ. Here, again, we find an exact accomplishment of the angel's declaration. The covenant was confirmed one week, or 7 years, the ministry of John and Christ, and then the Messiah was cut off, (crucified,) but not for himself. Here end the 70 weeks. Daniel's prophecy is proved true, the vision established, and the Jew and infidel confounded.

3d. *More particulars concerning the four beasts.* In the seventh chapter of Daniel, under the figure of four great beasts, with their various and peculiar characteristics, we have presented to us a long series of events, reaching from Daniel's time down to the coming of the Son of man in the clouds of heaven with power and great glory. The four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from the other. The first was like a lion, and had eagle's wings. This signified the Chaldean kingdom, the same as the golden head of the image in Nebuchadnezzar's dream, chapter 2. The king of the Chaldeans is compared to a lion, Isa. 5: 29, and is said to fly as an eagle. Jer. 48: 41. 'The second was like a bear; and it raised itself up on one side; and it had three ribs in the mouth of it.' This represented the Medo-Persian empire—a fit emblem of the Medes and Persians, because of their *cruelty* and *thirst of blood.*—They were great *robbers* and *spoilers.* The three ribs show how Babylon, Lydia, and Egypt were devoured by the bear, or the *Persians.* 'The third was like a leopard, with four wings upon the back of it, like a fowl; the beast had also four heads; and dominion was given to it.' This was the Greek empire. The 'four wings' strikingly represent the rapidity of the conquest of Alexander the Great. Nothing in the history of the world was equal to it. The 'four heads' signified the division of Alexander's empire, after his death, among his four generals—*Cassander,* who reigned over *Macedonia* and *Greece; Lysimachus,* over *Thrace* and *Bithynia; Ptolemy,* over *Egypt;* and *Seleucus,* over *Syria.* The fourth was a beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. And among them came up a *little horn,* before whom three of the first horns were plucked up. In this *little* horn were eyes like the eyes of a man, and a mouth speaking great things. He saw all these thrones cast down, and the Ancient of Days did sit. The judgment set, and the books were opened. He saw the beast (horns and all, of course) slain, and his body given to the burning flame. And he saw one like the Son of man come in the clouds of heaven, and dominion was given him, &c., which was to be everlasting, and a kingdom never to be destroyed. Verses 17 and 18 explain the vision thus: 'These great beasts, which are four, are four kings, (or kingdoms,) which shall arise out of the earth.' 'But the saints of the Most High shall take the kingdom, and possess it, even forever and ever.' Verses 1—18.

The peculiar character of the fourth beast seemed especially to call the attention of Daniel, and he desired to know its signification. See Daniel's inquiry, from the 16th to the 22d verses. Also, see the answer, from the 23d to the 28th verses.

The 'ten horns' answer to the ten toes in chap. 2: 41. It is evident that the *little* horn was to be the last form of the Roman government; and, as you will see in verse 25th, his power was to continue for a 'time, and times, and the dividing of time.' Then his dominion was to be taken away, but not utterly destroyed; but from the time of its being taken away, it was to be consumed to the end, when the brightness of the coming of Christ shall utterly destroy it.

4th. *Of the ten horns of the fourth beast.* Answering to the ten horns of the fourth beast, there have been ten kingdoms within the bounds of the Roman government, viz: France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were plucked up by the roots, as Daniel informs us, by the *little horn.* The exarchate of Ravenna was given to Pope Stephen II. by Pepin, king of France, A. D. 755. This constituted the pope's temporal princes. Lombardy was given to St. Peter by Charlemagne in A. D. 774. The state of Rome was vested in the pope, both in spirituals and temporals, and confirmed to him by Lewis the pious. (See Clarke.) The saints were to be given into the hands of the *'little horn,* who was to speak great words against the Most High, wear out the saints, &c., for a time, times, and the dividing of time.' See verses 25, 26. By a formal edict, Justinian, Emperor of Constantinople, declared the bishop of Rome the head of all the churches; and in A. D. 538 he began to exercise his power, unrestrained, which is the point of time where we are to commence the *'time, times, and the dividing of time,'* or 1260 days. A time in prophecy means a year of 360 days; times, two years; dividing of time, half a year; making in all 1260 days. It may be asked, how this is known to be the meaning? Answer. In Revelation the same time is mentioned, and with reference to the same events, where it is sometimes called a 'time, times, and a half;' sometimes 'forty-two months,' which is the same as three and a half years; and sometimes 1260 days, which is just the same, reckoning 360 days to a year. See Rev. 12: 2, 3; 12: 5, and 13: 5. In all these places, the time of the oppressive reign of popery, 1260 years, (from 538 to 1798,) is referred to. For just that length of time the holy city was to be trodden down; the two witnesses, (Old and New Testaments,) to prophecy in sackcloth; the woman (Church) to flee into the wilderness; where a place was prepared for her, that they should feed her there a thousand two hundred and threescore days.—And the beast of the thirteenth chapter, which is the same power as the little horn of the seventh chapter of Daniel, was to have power to continue forty-two months, making war on the saints. Thus what the Holy Spirit in one place calls a time, times and a half, at another he defines by forty-two months, and again by twelve hundred and sixty days.

* For the sake of brevity, I have not generally quoted the text at large, but would request the enquirer to be particular and take his Bible, and turn to the passages referred to, and carefully read them, to see whether these things be so; for it is a subject of great moment.

Now if we have got the right time for the setting up the little horn, or papal power, viz: A. D. 538, then the 1260 years would bring us down to 1798.

Now what are the facts in the case? They are as follows: Daniel says, [8: 26,] speaking of the little horn, or popery, 'They shall take away his dominion to consume and destroy it unto the *end*.' In 1798, Berthier, a French general, with a French army entered Rome without resistance, deposed the pope, and led him into captivity, in which he died in 1799. His power was broken and his dominion taken away. Since that time, the pope, although nominally restored, has exercised none of his former power over any of the kings of Europe, or the protestan churches. From that time popery has been gradually but surely wasting away, and with the appearing of our Lord it will be utterly destroyed.

5th. *Vision of the Ram and He Goat.* In the 8th chapter of Daniel we have what is called the visino of the ram and he-goat; verse 1—8. Here, as has been before stated, the vision began, not with the Chaldean, but the Medo-Persian kingdom. At the 9th verse the 'little horn' comes up again, which is the fourth beast. This beast occupies a most conspicuous place in all the vision.

Gabriel, who had come to give Daniel instruction, and make him understand the matter, at the 20th verse commences his interpetration. 'The ram which thou sawest, having two horns, are the kings of Media and Persia.' This explanation is so definite and literal, and accords so perfectly with history, that it needs no further explanation.

Gabriel then goes on, 'And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.' He also informs us that 'the great horn was broken, and that four came up for it, representing four kingdoms that should come up in the nation;' the same as the four heads of the leopard in the former vision. It represents Alexander's kingdom and its division after his death. At the 23d verse the angel introduces the fourth beast again, (Rome,) giving us a picture of its character, and hints at its final overthrow,—'But he shall be broken without hand;' verse 25.

In the 9th chapter Daniel has instruction about the 70 weeks, (verse 24,) of which I have spoken already. Also about the cutting off of the Messiah, and the destruction of Jerusalem, verse 26.

6. *Vision of the latter day.* In the 10th chapter we learn that a divine messenger is sent to Daniel for the purpose of telling him, and *'making him understand,'* (verse 14,) what should befall his people in the latter days. He also informed Daniel that the vision extended to many days.

In the 11th and 12th chapters Daniel was instructed, not by emblems and visions, as in the former development, but by direct revelation made to him of the events of futurity. But like the other, this portion of the prophecy furnishes us with a train of events extending from the days of Daniel down to the resurrection of the righteous.

There is such perfect agreement between the prophecy and history, and the facts are so well known, that it will be unnecessary for me to go into much detail. From the 1st to the 4th verse of the 11th chapter, Gabriel refers again to the Persian and Grecian kingdoms, and of the latter, Alexander's or the Grecian, being divided into four; just as given in the visions in the 7th and 8th chapters. From the 5th to the 14th verses, we have a very striking prophecy of the wars carried on between the North and the South, with reference to Judea, viz: Syria and Egypt. Any one who may have the curiosity to learn the exact agreement between the prophecy and history can refer to Clarke on Daniel, or Rollin's Ancient History, where he has given the history and applied this prophecy. At the 20th verse we are again introduced to the history of Rome. The 'raiser of taxes,' &c., there mentioned, is supposed to signify Augustus Cæsar, the first Roman Emperor. He decreed that all the world should be taxed; Luke 2: 1—5. The 'vile person' mentioned verse 21, was Tiberius Cæsar, under whose reign the Prince of the covenant, Christ, was broken, or crucified, verse 22. Here ends again the history of the 70 weeks.

At the 23d verse, the angel takes us back to the league made between the Jews and the Romans, which was the first ever made between them. This took place about 158 years B. C., when Bacchides, the Grecian general, withdrew his army from before Jerusalem and never returned to vex the Jews any more. Maccabees 6 and 9: 72. Also Josephus's Antiquities, B. 12. cap. 10. sec. 6. Then began the pagan beast, or pagan Rome, to exercise his power over the people of God, and continued it to A. D. 508, making 666 years' reign of pagan Rome over the Jewish church. [Rev. 8: 18. The number of the beast is 666.] The angel then goes on giving a prophetic history of what should transpire among the nations, and leads us along down to the overthrow of pagan Rome, A. D. 508, and the setting up of papal Rome, A. D. 538, 24—31. From the 32d to the 35th verse, Gabriel refers to the holy people, the church, to their persecutions, trials, &c. In verse 36 a king is spoken of, which came up among the ten horns, who blasphemed the God of heaven. It is mystical Babylon; Isa. 14: 12—15; Rev. 13: 5, 6. It is the man of sin of Paul; 2 Thess. 2: 1—9. It is popery, at which the angel has given us a glance down to the 'time of the end,' which, we have already shown, commenced in 1798, when the pope was deposed. The time of the end is from the fall of popery, 1798, to the end itself, which, if these calculations are correct, will be about A. D. 1843. In the last part of the chapter we are instructed in reference to the conquest of Bonaparte, his end, [verse 45,] and the French Revolution.

7th. *The time of the End.* Daniel, chap. 12: 1, 4. And at that time (time of the end) shall Michael stand up, the great Prince, Christ, which standeth for the people of God, &c. Here we are carried down to the resurrection, and glorification of the righteous.

'The time of the end,' in which we are now living, has not closed, nor will it until the *end itself*, when the mystery of God shall be finished, Christ come, and the righteous dead be raised incorruptible. It has been shown that the *time of the end* commenced in 1798, when knowledge was to increase, and when 'the wise should understand;' verse 10. When, I ask, has knowledge so rapidly increased as within the last 40 years? More light has been given on the prophecies, in that time, than for ages before, and it is still increasing. At the 6th verse one inquired, 'How long shall it be to the end of these wonders?' as spoken of chap. 11: and the 3 first verses chap. 12. Answer. 'A time, times, and a half;' viz: 1260 years, as already shown.* 'And from the time the daily sacrifice, [rites of pagan Rome,] shall be taken away, and the abomination that maketh desolate set up, papal Rome, which was set up 30 years after, there shall be 1290 days;' verse 11. The rites of paganism ceased in Rome A. D. 508. The 1290 days would bring us to A. D. 1798, when popery fell. At verse 12, it is said, 'Blessed is he that waiteth and cometh to the 1335 days.' From A. D. 508 to A. D. 1843, is just 1335 days, or years. In the 13th verse Daniel is told, that at the end of 1335 days [years] he shall stand in his lot, of course, with all the redeemed.

O, my dear reader, we are living in the 'time of the end;' and very soon. He that shall come will come, and will not tarry. Are you prepared for such an event? Are you looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ? Are you among the number who will 'love his appearing,' and who feel like saying, '*Amen*, even so; come Lord Jesus, come quickly!' Or are you of those who are saying in their hearts, 'My Lord delayeth his coming!' If so, he will come upon you suddenly, even 'as a thief in the night, and you shall not escape.' 'Can ye not discern the signs of the times?' God will assuredly fulfil all his word. In conclusion I will say, in the words of the Master, '*What I say unto you, I say unto all*, WATCH.'

But of that day and that hour knoweth no man; Matt. 24: 36. These words are frequently quoted to prove that we are to know nothing of the time of Christ's coming. *Let it be distinctly understood*, that we do not attempt to tell the *hour* or the *day*. But it is very evident that the righteous have the means of knowing *about* the time that they should look for the '*coming of the Son of man*.' In the 37th verse, Christ says, 'But as the days of Noah were, so also shall the coming of the Son of man be.' Now, did not Noah and his family know *about* the time that the flood would come? *Certainly they did.* If the reader will take the pains to turn to the following passages, I think they will satisfy him on this point. Dan. 2: 20, 23 27; 8: 13—19; 9: 21—27; 10: 1, 14; 12: 10—13. Matt. 24: 32—39; 25: 5, 6. Who is to give the midnight cry, if none know of the time? Luke 21: 25—28; 1 Thess. 5: 1—4; 2 Pet. 3: 10, 17. 'Ye, brethren, are not in darkness, that that day should overtake you as a thief.' Four years cover the whole ground of dispute about our chronology; and it appears to me *very certain*, that at some point between 1840 and 1847, that event *will* transpire!! Reader, are you ready?

9th. *Synopsis of the calculation.* Now it should be kept in mind that the 2300 days, or years, form the grand number in this stupendous prophecy, and cover the whole ground, from the commencement of the 70 weeks down to the resurrection of the saints, or the Second Coming of our Lord. There are several divisions of the time, covering this ground of ages, which seem to have been made in reference to peculiar events that were to transpire. I shall here present a synopsis of calculations, to show the reader what a harmony there is in the prophetic calculation, and what reason we have to expect a perfect fulfilment of all its declarations.

1. From the decree to rebuild Jerusalem to the crucifixion of Christ.	*Years.* 490
From the crucifixion to the taking away the daily sacrifice, papan rites,	475
From taking away the pagan rites to setting up the abomination of desolation, or popery,	30
From the setting up of the papal civil rule, A. D. 538, to its fall, 1798,	1260
Now add to the above numbers and you get the grand prophetic number,	45 / 2300

Now, 45 years after A. D. 1798, the prophetic reckoning will be out, and the sanctuary will be cleansed. This brings us down to A. D. 1843.

2. From the decree to the death of Christ,	490
From the crucifixion to the taking away the pagan rites,	475
From the fall of paganism to the end, (see Dan. 12: 12,)	1335
This again gives us the grand prophetic number,	2300

3. In Dan. 12: 11, the angel mentions 1290 days, which is just the length of time from the fall of paganism to the fall of popery. In verse 12th he mentions 1335 days, which is the length of time from the fall of paganism to the *end*, as stated above. Therefore, the angel has here given us the means of determining how long it will be from the fall of popery to the end.

Time, take	1335
And subtract from it	1290
The remainder is	45

Now, add 45 to 1798, which was the time that the papal power was to be taken away, and it brings us to the cleansing of the sanctuary, in A. D. 1843.

4. From the full term of the vision, which is	2300
Subtract 70 weeks of years, to the death of Christ, which is	490
And it leaves	1810
To this add the life of Christ,	33
Cleansing of the sanctuary, or the end, will come in	1843
5. From the grand prophetic number,	2300
Subtract the time from the decree to the birth of Christ, which is	457
End of the vision,	1843

I now ask, is there any good reason to expect a failure, when the events given to take place during the 2300 years have been so exactly and literally fulfilled, down to the present time? If our chronology* is correct, we cannot be far from that glorious and awful event. And, reader, are you prepared for such an event? If not, delay it no longer.

*It is here worthy of note, that the visions of John, the Revelator, and of Daniel, singularly concur. John saw in a vision, a beast rise up out of the sea, having seven heads and ten horns. Rev. 13: 1. The seven heads signified the seven forms of the Roman government. The ten horns, ten kingdoms. On this beast sat the Romish church; the whore of Babylon. Rev. 17. Read Rev. chap. 18. It is evident that papacy is the little horn of Daniel's sea monster, the man of sin of Paul, (read 2d Thess. chap. 2,) and the Babylon of John. It was to continue 42 months, viz: 1260 days or years, (Rev. 13: 5,) from 538 to 1798, as has been stated.

*There is some dispute about an error in our chronology of about four years, as it regards the time of our Savior's birth. But admitting Christ was born four years earlier than we calculate; it does not affect the grand numbers in the vision at all: it only makes Christ four years older at his death, which some of the learned suppose was the fact.

THE WORLD IS GROWN OLD.

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear;
For sorrows abound and judgment is near!

The sun in the heaven is languid and pale!
And feeble and few are the fruits of the vale!
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her and know that her promise is vain!
Our heart is in heaven, our hope is not here,
And we look for our crown when judgment is near!

TO ELDER BELLAMY,

Pastor of the Baptist Church in Stanton Street, N. Y.

DEAR BROTHER,—

At the request of a friend, I attended to hear you on Sunday evening, December 11, 1842, expose the *errors* of 'Mr. Miller,' some of his expositions of prophecy. I was much pleased to hear you speak in that charitable manner of brother Miller's Christian character, which he merits from all who know him. But instead of being convinced that such *errors* existed, in brother Miller's expositions, I was the more confirmed in the belief that the beam was in thine own eye.

First—You labored hard to dispose of the 2300 days, to suit your argument; and then by overthrew brother M's 'main pillar.' I understood you to say, that *Antiochus Epiphanes* had the whole, or part of his history in the 2300 days, who, you say, *stood* in the *holy place*, or at least his *idol, Jupiter Olympus*, for three years, which you still say was the *ab mination* that maketh *desolate*. If so, in what way will you dispose of the 55 days; for our Savior's command was: Gather up the fragments, that nothing be lost.' In what basket will you put your odd days, 'that nothing be lost?' Josephus says, Antiochus Epiphanes died 164 years before Christ. Now, if Josephus tells the truth, how could Christ mean Antiochus Epiphanes, or his idol, when he says, [Matt 24: 15] 'When ye therefore, SHALL SEE the abomination of desolation, spoken of by Daniel the prophet, *stand* in the *holy place*?' Our Savior could not, in the text above, have had reference to Antiochus; he spoke of what should be in the future, and the same was foretold by Daniel 12: 2. Therefore, neither Christ or Daniel could have had allusion to the *anti little-horn Antiochus*, as the 'abomination that maketh desolate.' Therefore, the *mighty pillars* of brother Miller still *stand* firm, and it is the 1150 pillars of brother B. that 'are fallen!'

You say, Mr. Miller calls Italy 'God's holy mountain.' You quoted from Zecharish 8: 3. With regard to the holy mountain spoken of by that prophet, we shall not differ—in Daniel 11: 45, it is said, he shall plant the tabernacles of his palaces *between the seas*, in the glorious holy mountain, or as in the Hebrew, *'mountain of delight.'* Now, sir, if you can point out to me any country in the known world, except Italy, that answers the description of the place in point, I will be content. God, in the passage before us, is not speaking of *New Jerusalem, his holy mountain, Mount Zion, the Church*, but a mountain of location.

Again, you say, Mr. Miller calls God's holy sacrifice an abomination. Now, brother B. why had you not the honesty to tell the people that the word *sacrifice* was put in by man, and not by God? If there is an error, it rests with those who translated the Bible, and not with brother Miller.

With regard to your assertion, that Mr. Miller had founded a position on the wrong reading of the text, 'and when he shall have accomplished to scatter the power of the holy people,' I can only say, that if you had commenced reading from Mr. Miller's work a few lines above the sentence you chose, you audience would have seen that he quoted the text fairly; and had you read to the end of the lecture, your hearers would also have seen that it was the *power* of the holy people that he meant, and not the *people* that were scattered.

You say, if the Turkish Empire is down you have yet to learn it. Have you not learned, that in 1840-41, many, very many periodicals and missionary reports, both in the country and in Europe, teemed with the cry that the Ottoman Empire had *fallen*, never to rise again; and are you ignorant of the fact that the government of that Empire is at this moment in the hands of the combined powers?

Now, brother B, I do hope you will correct these errors before your hearers, lest you prove to be a blind leader of the blind.

I beg leave to direct your attention to, and prayerful perusal of 1 Cor 2 chapter, and also Matt. 24: 45—51.

'Who then is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?

'Blessed is that servant whom his Lord when he cometh, shall find so doing.

'Verily I say unto you, that he shall make him ruler over all his goods.

'But and if that evil servant shall say in his heart, my Lord delayeth his coming:

'And shall begin to smite his fellow servants, and to eat and drink with the drunken;

'The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

'And shall cut him asunder, and appoint

him his portion with the hypocrites: there shall be weeping and gnashing of teeth.'

Yours, &c., DAN'L E. STEARNS.

December 27, 1842.

PROGRESS OF THE TRUTH.

In passing from place to place through this region, I find an intense interest among the people on the subject of the second advent, and a strong determination to hear and know the truth. Whenever opportunity can be had, they run together and listen for hours in places so crowded, in many instances, that not a few are obliged to stand during the whole service.

Such an eagerness to hear on any subject I have never before witnessed. Many also give a ready assent to the truth, and not a few sinners are turning to the Lord. An extract or two from letters recently received will give a true idea of the state of things.

AKRON, Feb 14, 1843.

"Our people enter upon the subject with much feeling—our second advent conference on Tuesday evening last was well attended, notwithstanding the very bad state of the weather, and after a free conversation and a general recapitulation of the evidences, we called for an expression of opinion: upwards of 30 avowed their fixed and full belief in the immediate coming of our Lord—others were not yet entirely clear as to this year, but no opposition was offered or doubt expressed as to his speedy advent—great love and tenderness prevailed. Yesterday was a glorious day.

I preached on the subject in the morning and evening, and our afternoon conference, which was well attended, (full house,) was exceedingly interesting. The word of the Lord goes on with power all around us; sinners are being converted and saints built up in the holy faith. Great freedom of feeling and expression prevailed in the meeting, and many are joyfully anticipating the kingdom of God. Your lectures produced an extensive and powerful impression, and this is now the great subject of discourse among the impenitent and of prayer and theory among many christians. Brother Noble of Middlebury had requested me to ask you to let the people there know when you could come; I forgot it. He called on Saturday to enquire. I directed him to write to you. Great anxiety is felt all around to have you lecture in the neighboring towns; a wide and effectual door is opened for you through this whole region.

May God abundantly bless your labors, and hasten his glorious appearing."

OBERLIN, Feb. 15, 1843.

Dear Brother Fitch:

I have just returned from a short tour to the west; visited Norwalk attended quite a numerous and very interesting Second Advent meeting; visited a number of other places, the last of which was Clarksfield, about sixteen miles southwest of Oberlin. There I found a number of S. A. brethren; preached for Bro. Wilcock last Sabbath morning, and lectured to a numerous assembly in the evening, on the Second Advent. There appears to be much interest in that town on that subject. I proposed to the brethren to hold a Second Advent conference in that place.—They were very much in favor of the proposition. We thought a great impulse might be given to the cause, and Clarksville would be a central place for the brethren of Norwalk, Elyria, and Oberlin to meet. They have a large meeting house, which may be obtained for the occasion. A very dear brother, a merchant, is converted to those views; also, to the sanctification doctrine, and seems to have his whole soul in the work. It is proposed to commence the 1st day of March and to continue three or four days; it was proposed also to me to write to Brother Fitch, to secure his attendance if possible.—Brother Sturges will send a carriage to take you there and back. You will please to write me a line immediately whether you can come, so that arrangements can be made in season. Direct to Oberlin. I thank the Lord for the papers and chart you sent me.

Yours in the love of Christ's appearing.

EXTRACT FROM A LETTER,

TO THE EDITOR.

PHILADELPHIA, Feb. 10, 1843.

Dear Brother in the Lord:

We have had Father Miller preaching upon the subject of the Second Coming of Christ in our city for several days and nights. They rented the Philadelphia Museum for the occasion. He has drawn the largest concourse of people together that I have ever seen for a religious assembly. I suppose the Hall will hold from 4 to 5000 persons, and I have seen it in a complete jam. He has created a considerable sensation upon the minds of the people in relation to this important subject. I have attended pretty much all his lectures, and have been much instructed and edified, and am a convert to the scriptural doctrine of a literal coming of Christ to the earth before any Millennium, and would feign indulge the blessed hope that my dear Master is not far off. I have returned from the Museum this afternoon and heard Brother Miller's last lecture; it was truly a solemn parting, and very unexpected. It appears that Brother Litch and others had secured the place at a rent of $300 for thirteen days and nights.—The meetings were conducted with great propriety, and all things went on peaceably and uninterrupted until last evening, when it seems that evil disposed persons for wicked sport, caused an alarm of fire and murder to be raised. The room being filled to overflowing, caused an immediate rush; two or three females fainted, and the excitement became so great that the meeting was completely broken up, and the speaker obliged to retire. This alarmed the proprietors of the building, and they refused to grant the room for another evening. And this afternoon as Bro. Miller brought his lecture to a close, he informed the audience of this fact.

It was indeed a solemn and interesting occasion, and the announcement was so sudden that the people to the most part were entirely unprepared for it. He bid us farewell. He said we should see his face no more in the world, but that in a few months he expected to see all the children of God in the everlasting kingdom of the Saviour, when all tears should for ever be wiped from off all faces. He was very tender and spoke with a heart full of tenderness, and earnestly entreated us to hold out to the end; and he embraced the opportunity to warn the wicked of coming wrath. He then called upon those who felt convinced that Christ was at the door, to manifest it by rising, when an exceedingly large number immediately arose from their seats. It was truly solemn: the preacher and many of the people were in tears. It reminded me very much of the parting that Brother Paul had with some of his brethren. To-morrow Mr. Miller leaves for Trenton. I have written this, thinking it would be interesting. In this city there is among various Churches quite an interest upon the subject of religion—many are turning to the Lord.

Your affectionate Brother in Christ,

G. C. B.

Day for a year--Length of a year.

An erroneous impression has been imbibed by some, that Jewish years were shorter than ours: but this is an entire mistake. A year is the complete revolution of the earth round the sun. Its precise length is 365 days, and nearly one quarter of another. As this fraction of a day amounts to about a whole day in four years, every fourth year contains 366 days; but, as this fraction falls about 11 minutes short of 6 hours, 3 leap years must be omitted in every 400 years. Thus the years are regulated so as to correspond with the seasons. Among the Jews, the contrivance was the same in principle; but, as their months were governed by the moon, they added a whole moon to their reckoning, when it became necessary. As a moon lasts about 29½ days, their first month contained 30 days, and was called a *full*, or complete month. The next contained but 28 days, and was called incomplete, and so on alternately through the year. The new moon was always the beginning of the month, and that day they called NEOMENIA, *new moon*, or *new month*. As 12 such months would not make a complete year, the Jews added a thirteenth month every third year, and once in 19 years, they had 2 years in succession, each containing 13 months. Thus 19 years with the Jews was just the same as 19 of our years; or, in other words, they corresponded, almost perfectly, with 19 solar years, or revolutions round the sun.

Now, Mr Miller has not made, or fancied any mode of reckoning time, which will not correspond with the courses of the sun and moon, which God created "for signs and for seasons, for years and days." But when he looked into prophecy, and found that 42 *months*, and 3½ *times*, each equal 1260 days, he perceived that a month was used to designate 30 days, and a *time* meant 360 days. On this point, Mr. Miller and his learned opponent, Prof. Stuart, are happily agreed. The great question is: Do these days represent years in the prophecies of Daniel, and in the Revelations? In trying to prove that they do not, Prof. Stuart gives a rule which is a sufficient foundation for proof that they do. He says: "The plain and obvious interpretation of numbers in the prophecies is to be followed, unless there be cogent reasons for a departure from this rule. There are only two sources from which reasons of such a nature can be drawn. The first is, analogy in other parts of the Scriptures; the second *the exigencies of the context*." By the exigencies of the context, he evidently means, that if the prophecy is of such a nature that it cannot be fulfilled in literal days we must look next for its fulfilment in periods represented by days. On this point he proceeds to say,—"The GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel, and in the Apocalypse, as the representatives or symbols of years. So ancient and wide-spread is this opinion, that he adds,—"I have found it difficult to trace the origin of this general, I might say almost UNIVERSAL CUSTOM." Now, let us consider the nature of a few prophecies, and see if there is no reason for believing that days stand for years, according to the "almost universal" opinion of the pious and learned. In the second epistle from Christ to the churches, it is said, "The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." Who ever heard of a general persecution against a church, which lasted only ten natural days? But there was a persecution of ten years, in the second age of the church, of which the following is a sketch:—"It began in the 10th year of Dioletian, A. D. 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time, and that, during the continuance of this persecution, *in the province of Egypt alone*, no less than one hundred and forty four thousand Christians died by the violence of their persecutors; besides *seven hundred thousand* that died through the fatigues of banishment, or the public works, to which they were condemned."—*Enc. Rel. Knowl.*

That the blasphemous horn described in Daniel 7: 8, 11, 20, 21, 22, 25, and the blasphemous power described Rev. 13: 5, 6, 7, are the same papal power, seems too obvious to be disputed by any Protestant. Its continuance is described in different phrases, but each is equivalent to 1260 days. Compare Daniel 7: 25, and 12: 7, with Rev. 13: 5, and 11: 2, 3, and 12: 6, 14. If this refers to Popery, then the conclusion is unavoidable, that days represent years. So well established is this use of a day *for* a year, that the Encyclopedia of Religious Knowledge refers to it as a settled point. After mentioning the different significations of the word day, it adds: "And there is another distinction which may be called *prophetic*: the prophets being the only persons who call years days; of which there is an example in the explanation given of Dan el's seventy weeks."

Is the reader still doubtful whether a day ever represents a year, let him trace a perfect fulfilment of prophecies in years which never have been, and *never could be fulfilled* in days, and we see not how he can shut his eyes to the light which God's word and Providence evidently shed on each other.

In Numbers, 14: 34, it is said: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Here were years which had been symbolized or typified by days. They were fulfilled *in precisely* 40 years, for the Jews ate the Passover the night before they left Egypt and the night before they entered Canaan. Of the 430 years in which Abraham and his children sojourned in a strange land, it is said: "*At the end* of the 430 *years, even the self-same day*, it came to pass that all the hosts of the Lord went out of the land of Egypt." Ex 12: 41.

The Lord was doubtless equally exact in fulfilling the 430 years, symbolized by days, in the fourth chapter of Ezekiel, though the fulfilment is not recorded. Of the 70 weeks, however, it is known that they were fulfilled in 490 years, and that Christ was crucified on the self same day when they terminated.

We have reason to believe that the 1335 days, and the 2300 days will be fulfilled in the same manner in perfect years, measured, as years always have been, by the revolution of the earth round the sun, a measurement which has not varied a second, since the Lord set the earth in motion.

Let us close this article by one or two remarks.

1. We do not say that a day in prophecy *always* means a year. Hence, all those sneers, whether uttered by infidel scoffers, or orthodox ministers, about Nebuchadnezzar's eating grass 2520 years, and the like, show nothing but the folly of those who utter them, and weigh nothing against our views.

2. In view of Prof. Stuart's rule, we see the folly of the objection based on the text, "Of that DAY and HOUR knoweth no man," &c. The words, *day* and *hour* are to be understood literally, unless there is something in the connection to show the contrary. But so far from there being any thing of the kind, Christ, in immediate connection, says: "Then KNOW that it is nigh EVEN AT THE DOORS." This plainly shows that the words day and hour do not mean a thousand years, or any long periods of time but are to be understood in their natural sense.

3. We believe the 1335 days expire 45 years from the taking away of the papal *dominion*, which it will be seen in this paper was in 1798. Time will speedily show whether we are right in this.

3. No one can now *prove* that we are not living in the very last hours of these prophetic periods. If we are thus living, and are yet unprepared, we are in awful danger.

4. Noah was "moved by fear" to prepare an ark for the saving of his house. Hence he "became heir of the righteousness which is by faith." Heb. 11: 7. Let us therefore fear," and escape for our lives and flee to the ark while there is time. If we neglect the time God gives us, we cannot complain, if he cuts it off forever.

5. Christ's coming will be sudden as the lightning. Then will be no time for preparation then. O flee NOW from the wrath to come.

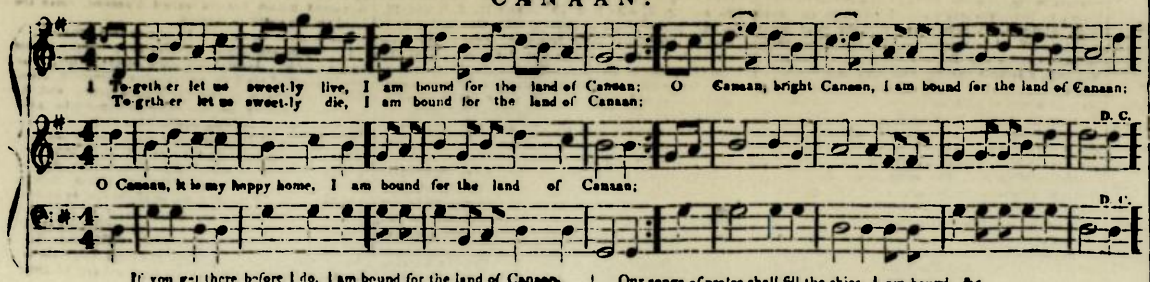
A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.		Age.	A. M	B. C	Book. Chap. Verse	Remarks.
	[illegible]	1	4157		Genesis i. ii.	
1	Adam	130	130	4027	" v. 3	
2	Seth	105	235	3922	" " 6	
3	Enos	90	325	3832	" " 9	
4	Cainan	70	395	3762	" " 12	
5	Mahalaleel	65	460	3697	" " 15	
6	Jared	162	622	3535	" " 18	
7	Enoch	65	687	3470	" " 21	
8	Methuselah	187	874	3283	" " 25	
9	Lemech	182	1056	3101	" " 20	
10	Noah	600	1656	2501	" vii. 6	To the Flood.
	The Flood	1	1657	2500	" viii. 13	
11	Shem	2	1659	2498	" xi. 10	
12	Arphaxad	35	1694	2463	" " 12	
13	Salah	30	1724	2433	" " 14	
14	Heber	34	1758	2399	" " 16	
15	Peleg	30	1788	2369	" " 18	
16	Reu	32	1820	2337	" " 20	
17	Serug	30	1850	2307	" " 22	
18	Nahor	29	1879	2278	" " 24	
19	Terah's life	*205	2084	2073	" " 32	* The Exode did not begin until Terah's death: then Abram left Heran and the Exode began, as is clearly proved by Acts vii. 4.
20	Exode &c.	430	2514	1643	Exodus xii. 40, 41	
21	Wilderness	49	2564	1593	Joshua v. 6	
22	Joshua	25	2589	1578	xiv 7; xxiv. 29	
1	Elders and Anarchy§	18	2597	1560	See Josephus.	† Exode in Egypt from Abraham to wilderness state.
2	Under Cushan	8	2605	1552	Judges iii. 8	
3	Othniel	40	2645	1512	" " 11	‡ Joshua was a young man when he came out of Egypt, Ex xxxiii. 11, could not have been more than 45, years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
4	Eglon	18	2663	1494	" " 14	
5	Ehud	80	2743	1414	" " 30	
6	Jabin	20	2763	1394	" iv. 3	
7	Barak	40	2803	1354	" v. 31	
8	Midianites	7	2810	1347	" " 1	
9	Gideon	40	2850	1307	" " 28	§ Judges begin. See Judges ii. 7—15.
10	Abimelech	3	2853	1304	" ix. 22	
11	Tola	23	2876	1281	" x. 2	
12	Jair	22	2898	1259	" " 3	
13	Philistines	18	2916	1241	" " 8	
14	Jephthah	6	2922	1235	" xii. 7	
15	Ibzan	7	2929	1228	" " 9	
16	Elon	10	2939	1218	" " 11	
17	Abdon	8	2947	1210	" " 14	
18	Philistines	40	2987	1170	" xiii. 1	
19	Eli	40	3027	1130	1 Sam. iv. 18	‖ This ends the Judges—449 years. Acts xiii. 20: also chap. viii.
20	Samuel, prophet	¶24	3051	1106	" " vii. 2-17	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
	Kings—Saul	40	3091	1066	Acts xiii. 21	
1	David	40	3131	1026	Sam. v. 4	
2	Solomon	40	3171	986	1 Kings xi. 42	
3	Rehoboam	17	3188	969	2 Chron xii. 13	
4	Abijam	3	3191	966	1 Kings xv. 2	
5	Asa	41	3232	925	" " 10	
6	Jehoshaphat	25	3257	900	" xxii. 42	
7	Jehoram	5	3262	895	2 Kings viii. 17	
8	Ahaziah	1	3263	894	" " 26	
9	Athaliah, his mother	6	3269	888	" xi. 3, 4	
10	Joash	40	3309	848	" xii. 1	
11	Amaziah	29	3338	819	" xiv. 2	
12	Interregnum**	11	3349	808	" xv. 1, 2	** See 2 Kings, chapters xiv. and xv.
13	Azariah	52	3401	756	" " 2	
14	Jotham	16	3417	740	" " 33	
15	Ahaz	16	3433	724	" xvi. 2	
16	Hezekiah	29	3462	695	" xviii. 2	
17	Manasseh	55	3517	640	" xxi. 1	
18	Amon	2	3519	638	" " 19	
19	Josiah	31	3550	607	" xxii. 1	
20	Jehoahaz, 3 months		3550	607	" xxiii. 31	
21	Jehoiakim	11	3561	596	" " 36	
	The 70 years captivity began here, ended 1st year of Cyrus	70	3631	526	2 Chron xxxvi. 5—10, 15—23	
	Cyrus	6	3637	520	Rollin, vol i. p. 354	
	Cambyses	7	3644	513	" " " 360	
	Darius Hystaspes	19	3663	477	" " " 9	
	Xerxes	13	3676	464	" " " "	
	Artaxerxes Longimanus	7	3700	457	Ezra vii. 10—13	
	Birth of Christ††	457	4157			†† See Ferguson's Astronomy; also Prideaux's Connection.
	Add present year, 1840	840	5997			
	To 1843	3	6000			

THE TIME OF THE CRUCIFIXION is a fixed point in Chronology. It was when the first full moon next after the vernal equinox (March 22,) came on Friday. On this point Ferguson, the astronomer, says, "The dispute among chronologers about the year of Christ's death is limited to four or five years at most.—I find by calculation the only passover full moon that fell on a Friday for several years before or after the day, in the year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The year assigned for the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The year 1843 is the 6556th year of the Julian period. Subtract 4746 from 6556 and 1810 remain. Thus the great time-measurers in the heavens undeniably prove that this year is 1810 years from the crucifixion, which was in the 33d year of the common era. "But Christ was born four years before the common era," says the objector. We admit it, but the same kind of astronomical evidence which proves the fact, proves also that he was "cut off" 37 years afterwards. Thus the great point to which the prophecy of Daniel refers to seal the vision, is FIXED by astronomy, the most EXACT SOURCE OF PROOF.

CANAAN.


1 To-geth-er let us sweet-ly live, I am bound for the land of Canaan; O Canaan, bright Canaan, I am bound for the land of Canaan:
To-geth-er let us sweet-ly die, I am bound for the land of Canaan;
D. C.
O Canaan, bright Canaan, I am bound for the land of Canaan;
D. C.

If you get there before I do, I am bound for the land of Canaan.
Look out for me, I'm coming too, I am bound, &c.
O Canaan, bright Canaan, &c.

I have some friends before me gone, I am bound, &c.
And I'm resolved to travel on, I am bound &c.
O Canaan, bright Canaan, &c

Our songs of praise shall fill the skies, I am bound, &c
While higher still our joys they rise, I am bound, &c.
O Canaan, bright Canaan, &c.

Then come with me beloved friend, I am bound, &c.
The joys of heaven shall never end, I am bound, &c.
O Canaan, bright Canaan, &c.

THE PILGRIM'S LOT.

How happy is the pilgrim's lot, I am bound for the land of Canaan,
How free from every anxious thought, I am bound, &c.
O Canaan, bright Canaan,
I am bound for the land of Canaan,
O Canaan, it is my happy home,
I am bound for the land of Canaan

Nothing on earth I call my own, I am bound, &c.
A stranger to the world unknown, I am bound, &c,
O Canaan, &c.

I trample on the whole delight, I am bound, &c.
And seek a city out of sight, I am bound, &c.
O Canaan, &c.

There is my house and portion fair, I am bound, &c.
My treasure and my heart are there, I am bound, &c
O Canaan, &c.

For me my elder brethren stay, I am bound, &c.
And angels beckon me away, I am bound, &c.
O Canaan, &c.

MUSIC AND HYMNS.

We have made arrangements to insert a Hymn, with appropriate Music every week for the present. We are enabled to do this through the kindness of Mr. S. Brainard, who intends to publish and keep this and other beautiful Revival Hymns on hand, so as to supply any demands. He affords them at the rate of 25cts. per dozen. His music store is under the American House, in this city.

DANIEL'S VISIONS.

Next week we intend to present our readers with the Emblems of Daniel's Visions, with explanations—representing 1. Nebuchadnezzar's Image, in Dan. 2d chap. 2 The Lion, the Bear, the Leopard, and the great and terrible Beast, in Dan. 7th chap. 3. The Ram, the He Goat, and the Four Horns, in Dan. 8th chap.

PROGRESS.

Considering the circumscribed means employed, the subject of the Second Advent is spreading throughout this region rapidly.—Wherever it has been presented, multitudes have been led to "search the scriptures" diligently and the work of the Lord revived.—The Editor is now lecturing in Painesville.

From the Midnight Cry.

The Millennium.

The modern notion of a Millennium is so deeply rooted in most minds, that they will be surprised to learn its origin and history. It is here briefly stated by one who has made it a subject of careful study. Read and ponder.

From the days of Adam the human race have continually looked for a recovery of Paradise on the earth: and, as in every case where all eyes are turned steadily in one direction, so in this, there is good ground of expectation. From the beginning, man has had the promise of his Maker, that the seed of the woman should bruise the serpent's head, should destroy the works of the devil, should remove the curse, slay death, triumph over the grave, and make 'restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.'—**Acts 3: 21.** Among other prominent features of divine revelation, the heathen have distorted, and still preserved this; their poets never ceasing to sing of a golden age once on the earth, and in the revelation of ages to return again. The Jews, 'to whom were committed the oracles of God,' have, with unshaken faith, looked for their own supremacy of the nations in a heavenly kingdom under the sceptre of David's son, by whom they are to be restored forever to their own land, and to be filled with the increase of the favor, knowledge, and glory of God. To this day, in all their dispersions, they are witnesses of this proud hope: and Christians of every age and sect profess and inculcate, cherish and maintain the same hope, only with such modifications as the New Testament makes.

It is, then, a right holy faith to look for such a restitution of Paradise; but it is a faith exposed to much distortion, and to many corruptions. Among the first Christians it was cherished *in the form of the kingdom of God preached by Christ and by his apostles*, and UNIVERSALLY EXPECTED in the third century TO BE SET UP on the ruins of the Roman kingdoms IN THE END OF THE WORLD. When, at length, the Roman kingdoms became Christian, in the fifth and sixth centuries, and the Church became Roman, darkness brooded over the face of the deep, the nations slept; they dreamed of a paradise, and of a kingdom, and of a millennium; but the fanciful picture was shadowy and ill-formed according to the nature of dreams. In the second century of our era, this hope had taken in some minds the distinct form of a thousand years of delight to come in the earth, under the personal administration of our Lord and Saviour Jesus Christ. Hitherto believers had expounded their hope of bliss by the name of the kingdom of heaven shortly to appear; but in the latter half of the second century, Justin and Irenæus appear to mix this evangelic exposition with the apocalyptic Millennium. Early in the fourth century Lactantius, 'the Christian Cicero,' the imperial tutor of Constantine's sons, poured into this mixture an untold quantity of the sibylline oracles, making harmony between the conflicting opinions of royal Christians and Senatorial pagans, by intruding a large infusion of Roman ceremony, idolatry, and expectation, that the pure gospel and hope of the kingdom of heaven, the way for which had been already made broad by Origen, of Egypt. Christian courtiers and politicians carried this infusion during the fourth century into the whole body of the Church, which was now modelled outwardly after the fashion of the empire, and also fell inwardly into many imperial and carnal hopes. But the Church rallied—she tried and condemned the carnal hopes of a millennium, and threw overboard the whole doctrine, A. D. 373; and it disappeared shortly after, from the history of the church, until the Reformation, A. D. 1517, save only the alarms of the end of the world about A. D. 1000, and the same again in the fourteenth century, reckoning from the conversion and reign of Constantine one thousand years, or a millennium.

At the dawn of the Reformation, Luther and his associates were greatly confirmed in their hostility, and strengthened in their controversy with popery, by the conviction that the Roman hierarchy is the sinful kingdom which should spring out of, subdue, and rule over the divided realms of Rome, after the emperors were no more; and which the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2: 8.) The lives of Luther and of Melancthon, and the history of their time, abundantly prove their expectation of the end of the world in the coming of Christ, to overthrow the papacy with all the world, in that age. A mixed multitude revived the old millennary doctrine, that the Lord was coming indeed to remodel the governments of the world, by casting off all unholy people, and giving the administration of the earth for a thousand years into the hands of the true Church, the living saints. The crowd was sometimes fearfully great who despised governments, and shook off the reins of authority, because the saints should not be governed by sinners, and because the Lord was on the point of giving the wicked, with all the governments of the world, into the hands of his people. The great Reformers were compelled to disown, and in their own defence to condemn this doctrine of a millennium "prior to the resurrection," which those of Germany did in the seventeenth article of the Augsburg confession A. D. 1530; and those of England did by the forty-first article of the Church in the reign of Edward VI. A. D. 1552. That article says: "They who seek to revive the millennary fable, oppose the Holy Scriptures, and plunge into Jewish fanaticism." The article of Augsburg says: We "condemn those who circulate the judaizing notion, that *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked every where be oppressed."

These official rebukes of the unwholesome doctrine from the two leading Churches of the Reformation placed this blunder among Protestants, where it was placed by the Church of the fourth century, nearly out of the pale of orthodoxy. Hitherto it had never separated from itself the personal coming and presence of Christ. Whether in the second, fourth, or sixteenth century, the doctrine of a millennium prior to the resurrection flourished, it was still at the coming of Christ, and under his personal administration that every teacher and convert received it. But in the latter half of the seventeenth century started a new idea, which seemed to avoid the extravagance of Lactantius, and harmonize some conflicting notions of the millennium, while it takes from the doctrine its only royal feature, and robs the promised kingdom of its king. This idea was that the millennium is a spiritual state in this world, in which neither does the Lord come nor reign personally and visibly, but only by his spirit. Daniel Whitby, D. D., about the year 1700, in a treatise published in the end of his commentaries on the Epistles, first broaches this novel idea to the Church, and he distinctly claims it for himself. He says he differs from the ancient millennaries in three things, of which the first is: "I deny Christ's personal reign upon the earth during the 1000 years."

This bold step, which seems to convert the original blunder into downright heresy, has been subsequently followed by the multitude of Protestant commentators, until the churches have very extensively adopted it; and thousands of preachers herald the approach of a period of a thousand years' bliss in this world, under the reign of the saints, "prior to the resurrection," and free from the restraints and the delights of Christ's personal presence. At the same time a very large and respectable body of Christians of the Anglo-Saxon race have revived the ancient doctrine of the millennaries, both in this country and in Great Britain. These agree with the followers of Whitby in expecting the bliss in this life; but they temper their expectations with the hope of Christ's coming and reigning at the same time with the resurrection of the just. Either of these views seems to violate the analogy of faith, and to annul the gospel; for under the gospel it is written: "The just shall live by faith," [Rom. 1: 17;] but in the millennium, with Christ present, the just will live by sight, not by faith; and of a millennium where Christ is not personally present, Dr. Whitby dreamed contrary to the Scriptures, which never separate Christ, the head, from his body, the Church, in the day of victory; and contrary to the universal faith of the fathers, and the churches of every age and denomination, as deliberately expressed in their writings and in their creeds. Many creeds we have seen, but never one of any sect that failed to recognise the death, resurrection, and ascension of Christ to the right hand of the Father, as in that of the council of Nice, "when he is coming again in glory to judge the quick and the dead, of whose kingdom there shall be no end." *Not a creed of any age or secret* recognizes the doctrine of a glory to be revealed before the revelation of Jesus Christ, or of a kingdom to come before the coming of Christ; or of a state of universal or of general peace and bliss in this sinful world. "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division." [Luke 12: 51.]

This world is a place of discipline; the world to come is, for the well disciplined, a state of bliss. There is a world to *come*. This present is an evil world, and will be evil while sin and death reign in it, and over it. Their dominion ceases only in the end of this world, when Christ our Lord is hailed by "great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." [Rev. 11: 15.] Then will be peace and safety without apprehension, at the manifestation of our holy Lord, whom we may safely expect. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, LOOKING for that blessed hope, and the *glorious appearing* of the great God and our Saviour Jesus Christ. These things speak and exhort and rebuke with all authority." Tit. 2: 11.

Ever since Adam's fall man has looked forward to the recovery of Paradise on the earth; and he must look forward to it, until the second coming of the second Adam, the Lord from heaven. The disciples at his first advent supposed the kingdom of God should immediately appear. To correct which error he told them the parable of the ten pounds, as recorded by St. Luke, plainly teaching that he is gone to receive a kingdom, and, *having received it*, to *return* and *reckon with his servants*. At his second advent, this world and its illusions will vanish; the hopes of man and the promises of God will be accomplished. Christ will make all things new, and lead his people into their promised inheritance, "the kingdom prepared for you from the foundation of the world," in new heavens and a new earth; which is Paradise on the earth. "Thy kingdom come, thy will be done on earth as it is in heaven."

The following will answer as well for this meridian as for New Hampshire. It is from the "Disciple," a second advent paper, published in Dover, N. H.

BEWARE THE MARK!—SECURE THE SEAL!

The mark of the Beast—or the seal of God—is now, we believe, being engraven on all men's hands or foreheads, preparatory to "that great and terrible day of the Lord," designating us the befitting subjects of wrath, or of everlasting favor. What is that Beast? and what is the Image of the Beast? and what is it to receive their mark in the forehead or in the hand? This is an inquiry to which all should awake. If the Beast and his Image be not the secular and ecclesiastical powers of the earth, what are they? Beware! beware, reader!—and warn your neighbor to beware their "mark." It is no trifle to have it. Its consequences will be awful. It will draw down upon those who bear it, the "last plagues;" and they will be "taken with the beast and the false prophet,' both of whom are to be cast into the lake that burneth with brimstone. None can escape, but those who receive the "seal of God." And what is that, but the sanctification of soul, body, and spirit, in holiness unto him? Reader, have you received that seal?

People in Dover—and in other places—what mark is that, which, having received, you *dare* not attend a meeting of worship, where you *would* go, but for the opposition of your church or minister, or for fear of being missed at your sectarian post?—and which also has much to do with your buying and selling? "No man might buy or sell, save he that had the mark or name of the beast." Rev. 13: 17. Where is Christian Liberty? Whom Christ makes free, is free indeed. "If I please men I am not the servant of Christ."

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

Extra copies of all the numbers can be had at $2 per hundred. Friends, come and take them. The time is short.

The Second Advent of Christ.

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Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

DANIEL'S VISIONS.—READ CHAP. II, VII, AND VIII.

"NOTED IN THE SCRIPTURES OF TRUTH." "FOR OUR LEARNING."

BABYLONIAN EMPIRE. B. C. 677.

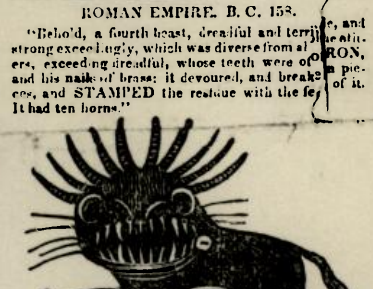
In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion heart, becoming feeble and faint.

MEDO-PERSIAN EMPIRE. B. C. 538.

The two arms meeting in one breast—the bear raising up one side, or dominion—and the ram with two horns; are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity, scarcely yields to the lion," says Paxton. Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well known national emblem.

GRECIAN EMPIRE. B. C. 331.

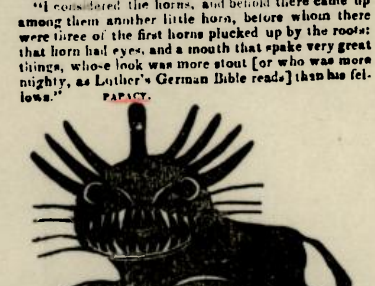
This was founded by Alexander. It was like the leopard, active, crafty and cruel. The lion had two wings, but the leopard had four—Grecia being more raped in its conquests than Babylon.—But the goat was he known emblem of Greece. It came against the ram with incredibly swiftness, making in its speed what it lacked in size. Alexander conquered Persia with a very small force.



ROMAN EMPIRE. B. C. 158.

"Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns."

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows." PAPACY.



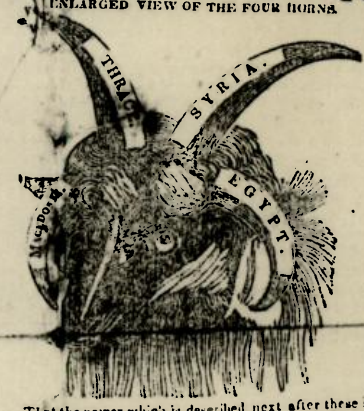
"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

Dan. saw the vision of the ram, he goat, and exceeding great horn, two years after he saw the representation of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon: hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia:—so said the angel. The Grecian empire was at first united, as is represented by the great horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation." Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

GRECIA. MEDO-PERSIA.

ENLARGED VIEW OF THE FOUR HORNS.



That the power which is described next after these is Rome, is evident from these and many other reasons.

1. It rises "In the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome*, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." *So was Rome.* See Deut. 28: 49, 50.

3. It was "Little at first. *So was Rome.*

"From this horn increasing towards the *south* and *east*, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the Goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. *So did Rome;* persecuting Christians and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." *So did Rome*, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome*, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*

8. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out *without hands.*"

9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally.* As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them.*

But instead of decree, the term is *letters*, and there appears nothing in the record of the import which the other decrees have, but the phrase "*letters*" in some passages has the equivalent of decree, as 2 Chron. 3: 1, 5, 6; Esther 3: 13 and 4: 3. Nehemiah built the walls and gates only. Some writers place the beginning of the 70 weeks at the 20th of Artaxerxes.

Which of these four decrees, the extremes being 92 years apart, is the proper starting point? The one to Ezra is much more ample than the others; besides, Ezra has power to regulate the entire civil polity. He is very exact in putting down dates, that is, the month and day of the month relative to his going up to Jerusalem in this decree, more so than appears in either of the others. Chap. 7: 7, 8, 9, and 8: 15, 31.* Sir Isaac Newton observed, "that the dispersed Jews became a people and a city when they returned into a body politic; and that it was in the 7th of Artaxerxes when Ezra, by the king's commandment, erected magistrates all over the land to govern the people." "According to the prediction," another writer remarks, "the edict must be only 7 weeks before completing the building of the city; for one and the same event, viz. the appearance of the Messiah, which is placed only 62 weeks after the building, is placed only 69 after the edict; which demonstrates that the distance between the edict and the building could be no more than 7 weeks."

At this point we turn to the light which astronomy affords, and her's is a lamp of no doubtful light. In doing this we give some extracts from Mr. Ferguson. In the following passage he shows where the 70 weeks began. "Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the reign of Artaxaixes Longimanus, king of Persia, is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period."

We cannot but believe that these few lines are the result of a very laborious and extended research of the author. We believe that he had examined all the important works on astronomy that had any bearing on this subject, reaching back to all that was then extant as far as the Chaldean schools: and the result of his examination is, that the 7th of Artaxes is *pinned down* to the 4256th of the Julian period. But what is this "famous era of Nabonassar and the undoubted canon of Ptolemy." We refer to Rees' Cyclopedia and find the former "is the year of the Julian period 3967, answering to the year before Christ 747, commencing the 26th of Feb. of the Julian year at mid-day. This era took its denomination from its institutor, Nabonassar king of Babylon, and is that used by Hipparchus, by Ptolemy in his Astronomical Observations, by Censorinus and others. This epoch is of singular service in chronology, as it serves to correct and adjust all other epochs." Ptolemy composed his great work on Astronomy in the second century of the Christian era 900 years after the era of Nabonassar. The 7th of Artaxerxes does not vary much from being midway between these periods, and we illustrate in the following way:

A ——— C ——— B

Let A represent Greenwich, Eng.; B, Washington city—the line A B distance between; C a given point between the two. The longitude of C may be determined from either of the established meridians A or B. In like manner will astronomy fix the 7th of Artaxerxes, whether from the era of Nabonassar, or from the canon of Ptolemy.

1. The 7th of Artaxerxes 457 B. C. was the year of the Julian period	4256
To this add the	2300
Termination of the 2300, the year of the Julian period	6556

* Ezra was 3 mos. 18 days in his journey, a distance of 680 miles.

For the Second Advent.

The beginning of the 2300 days Astronomically fixed.

Many believe that when this period terminates, the Saviour then comes in the clouds of heaven. There may be some under whose notice this article may fall who are not satisfied *where* this time begins; they may have heard it stated that it commenced 457 years before Christ, and consequently ends in 1843; still, they are not assured that that is the correct starting point. For the benefit of such, and in the desire of contributing a mite on this subject, the following thoughts are submitted, accompanied by extracts from Ferguson's Astronomy.

It is here taken for granted, that the 2300 days mean so many years. It is also taken as granted, that the 70 weeks, or 490 years, Dan. 9: 24—27, begin at the same point, and are a part of the 2300 days. This has been made so clear by able pens that it is not necessary here to repeat the argument. We go on, then, to say, that in the third year of Belshazzar, king of Babylon, Daniel had the vision of the 8th chapter, in which we find the 2300 days. In the first of Darius, 15 years after, the angel Gabriel tells him, 9: 25, "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem," or, as the margin reads, "to build *again* Jerusalem," &c. At this time, Daniel understood by books that the 70 years captivity were drawing to a close. Jerusalem had lain waste and desolate since the day Nebuzaradan had burned it with fire, Jer. 52: 12, 13. Now there were three, if not four, decrees from Persian kings to rebuild the temple, city, and walls of Jerusalem. The first was that of Cyrus, Ezra 1: 2—4, two years after the events recorded in the 9th chapter of Daniel. The second was that of Darius Hystaspes, Ezra 4: 24, and 6: 15, which decree appears to have been in his second year, 16 years after that of Cyrus. Ezra 6: 8—12 is the decree. The third was Ezra 7: 8—12 is the decree. The third was Ezra 63 years after this by Artaxerxes Longimanus, and 79 years from that of the first year of Cyrus. This was given to Ezra in the 7th year of the king; Ezra 7: 1, 8. In the 6th chap. 14th v. it is recorded, that the temple was "finished according to the commaadment of Cyrus, and Darius, and Artaxerxes king of Persia." There is perhaps a 4th decree in the 20th year of Artaxerxes, 13 years later than the last, given to Nehemiah chap. 2

II. From this	6556
Subtract the years elapsed since the crucifixion	1810
We have, as Mr. Ferguson, the crucifixion in the year of the Julian period	4746
III. From the grand prophetic number	2300
Deduct 70 weeks to the crucifixion	490
	1810
Add life of Christ	33
	1843

The true era of Christ's birth is four years earlier than the received chronology, but it effects not the result of our calculations. Under the "*Epocha of Christ*," in Rees' Cyclopedia, there is an elaborate article on the nativity, age at baptism and crucifixion which thus closes with the conclusions of Playfair: "There is no other year besides the 33d of the vulgar era, 78 of Julian year, 4746th of the Julian period, A. U. 786, to which this event, the crucifixion, can be properly referred. From these and other characters, it appears that Jesus Christ lived about 36 years 3 months 9 days and 15 hours if we reckon from midnight of December 25th of the 42d Julian year commencing, to April 3d and three in the afternoon of the 78th Julian year. His resurrection took place on Sunday, April 5th, and his ascension on Thursday, May 14th."

Mr. Ferguson is fixing the exact time of the crucifixion in the following manner:

"Our Saturday is the Jewish Sabbath; and it is plain, from Mark. 15: 42, and Luke, 23: 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to John. 18: 28, on the day that the passover was to be eaten, at least by many of the Jews.

"The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the month, when the passover was always kept on the day of full moon. Consequently,

"And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10.) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which in our Saviour's time, fell on the 22d day of March.

"The dispute among chronologers about the time of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 400th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

"The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Saviour's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth."

Phlegon further states that at the same time there also was a great earthquake in Bithynia, which threw down part of the city of Nice.

We come to the following result. Let the line D, E, represent the 2300 years and CF, the crucifixion, 490 years from the beginning at D.

D 490 † F 1810

2 3 0 0

1. We establish, in the most conclusive manner, the beginning of the 2300 days to be at the 7th of Artaxerxes—**The stake is stuck down.**
2. We determine, by the exact calculations of modern astronomy, the point of the crucifixion on this scale.
3. We count backwards from that point 490 years to the 7th of Artaxerxes and by the same astronomical necessity establish the latter point, that we do count backwards from 1843, 1810 years to the crucifixion.

We cannot discover, in this computation, the least shadow of a mistake, nor perceive where there is the possibility of an error.

Laying aside the line of prophetic *time*, and taking up the lines of prophetic *events*, and he who runs may read as written with sunbeams, "the *time* is *fulfilled*." The succession of events, shadowed forth in Nebuchadnezzar's image, as well as that of those in the 7th and 8th chap. of Dan., have all passed, saving only the single one of the stone "which smote the image upon his feet," and "until the Ancient of Days came." The signs which Christ himself gave have all transpired, except as to some of them there may be a further and more striking exhibition simultaneous with his appearing. Paul, who had "abundance of revelations," saw that event *next* preceding the coming of Christ to be the revealing of the man of sin, and has not the fulfilment answered all the terms of the prediction in the most signal manner, and nothing remains but for him to be destroyed by the brightness of his coming. All else in Revelations not fulfilled nor accomplished at his coming, lies on the other side of the line that reveals Christ in the clouds. We may "be reminded or informed, that all the events connected with the two Advents of our Lord, whether antecedent, simultaneous, or subsequent, are in the prophetical scriptures singularly blended together." Now by the side of these lines of prophetic *events* we lay down the line of prophetic *time*, and what is the combined testimony of all? Uniting as with the voice of many waters, they proclaim the grand event, the coming of Christ, in tones loud as seven thunders. Their united light converges to one focus with an intensity as great as if the rays from all the suns in the universe were concentrated at one point. Shall we not *learn* a parable of the *fig* tree, and *know* the end is nigh, even at the doors? The truth is, on this subject we are surfeited and GORGED with prophecy fulfilled and signs attending.

We cannot forbear a few remarks in closing this article. If we cannot believe with all these things staring us in the face, we should not be persuaded if one come to us, from the dead. Dear reader, let not our unbelief reach the impious height of that of the Pharisees and Sadducees who were surrounded with the maimed, the lame, the blind, the deaf, and the leprous, wondering, walking, leaping, and singing; themselves partaking with thousands of the miraculous increase of a few loaves; now gazing on the funeral procession just leaving the gates of the city, suddenly arrrested by the waking into life of the carried dead; and now hearing at the revisited and silent grave, the life giving words, "Come forth," and who, after all, were still clamorous in demanding a "sign from Heaven." Nor yet let our unbelief rise to that maximum of impiety and madness of those, who, as they passed by railed, wagging the head, of others that reviled, and others that derided, and others still that mocked, vociferating, with awful profanity, "*Let him come down from the cross, that we may see and believe.*" All this, too, at that moment when the darkness that was over all the land from the sixth to the ninth hour was enveloping them at noon day. Whether of the twain have the greater guilt, those who did these things, or those who *now* say, "My Lord delayeth His coming!"

Shall we cherish the obstinacy of unbelieving Thomas, and wait on till our incredulity is overwhelmed with the evidence of our senses! Then "*remember Lot's Wife*" heed the warning from her monument reflected as it is from the commingled flames of raining fire and burning cities. Have not the hardihood thus to tempt the Almighty, and rush upon such a precipice. But again, who were they that were pronounced *blessed*, Thomas, or they that had not *seen*, and *yet* had believed?

We see that *all Prophetic time*, in the bible has run out—periods predicted eighteen centuries ago, and others that have been running upwards of 2000 years are all expired. Has the great God given to man a time, and shall he not himself be very exact in observing it? What has been his usage in all past ages? What will it be now? What may we expect? What next when the last day of the 2300 is complete? Daniel stands in his lot at "the end of THE days," the child of the first resurrection! The sanctuary is then cleansed; and as we understand the Bible, He who cometh to do it rides on "his wheels of burning fire," attended by "*all*" the holy angels, Heaven itself vacated to take part in the mighty work. Our faith in these things stands not in the wisdom of men, but in the *hitherto* unfailing truth and veracity, as well as "the power of God." My dear reader, what think *ye* of Christ? Will he come to the feast—his own marriage supper? Will he come now? Have you the wedding garment *on*.

A. PENFIELD.

For the Second Advent.

Views on the Coming of Christ,

TEN YEARS AGO.

It is not without much prayer and reflection that the following article is presented before the public mind. I am well aware of the scorn and contumely which I shall bring upon myself, in consequence of so doing; but I recollect that Christ says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father [illegible]."

God, by his Spirit, has made known to me my duty on this subject in such a manner that I cannot be mistaken; and I feel that there is no alternative. With this view of duty, I shall present a few events of my life which have cost me more anxiety and thought, than all others combined; though I have waded in an ocean of afflictions, the billows of which have well nigh overwhelmed me, again and again.

In 1836, I wrote an article for publication, expressive of my views and feelings, which I designed to be introductory to an article of the same kind, which I here presen', but it was rejected, although others, on different subjects, which I had written, with a view to have them concealed, certainly, till my remains were mouldering in the grave, were accidentally, or providentially, as the case may be, discovered, and earnestly solicited for publication. I very reluctantly consented to have them published. Discouraged in the first attempt, when the views I presented only *bordered* upon those I now present, I gave it up, believing that it would be in vain, and worse than in vain to attempt it in any way. Consequently in refusing to let my light shine I brought darkness into my own soul, which come to be thick darkness; though I never saw a moment during my darkest hours, when I would not have laid down my life in defence of the principles of godliness—even in the strictest sense of the word, for I fully believed in the doctrine of holiness of heart—or in defence of what the Spirit had made known to me, while in earnest wrestlings with God, and by a diligent study of his word. But duty neglected; a Saviour grieved; a heaven in my soul *lost;* was like a *fire* shut up in my bones, by day and by night.

When Bro. Fitch came to labour with us last September, I was in the state of mind above described, and his labors have been blest to my soul. In a sermon he delivered from these words: "Will a man rob God? yet ye have robbed me," I felt reproved; like *David* when *Nathan* said unto him: "Thou art the man!" I then resolved that I would take up my cross, come what might.

That my readers may not charge any of these things to "Millerism," (so called,) let me say that every circumstance I relate, occurred long before I ever heard of Mr. Miller. If I had heard of Mr. Miller and his views, most certainly I should have written to him. But I knew little, or nothing about his views until I heard Bro. Fitch; and I feel to return everlasting thanks to Almighty God, that I have been brought to understand Mr. Miller's doctrine through Bro. Fitch. In all probability, if I had been left in ignorance on *this* subject, I should have remained in disobedience and lost my soul.

Truly, "the fear of man bringeth a snare."

In 1833, the writer, in common with all christians, was looking for a "glorious temporal millennium," not far distant, when "all should know the Lord, from the least to the greatest," and for such a glorious day, was praying devoutly; having felt the sanctifying influence of the Holy Spirit in my heart, daily, for years; constantly inquiring: "Lord what wilt thou have me to do." The state of the church also, had lain with great weight upon my mind for a long period of time; and many days and nights had witnessed my fervent prayers for the outpouring of the Spirit of God upon his church, that she might wake out of sleep, "and put on her beautiful garments." On a winter's night, after laboring with a convicted sinner, and about the time she became reconciled to God, while in fervent prayer, the Spirit touched me; I became helpless and sunk upon the floor; my soul was full of God; I was perfectly sensible of the situation of my body; truly, thought I, this is indeed but a frail tenement of clay, which wilts like the tender plant before the scorching sun, if but a ray of God's glory shine upon the soul, which inhabits it. I lost all sense of the need of any thing earthly; I wanted nothing but God, and to dwell in his presence forever. All was perfect peace and glory. Whether my spirit would leave my body entirely, or reanimate it again, was to me a matter of no choice; I was ready to depart and be with Christ, or remain and labor in his vineyard. The language of my heart was: "thy will be done." After remaining in this situation for some time, a sort of prickling sensation came over me, upon which I attempted to move my fingers, and succeeded. Then I tried to speak, but could not—soon however I did, and asked to be raised up and seated on a chair; deep solemnity pervaded my whole being; I felt that something of vast importance was about to take place, and began to enquire, Lord what is it? Lord what is it? I felt I must know what it was, and there was an instinctive feeling within me, which prompted me continually to press this point, till I should understand it. The language of my heart was: "Lord what wilt thou have me to do? here am I, send me." I then began to feel a burden of soul which I did not understand; I well understood what it was to have a burden of soul for the salvation of sinners, and for the church too. But now, I did not understand the object for which I was burdened. I enquired of the Lord, but got no answer. I repented my enquiry, again and again, but no answer came—my burden of soul increased, and I became more earnest that the Lord would answer my prayer; and it increased still, to such a degree, that my body was sinking under the weight; I tried for a moment to shake it off, but could not, and immediately saw that it was sin to make the attempt, and cast myself upon my Saviour, saying: "Lord do with me as it seemeth thee good," endeavoring to cast my burden also at his feet, but it was the Lord's will that I should bear it, and I acquiesced, saying, "thy will be done." Two female friends who were with me, commenced repeating my petitions audibly after me, seeing that my eye was singly to that one point, namely, that the Lord would show me why I was thus burdened in spirit. Agony of soul seized me, insomuch that almost my entire hands were purple, as if death had already done its work, and a cold sweat stood upon me, and I verily thought I was dying, when I cried out with more earnestness still, "Lord show me what this burden means, or remove it, or I die." At this moment I heard a voice saying, "reveal it, reveal it"—I understood—my spirit and body gathered fresh courage, and I answered, "Lord *what* shall I reveal? what *shall* I reveal?" Yet the burden of soul, did not leave me, and I continued to repeat the enquiry, "Lord what shall I reveal?" for a long time, but received no answer, till as before. I thought I was dying, and to all human appearance, was just ready to yield up my spirit to God who gave it, to be here no more—the two females alluded to, repeating the same language with me. I cast myself upon Christ, but I could take no denial. I *must know* what the Lord would have me "reveal"—I plead with him, still saying, "Lord what wilt thou that I should do? what wilt thou that I should reveal? show it unto me, and I *will* do it." Thus I plead;

thus I agonized, again and again, and thus I was burdened for hours together, till finally, as in the twinkling of an eye, I beheld Jesus Christ, "coming in the clouds of heaven to judgment!" and heard voices, terrific as many thunders, peal upon peal, saying in agony of soul, Lost!—Lost!!—Lost!!!—and I responded, Lost!—Lost!!—Lost!!!—the two friends repeating after me, Lost!—Lost!!—Lost!!!—and if this had all been a reality, probably I should not have felt it more, or have repeated with more earnestness than I now did, these words: "the judgment day has come! the judgment day has come!!" The fear of God fell upon us, and a sense of his excellency made us suitably afraid. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

All was over, and peace and glory filled the place, and a solemn awe pervaded each heart. The same Spirit which had for hours together made "intercession for us with groanings," now filled the place, seemingly saying, "peace, be still! God is here!" A breathless silence reigned; not a word was spoken for some moments; the glory of God was so manifest that it seemed almost visible to the natural eye. While this silence reigned, the voice came to me again, saying, "reveal it! reveal it!" I enquired, "to whom shall I reveal it?" My mind immediately rested upon a family in the city, who were all professedly pious. I did not at once make up my mind to send to them that night, but I soon felt that I must send immediately. Accordingly, I called up my son and sent word, requesting some one, or more, of the family to come to my house, if not that they would get up and have a season of prayer, believing that God would be with them, if they did so. I knew that this family would not be surprised that such a request should come from me—I knew also that they had spent many nights in prayer, for about that time many christians wrestled all night in prayer, till day light. While my son was absent, I was confident that when he returned, I should understand something about the events of the night which, as yet, I had not understood. He returned and said, Mr. H. thought it not best to do either, at which time these words sounded in my ears, "the message is rejected;" I felt it exceedingly for the moment, but very soon said to my family, "we will commit ourselves into the hands of God, and retire," it being near day light; we did so, and I felt that I was in the bosom of my Saviour, resting in his embrace. Heaven had already begun in my soul; I cast myself upon the broad ocean of his love, and not a ripple disturbed my repose.

After day light appeared, and my family were come together, having breakfasted, I called them around the family altar. Immediately I was brought by the Spirit into the presence of God, the FATHER and the SON—then holding sweet communion with Him face to face, as with a near friend, whose form and excellence I could behold. Before Him was spread out the Bible, which appeared as glorious as himself, and he instructed me from its pages. I was swallowed up in the scene before me, and instead of praying, in the common language of prayer, I found myself repeating scripture, passage after passage. At length these words came very forcibly into my mind, "take off thy shoes from off thy feet, for this is holy ground whereon thou standest." Truly, thought I, for I am in the presence of none other than the *heart searching* and the *rein trying* God. But every look from that omniscient eye, was a look of complaisance; a FATHER, reconciled through his SON, JESUS CHRIST, the righteous. While I was thus beholding his glory, and his readiness to instruct me out of his word, the SON turned to the FATHER, having a golden censor in his hand, in which he offered my prayer; I saw it accepted. He turned again to me, saying: "daughter, go down from the mount, the people where thou dwellest are worshipping idols; be faithful, and I will soon come and take you to myself." I now adopted this language: "Woe is me! for I am undone, because I am of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the KING, the LORD of hosts." My mind then turned to my family; I invoked the presence of God upon us thro' the day, and closed my prayer. On rising I found that the two friends alluded to had left and gone to separate rooms to pray, they were so deeply impressed with the presence of God, and had such a desire to speak out the language of their own hearts.

My thoughts were constantly on the scenes which had passed, displaying such beauty, holiness, and *awful majesty*. The prophecies, which I had read for years with a great deal of interest, some of which I knew were not fulfilled. I did not understand, though I had long had a desire to do so; yet I believed the day of their fulfilment was not far distant. Now, I read them with more interest than formerly, and the more I studied the Bible, the more I prayed and contemplated the scenes which had been brought to my view, the greater my responsibilities as a christian appeared. But what should I do? I knew of no individual on earth, but of my own family, to whom I dared to repeat a single occurrence; yet, I had vowed before God in the most solemn manner, and under the most solemn circumstances, that I would make known the *first scene* here described. But in what way, or at what time I should do it, I could not determine. Neither did I understand what these things meant, any farther than I have here described. Christ's coming in the clouds to judgment, was a subject which my mind had never dwelt upon *at all*. "The judgment day," the last day to be sure, I had always known would come, but I had had no adequate idea of it.

I often enquired of the Lord, why it was, that he had chosen so weak a vessel, to bear so great responsibilities. Whenever I made such enquiry, this passage, with others, would come to my mind with force: "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." There was a settled conviction upon my mind that some great event was at hand. God, by his Spirit, had represented it to me, to be the *coming of Christ* to judgment, as I have very faintly described, for it is not in the power of language to picture the scene as it appeared to me. But the "temporal millennium" was in my way, and that was to be of a thousand years duration. It had not yet commenced, and there was no prospect of its commencing, certainly, while the church was in such a back-slidden state. Furthermore, I knew too that if I repeated what had been shown to me, it would not be heeded, for I had understood *directly* that the *"message would be rejected."* I pondered these things in my heart, studied my Bible diligently, and prayed over the subject daily. Thus I passed a year, enquiring what my duty was, without lisping a syllable to any one; when I was again wrought upon in a similar manner, as you will see in another No., the Lord willing.

The scenes above described, were looked upon by all who were present, with *wonder* and *amazement*, and too sacred to repeat unless called upon to do so by the Spirit of God. Although, no one except myself, had the *particular views* here represented; yet, when their eyes light upon this article, they can put their finger on the very *time* and *spot*, *when* and *where* they occurred, the recollection of which, will be as fresh, as if it were but yesterday. MRS. M. M. HERRICK

Signs.

Nothing has appeared in this paper respecting the signs of the last days. It is not to be expected that all will acknowledge the correctness of their application, for we are told that scoffers will say, "Where is the promise of his coming?" "All things continue as they were." But God says, "The wise shall understand." The following will be interesting to those who are honestly seeking to know the truth:

FROM LITCH'S PROPHETIC EXPOSITIONS.

Luke 21: 25.—"*There shall be signs in the sun, and in the moon.*" What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light;" Joel 2: 31, that "the sun shall be darkened and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Savior? It has: and that within the memory of many now living. I refer to the dark day of A. D. 1780 May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement.

"And in the moon." At the time of the dark day, May 19, 1780, there was a full moon, or nearly so, [the moon fulled the 18th] yet the night was as dark as *"Egyptian darkness."* *"The moon* (did) *not give her light."*

The following extract from Gage's History of the town of Rowley, Mass., on *"the dark day"* of May, 1780, will set this point in a clear light:

DARK DAY OF MAY NINETEENTH, 1780.—Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev Mr. Jenny, of Exeter, N. H. quoted by Mr Gage, in some speculations upon the cause of the darkness, forwarded to *"The Historical Society,"* in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

"The moon to blood." The following extract of a letter from Mr. Beadle, at Alleppo, and published in the Missionary Herald of June, 1842, page 234, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, "Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!"

The following description of the fore-mentioned earthquake is from the same writer:

"About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and woe from which the mind turns instinctively away.

"The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

——"ten thousands deaths on every side."

"And in the stars." The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. 6: 13, and Matt. 24: 29. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimer, in Germany, is 10,800 miles; and from the same place to Herrenhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not *"stars."* I would ask the objector, then, what it was which went before the wise men and guided them to the place of the Saviour's birth! Was it a fixed star? Can one of these fiery orbs fall on the earth, and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night, in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country. It being cloudy in the north and clear in the south of New England.

2. That the moon, although it fulled the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord: some in each time believing it had come; others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the showers of meteors. To the people generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it cannot be fulfilled. For if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but would rather produce infidelity by the commonness of the phenomena. I must therefore, believe the signs to have already appeared.

From Jones' Letters.

"FEARFUL SIGHTS," "GREAT SIGNS," &c.

Mr. Editor—It is known to those who have heard most of the falling stars of 1833, that Professor Olmsted of Yale College, has written the most concerning them, and has been probably the greatest observer of that phenomenon of all who have noticed them. A single communication of his, in the *American Journal of Science*, vol. 17, on this subject, occupies nearly a hundred 8 vo. pages, treating it however as a matter of scientific, rather than of religious improvement, while, so far as I have learnt, he has given no sanction to the sentiment of these articles, that the phenomenon was a fulfilment of foretold "wonders," "sights," and "signs" of the judgment at hand. Yet the great attention he has given to this question, and the station he fills as a philosopher, astronomer and meteorologist, attach to his observations and opinions concerning it, a very special importance. Without room to quote largely from his writings, as might otherwise be desirable, I now give a few extracts therefrom, prepared to my hand, and copied from the Signs of the Times, Boston, of Nov. 30th, 1842.

Extracts from Professor Olmsted's Writings.

FALLING STARS.

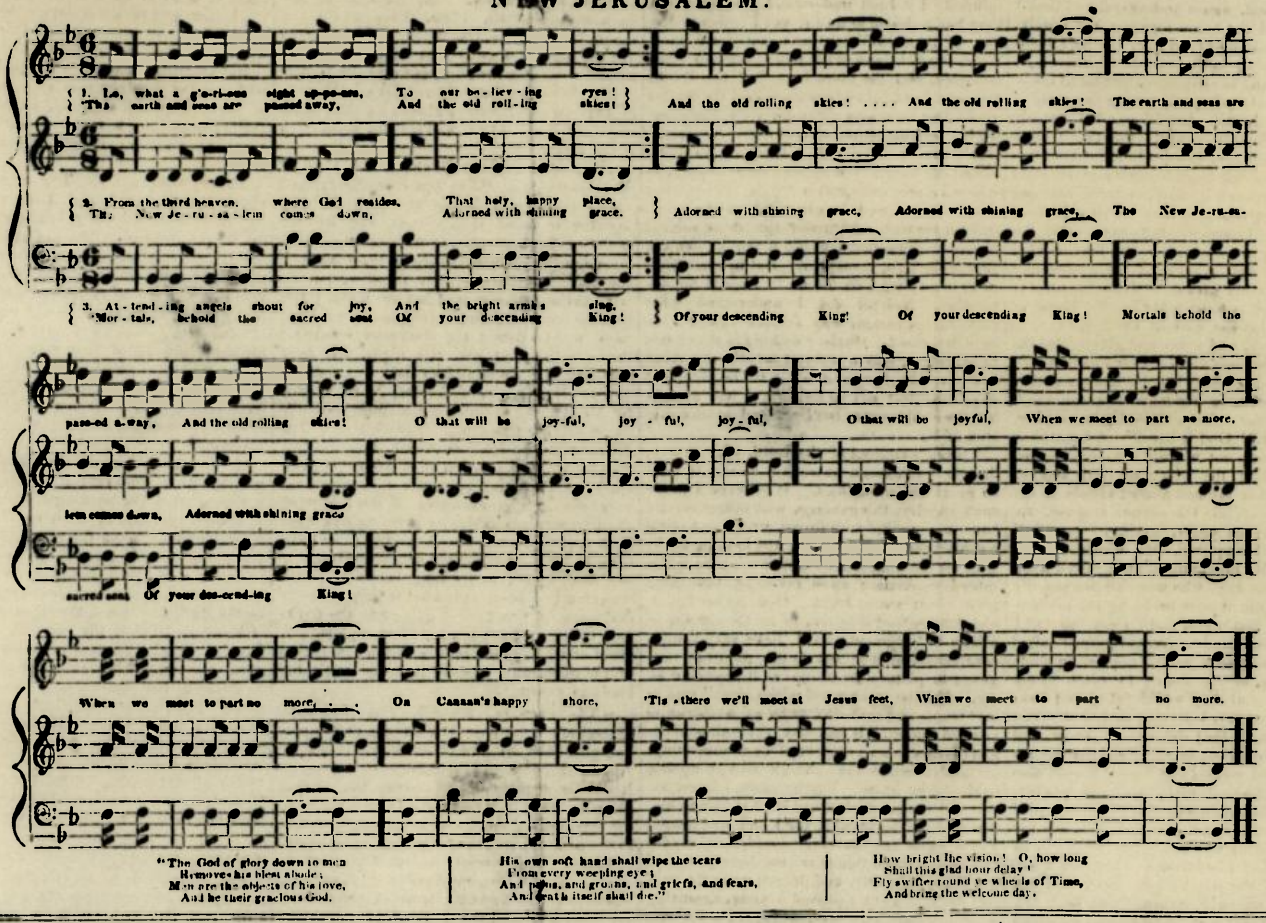
"The *extent* of the shower of 1833, was such *as to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the East, to the Pacific on the West; and from the Northern coast of South America, to undefined regions among the British possessions on the North, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance."

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible till lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which time the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery

NEW JERUSALEM.


1. Lo, what a glorious sight appears, To our believing eyes! The earth and seas are passed away, And the old rolling skies! And the old rolling skies! .... And the old rolling skies! The earth and seas are
2. From the third heaven, where God resides, That holy, happy place, The New Jerusalem comes down, Adorned with shining grace. Adorned with shining grace, Adorned with shining grace, The New Je-ru-sa-
3. Attending angels shout for joy, And the bright armies sing, Mortals, behold the sacred seat Of your descending King! Of your descending King! Of your descending King! Mortals behold the
passed away, And the old rolling skies! O that will be joyful, joyful, joyful, O that will be joyful, When we meet to part no more.
lem comes down, Adorned with shining grace
sacred seat Of your descending King!
When we meet to part no more, On Canaan's happy shore, 'Tis there we'll meet at Jesus feet, When we meet to part no more.
"The God of glory down to men
Removes his blest abode;
Men are the objects of his love,
And he their gracious God.
His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."
How bright the vision! O, how long
Shall this glad hour delay!
Fly swifter round ye wheels of Time,
And bring the welcome day.

meteors come to us from the *region of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypotheses, but are necessary inferences from certain facts.

"The *present generation* may consider itself privileged in having witnessed *grander displays of fiery meteors*, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the *greatest display of celestial fireworks that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history. (2)

"This is no longer to be regarded as a torrential, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *other worlds, or from the planetary voids*."

"Subsequent enquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion, that it was wholly independent of the earth." (3)

NOTES BY H. JONES.

(1) From my own researches and enquiries, I am satisfied that this testimony is correct in regard to the vast extent of territory, over which those wonders were exhibited. The witnesses of the phenomenon, therefore, are too numerous and too well agreed as to the 'fearful' appearance of the sight to admit of its ever being regarded as unworthy of a place in the fulfilling of prophetic "wonder in the heavens," &c.

(2) No doubt, as the Professor observes, "the *present* generation," has "witnessed *grander displays of fiery meteors*" and "the *greatest display* of celestial fireworks," ever seen by mortals; because, occasionally they have seemingly brought before our very eyes, the fiery appearance of the last day, "when the heavens being on fire, shall be dissolved," "and the stars of heaven fall unto the earth," &c. Therefore, above all who have gone before, it becomes us to tremble at such fulfilled words of the Lord, and prepare without delay for his soon coming in "flaming fire," &c.

(3) Though it does not seem logical to suppose, as Professor O. does, that the falling stars are "visitants from *other worlds*," we may suppose with him that their "source was far beyond the atmosphere," "and wholly independent of the earth." Then should not frail men, who "are but of yesterday and know nothing," cease their attempts to give a philosophical or second cause for that astonishing, very alarming and foretold wonder of 1833? But when the Almighty is thus speaking as with a voice of thunder and terrible alarm, not only by his word long ago given, but by its present striking fulfilment, in showing his coming to judgment at hand; does it not now specially become us all to 'Be still and know that' he is 'God,' and that he 'will' soon 'be exalted in the earth,' the 'new earth,' in the establishment of his everlasting kingdom?

SINGULAR PHENOMENON.

"There shall be signs in the sun."

The following appears as editorial in the Wednesday Mercury, Danville, Ky., Jan. 4, 1843. Each reader will think of it as he pleases:

"The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusual exhibitions, termed perhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance: Around the sun there was a circle of light, such as is frequently seen around both this and the moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former; and only the upper portion, perhaps the half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images —one each side of the two former, and apparently at equal distances from them, and also, of course, from the sun. These two last images were each perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been, perhaps, 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun and the others in order.

"At about a quarter past two, the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.

"Will the learned give us an explanation of the phenomenon?"

This last request reminds us of the following Scriptures.

"The king cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing and show me the interpretation thereof, shall be clothed with scarlet and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But they could not show the interpretation of the thing."

OBERLIN, Feb. 16, 1843.

Dear Bro. Fitch:

Yours of the 13th inst. came to hand yesterday. Bro ——— left Boston the same time I did, stopping one week on his way in Conn. He was no doubt told, while in Boston, the same story he related to Bro. ———; but had he been familiar with the foolish stories got up against our Second Advent brethren as I am, he would not have regarded it as worthy of repetition. "The Second Advent believers" have *never*, to my knowledge, "posted bills in the streets in Boston, predicting an earthquake on a specified day." While I was in that city, the Boston papers copied from a Lowell paper a predicted earthquake on the 11th of January which made no little stir. Some wag, I understood, posted a copy of it at the corner of some of the streets. It had no more connection with the "Second Advent believers" than with the Oberlin believers. It originated with a monomaniac, who fancies himself Elijah the prophet. This object of commiseration I have seen several times in Boston bare-footed, and understood he resided somewhere in Massachusetts.

I have read the Second Advent publications from their commencement, and have never known an authorized statement or calculation of the day or month of our Lord's appearing, but only the year. I have met with individuals who held opinions varying from April '43 to April '44. But the principal lecturers have never, in my hearing, fixed upon a specified time.

Yours in the glorious hope of the speedy return of our Lord, though differing on other points, regarding the work He is to do on the earth, after he has "dashed" opposing nations "like a potter's vessel."

———.

BEFITTING THE "LAST DAYS."—Among the varieties in the museum of the *National Institute* in Washington, says D. L. Child, is one which is labled as follows:

"Skin of an African—Tanned in Georgetown—Presented by the *Rev.* James Curley, Geo. College, July 7, 1842."

It appears, by the calculations of the most celebrated astronomers, that the earth has approached about two millions of miles towards the sun since last June.—*Far. Adv.*

Just as it has done every year since the creation. Sceptic.

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

Extra copies of all the numbers can be had at $2 per hundred. Friends, come and take them. The time is short.

We intend hereafter to publish regularly every week, on Wednesday.

Recollect, we need donations, for we intend to issue 4000 copies of each No. at all events—more if the means will warrant.

Subscribers in Cleveland or Ohio City can receive their papers at any public place that they may designate. Papers will be left in the Congregational church in this city, where subscribers can get them.

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Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

The Return of the Jews.

BY GEO. STORRS.

It is said, 'The world cannot come to an end yet, for the Jews are to be brought in first:' it is added, 'God must have some great design in having kept the Jews a distinct people for the last 1800 years;' and, it is asked,—What can that design be but their conversion to Christianity?'

In reply, I remark, *God has not* 'kept the Jews a distinct people.' Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but, I *deny it*. God has no more kept the Jews a distinct people than he has kept *drunkards* 'a distinct people;' or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, 'a distinct people.' The fact is, God broke down the '*partition wall*' between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after 'the seed should come to whom the promise was made.' That 'seed is Christ.' See Gal. 3d chap. Christ, says Paul to the Ephesians, 2: 14, 'is our peace, who hath made *both one* [Jews and Gentiles] and hath *broken down the middle wall of partition*.'

To talk about *God's keeping* 'the Jews a *distinct* people,' in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purposes, and blasphemously said, they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a 'wall' of distinction, which in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves 'a distinct people,' and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* 'a distinct people;' and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. 3: 9, 'And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.' Thus John the Baptist lays the 'axe unto the root of the trees' of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the '*dry tree*' shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39, 'They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham*.'—Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz: *doing* 'the works of Abraham.' Our Lord tells the Jews, in the 44th verse, 'Ye are of your father the devil.' This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a 'distinct people' because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character, as a *Jew*, ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9, 'I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.' Again, Rev. 3: 9, 'Them of the synagogue of Satan, which say they are Jews, and are not, but do lie.' Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, 'are of the synagogue of Satan.' In connection with these texts, see Rom. 2: 28, 29, 'For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh.—But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews: and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners. See Isa. 65: 11—15. 'But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name.'

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call 'by another name,' 'Be ye glad and rejoice *for ever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy.'—*What Jerusalem*? See Rev. 21: 1, 2, 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isa., in the verses under consideration. The Lord adds, 19th verse, 'And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.' This exactly corresponds with Rev. 21: 4, 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed.'

Now, what is the instruction intended to be communicated in the verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, 'The voice of weeping shall no more be heard in her, nor the voice of crying.' Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world who leave this world in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old." "The child shall die a hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants here. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age;* for, old men who have "*filled*" their days, i. e. the *righteous* old men, shall have their "*youth renewed* like the eagle," Ps. 103: 5, while "the sinner an hundred years old shall be accursed." that is, he shall not enter that *new earth at all;* for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus. "There shall be no more there a child of years nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning in this wonderful restoration of the church there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

My explanation of this verse has been a digression from the main subject; we will now return to that. See Rom. 9: 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal 4: 28, "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ* without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the free-woman. So then brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made*? See 25th verse—"But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and, that all the promises pass over to the 'servants' of God, who are called 'by another name,' viz: to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

'But,' says the objector, 'the Jews must be brought in with the fullness of the Gentiles;' and he adds—'*that's Bible language*.' Thus spake a Doctor of Divinity of this city.—Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. No where! Its not there!* Its only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but whon D. D.'s tell us such words are 'Bible language,' they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. 11: 25—'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.'

Now if this verse proves the return, or conversion of the Jews, it proves also that it will not take place, UNTIL *the fullness of the Gentiles be come in*.' Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand, the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all of them who are not Jews, be aroused to seek salvation immediately—*this year*, remember, 'our enemies themselves being judges,' probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you—'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. 'I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid.' But, how do you prove that, Paul? 'I will tell you,' says the apostle. *First*—'For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin,' and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—'God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.' The apostle adds—'Even so then *at this present time*, also, there is a REMNANT according to the election of grace: this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved.' Paul then proceeds to say—'And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.'

Who were the '*election?*' *Ans.* Paul, and that part of the Jews who embraced the gospel: because they 'were *obedient to the faith*,' (see Acts 6: 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see

ship. 10: 16 and 21st verses,] 'were blinded.' The apostle then goes on to say, verses 9 and 10, that David prophecied of this thing —'And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back always.'

Why were their eyes darkened? Because they *rejected 'the true light'*—the Lord Jesus Christ. But the apostle adds, 11th verse, 'I say then, Have they stumbled that they should fall,' beyond the possibility of salvation?—'God forbid;' or, *by no means*, as the phrase signifies; 'but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;'—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 45, 46, 'But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; viz: by faith in Jesus Christ. 'Now,' says the apostle, 12th verse, 'if the fall of them be the riches of the world,' [or, be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or as the margin reads *'loss'* of them, or *their 'loss,'*] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles.] how much more their fullness.' As though the apostle had said—'Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world.' And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it.

The apostle now proceeds to say, verses 13 and 14, 'I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation, them which are my flesh, and might save SOME OF THEM.'

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, *'if by any means'* he 'might save *some of them*.' He must have been peculiarly unfortunate in his expressions if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, 'if the casting away of them [viz: the *believing* Jews] be the reconciling of the world [i. e. the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying *'the enmity'* which had existed, *'by his cross,'* see Eph. 2: 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be [if by any means I might save some of them'] but life from the dead?' That is—if the Jews could *'by any means'* be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, 'If the first fruit be holy, the lump also,' [may be holy] is not that the sense? The verb *'is,'* is not in the original. What is the apostle's argument? Is it not this? 'Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible;* for if the *first fruit* [viz: the apostle, himself, and the *remnant* of whom he had spoken in the 5th verse] be holy [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. 11: 10,] be holy, so are the branches.' That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the 'first fruits,' and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to *'save some of them.'*

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17 to 22. He says: 'And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.'

The apostle then goes on to say, verse 23, 'They also, IF *they abide not still in unbelief*, shall be grafted in: for God is able to graff them in again,' IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion:* if he had intended to teach it, he would not have set the unbending word *'if'* to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24,—'For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?'—*'if* they abide not still in unbelief.' He then goes on to say, 25th verse, 'For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel *(or to a part* of Israel, viz. those who *believed not*, and this blindness will continue) until the fulness of the Gentiles be come in;' that is, till *the end of the world;* for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, *'if,'* they would give up their 'unbelief.' Paul then adds, verse 26, 'And so all Israel shall be saved—*'if* they abide *not still in unbelief:'*—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders) as it is written,—'There shall come out of Zion the Deliver, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.'

Where is this written? See Isa. 59: 20, 21. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e. they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations.*" See Deut. 7: 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15, 'And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed for ever.'

Now see 17th chapter, 7th and 8th verses, 'And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—And I will give *unto thee;* and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession;* and I will be their God.'

Now compare these promises with Acts 7: 4, 5, 'Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no, not so much as to set his foot on; yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child.'

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 7—10, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16, "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God, for *he hath prepared for them a city.*"

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth;* for "the meek shall inherit *the earth.*"

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 26: 3, 4. "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See also Gen. 28: 13, 14. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and shall spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had 'not where to lay his head'—so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. 4: 13—16. "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed;* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all.*"

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made; *not* the *literal* descendants of Abraham, but all who are *'of faith.' The world* belongs to Christ and his people; they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3: 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham.* And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verse, same chap. "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore then servest the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator.'

See also 26th to 29th verse, same chapter. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it is impossible to settle any question, it seems to me.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense.—They will be *"brought in,"* and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them *"the world"* for their *"everlasting possession,"* he will destroy all the wicked out of the earth. See Prov. 2: 22.—"But the wicked shall be cut off from the earth, and the trasgressors shall be rooted out of it.

See also Malachi 4: 1—3. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. 11: 12—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever, and the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to

come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isaiah 33: 15—17, 20—22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isaiah 35: 3—6, 9, 10, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 55: 12, 13, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 60: 18—22, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel, 34: 23—28, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land; and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises.*" But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith*; to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD;" then will "*the saints*" have taken "*the kingdom*," and they shall "possess the kingdom *for ever*, even for EVER AND EVER."

That glorious day is now nigh, even at the doors." Let the children of God "lift up" their "heads for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts: 2 Cor. 1: 19, 20, "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." Compare this with 1 John 5: 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT OF him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

PROF. STUART.

THE FAMOUS LITTLE HORN OF DAN. VII.

When Prof. Stuart's book first came out, Bro. Fitch addressed the following letter to him. The only reply the Professor made was in a note to the second edition. We here copy it entire, together with an answer by Bro. Miller. It is exceedingly painful to see a learned man running into all these absurdities. Much wonder has been expressed, even by opponents, at the strange position the Professor assumes, but he and Mr. Hatfield, who adopts most of his views, well understand that they *must* wholly depart from the old landmarks at the very commencement of the track, or be led to the point they so much dread—the conclusion at which Mr. Miller has arrived.—*Mid. Cry.*

LETTER TO MOSES STUART.

REV. MOSES STUART:

Dear Sir—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel 7: 21, 22, 'I beheld the same horn made war with the saints, *and prevailed against them*, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I am an ignorant one, will you please inform us from the plain and obvious import of the Scripture language, how it was, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of Days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'

CHARLES FITCH.

Albany, August 13, 1842.

[PROF. STUART'S NOTE.]

"A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Dan. 7: 21, 22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the 'little horn' [*beyond all doubt Antiochus*] 'made war upon the saints and prevailed against them,' and 'the Ancient of Days came, and rendered judgment to the saints' [vindicated the cause of the pious] 'and restored to them the kingdom' which had been taken away by Antiochus. In other words: God appears as the vindicator of the pious persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chap. 7: first, in the account of the vision as comprised in vs. 2—12, where vs. 9—11 are appropriated to designate the condemnation and punishment of the little horn, 'whose mouth speaketh great things;' secondly, in vs. 21, 22, as already quoted; and thirdly, in vs: 24—26, which are part of the explanations given by the angel. Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints [5: 22,] for the *last* judgment and millennial dominion of the church. How palpably erroneous this is, may be seen by consulting Dan. 7: 13, 14, where the latter coming of the Son of Man, and the dominion which is given him, are plainly represented as *subsequent* to the judgment and punishment of Antiochus, as described in the preceeding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

"Whatever there is of obscurity or uncertainty in respect to the *fourth beast* with his ten horns, as represented in chap. 7, it is made quite plain and palpable by chap. 8. In Dan. 8: 8 seq., the dominion of Alexander the Great, its division among his four chieftains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable. Then the characteristics of this 'little horn,' as given in chapter 8: 9—12, are plainly the same for substance as those given in chap. 7: 8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in 8: 22—25, which, in connection with 5: 21, shows very plainly, that the 'little horn' and 'king of fierce countenance' is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

"All the real difficulty of the case arises from the fact, that the *Messianic dominion* described in 7: 13, 14, and again in chap. 7: 27, is mentioned as if it were an *immediate* sequent of the destruction of the little horn, or Antiochus. So far as the *manner* of the description is concerned, one might judge this to be the case; for no interval of time is designated, and none is necessarily implied by the use of appropriate particles. But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval. So here, no one could err more than to suppose that the *Messianic* kingdom is to follow *immediately* after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another, and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose with chronology.

"He who does *not* understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and knowledge of them. He who does understand it, can find no serious difficulties in the case before us."

LETTER FROM WM. MILLER.

Dear Bro. Himes,—The second edition of "Stuart's Hints" has just come to hand. I have perused his appendix, and see nothing worthy of notice except a dry pun on p. 173, concerning the men of April 3d. A. D. 1843. It is suggested that the first of April would have been a better day to have fixed upon for Christ to have come. I have no doubt but that he is honest in this suggestion, and if he could have altered the day of Christ's death from April 3d to April 1st, his suggestion would be freely given. He invents or reiterates a lie, and then repeats a stale childish joke, and shows his heart to be any thing but pious and devotional on a subject so blessed as the glorious appearing of the great God, and our Saviour Jesus Christ. His piece against Duffield is full of low stale witticism, yet it is evident that the writer thinks he has given his brother a real drubbing; but I think he has exposed himself to a severe chastisement which he will be likely to receive, if his brother Duffield should see fit to use the rod which Brother S, has put into his hand.

Both of these champions, in my opinion, are wrong, the one is too literal in a carnal sense, the other is too carnal in a spiritual sense; the truth lies between them both: and while the D. D.s disagree, the common minds will get the truth. These men both are putting too much dependence on the wisdom of this world. Prof. S. shows plainly by his writings and arguments, that he has much pride of opinion, and puts more dependence on his Hebrew and Greek, than in comparing scripture with scripture, or in trying to understand the mind and will of the Spirit, who inspired the holy men who wrote the several books of the Old and New Testament. There is a vein of scepticism which runs through all his writings, as though the writers of the sacred books were governed by selfish motives, such as worldly hopes and fears; for instance, Daniel saw nothing, wrote nothing, and knew nothing only what concerned the carnal Jew, his people after the flesh. And John in the Revelation saw nothing but Jew. And he seems to represent John as hiding the plain truth, for fear of persecution from the bloody Nero, and cautions the reader to beware how he puts any trust in the natural interpretation of the Bible, remembering that it is *poetry;* as though the writers of God's holy book used great latitude, and colored high, the things therein revealed, and were men of bigoted and narrow minds. I think he would do well to remember what God says by David, Psalm, 1, 21, 'These *things* hast thou done, and I kept silence; thou thought-est that I was altogether *such a one* as thyself; but I will reprove thee, and set *them* in order before thine eyes.'

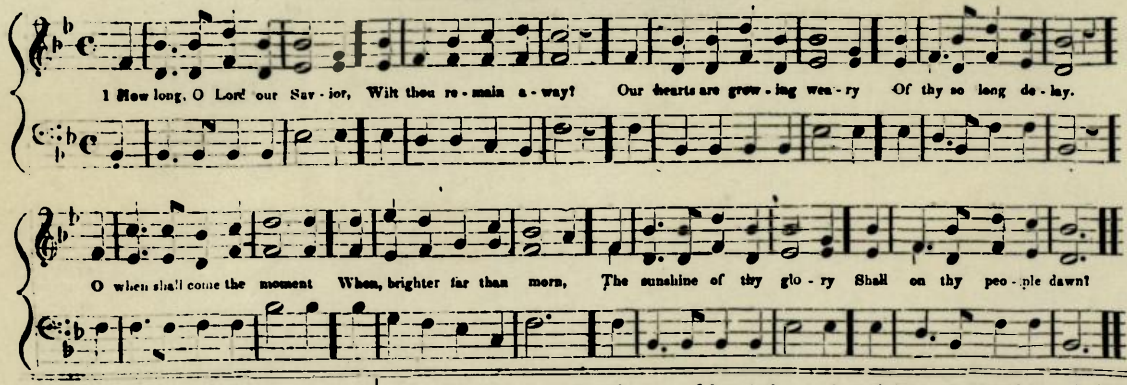
I am truly astonished, to read from the pen of the Professor such scepticism. If Voltaire, or Tom Paine, had wrote thus, it would have been called blasphemous by the Christian world. Have our readers become mad, or has God given them eyes of slumbering, that they should stumble and fall and be snared and taken?

His note on page 87 needs a passing remark. He says, 'A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Daniel 7: 21, 22, 'I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom'—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the little horn (beyond all doubt Antiochus,) made war upon the saints and prevailed against them, 'and the Ancient of Days came and rendered judgment to the saints, (vindicated the cause of the pious,) and restored to them the kingdom which had been taken by Antiochus.' A more barefaced misrepresentation of facts never was put together in so small a compass as is given in this sentence. In the first place, he dare not name the writer to whom he alludes, for the good reason that he could not in any case exceed the writer of this note in presumptuous confidence; and therefore, could not with any propriety, talk about '*unusual confidence*.'

Again, "the little horn, [*beyond all doubt Antiochus*]" Hardly a man of common sense can be found, who believes the little horn, in the text referred to, is Antiochus. Dan. 7: 7, 8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See verses 16, 17, 18, "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.' I ask, did the saints in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in Acts 1: 6. 'When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?' Read, again, Daniel 7: 19 to 22 'Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron,

PRAYER OF THE CHURCH.


1 How long, O Lord our Sav - ior, Wilt thou re - main a - way? Our hearts are grow - ing wea - ry Of thy so long de - lay.
O when shall come the moment When, brighter far than morn, The sunshine of thy glo - ry Shall on thy peo - ple dawn!

2 How long, O gracious Master,
Wilt thou thy household leave?
So long hast thou now tarried,
Few thy return believe
Immers'd in sloth and folly,
Thy servants Lord, we see:
And few of us stand ready
With joy to welcome thee.

3 How long, O heav'nly Bridegroom
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!
Thy very Bride her portion
And calling hath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

4 O wake thy slumbering virgins:
Send forth the solemn cry,
Let all thy saints repeat it,
"The Bridegroom draweth nigh!"
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.

and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that was in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom.' Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the 'fourth beast,' not the fourth head. Now, let us look at the answer which the heavenly messenger gave Daniel, verses 23 to 27, 'Thus he saith, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Then Daniel says, 'Hitherto is the end of the matter,' showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe this scripture as does the Professor? I say, No. And I say the friends of the Andover Institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says, 'Now the writer in question, as many others have done, (we thank him for this one truth) appear to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints, verse 22, for the last judgment.' What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a description of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Saviour Jesus Christ; see Daniel 7: 9, 10, 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT WAS SET, and the BOOKS WERE OPENED.'—First—'*Thrones were cast down.*' Compare Daniel 2: 25, 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.' 1 Cor. 15: 24, 25, 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet.' And Eph. 1, 22, 'And hath put all things under his feet, and gave him to be the head over all things to the church.' Second,—'*Ancient of days did sit;*' See Isa. IX 7, 'Of the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Compare Rev. 20: 12, 'And I saw the dead, small and great, stand before God; and the BOOKS WERE OPENED: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works.' And also Rev. 5: 9—11, 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.' Here we have the same number, the same saints, the same Judgment, and the same reign on the earth. Jude 14: 15, 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'

Then he will take vengeance on the wicked, whom he shall destroy by the brightness of his coming. Daniel 7: 11, 12, 13, 14, 'I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.—As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' The last two verses he acknowledges are the coming of the Son of Man; but the others are Antiochus. The kingdom of the saints is no where mentioned in the vision of Daniel until we come to the 14th verse; that this verse describes the millennial kingdom of the saints, the Professor concedes.—Then let me ask what kingdom is that described in verse 18? 'But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever.' Let the reader examine what kingdom; the Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance, or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much must I detest him for his application of those rules, because it leads to deceive souls to endless ruin. Now, verse 22, 'The time came that the *saints possessed the kingdom.*' What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom before spoken of in verses 14 and 18. And yet the Professor says, it is the kingdom given to the Jews in the days of Judas Maccabeus. '*The kingdom,*' definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer, of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant as the Professor would try to make us believe. But justice would require the fool's cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommended to others

Let me give one more quotation from his note, page 88. 'The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future.' In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a 'dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him,' not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor be destroyed: this proves too much. Next is the 18th verse. This cannot be the Jewish, for they are to take it and possess it for ever: this proves too much. The next place mentioned is the 22d verse. This refers us to the same possessions and kingdom, as in the 18th verse. The 27th verse he gave up. Where, then, is there a kingdom restored to the Jews? No double meaning, brother S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom which our Professor thinks he has found in Daniel 7th. Again he says, "He [Daniel] makes no account of the intervals of time, since he is not at all concerned, for his present purpose, with chronology.' I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up his glorified and eternal kingdom, which shall occupy under the whole heaven. And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's fingers on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name, and showed its power, acts and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax *exceeding great*, and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet. The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, 1260 years, or 'time, times, and a half.' He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous: He has set up monuments, and marked the divisions of times and seasons, that the wise may understand the time of their deliverance. And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us. Let me say one thing in honor to the church and clergy with whom I have associated since the Professor's 'Hints' came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me: while on the other hand I have not seen or conversed with a Universalist, Deist, drunkard, gambler, swearer, or infidel, but what is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine. It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshippers of Baal, and the unconverted part of community. Yet "straws show which way the wind blows." May God show him his error, before he leads many more souls to delay a preparation for an eternity at hand. Yours, &c.

WM. MILLER.

Low Hampton, Dec. 12, 1842.

EXTRACT FROM A LETTER.

MONDAY, Feb. 20, 1843.

"If Christ does come many will be ashamed of their incredulity and prejudices. If he does not come, as we expect, no one need be ashamed of yielding too ready belief to the precious promise of his coming the second time unto salvation.

Since Bro. Fitch lectured here the work of conversion to this glorious truth has steadily gone forward, and we have daily delight in seeing the honesty and docility of God's people; some that were not only ignorant but indifferent and even prejudiced, are now yielding to the evidence, and searching the scriptures with prayer, and coming out boldly, willing to be called fools for Christ's sake."

SECOND ADVENT CONFERENCE.

Those who believe that the Lord Jesus Christ is about to make his Second Advent to this earth are invited to attend a Conference at the Congregational Church in Cleveland,

On Thursday, March 9, 1843.

It is hoped and expected that there will be a full attendance of brethren from all parts.—The Conference will undoubtedly be one of deep interest. To commence at 10 o'clock, A. M.; and continue two days if it is thought advisable.

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

We intend hereafter to publish regularly every week, on Wednesday.

Recollect, we need donations, for we intend to issue 4000 copies of each No. at all events—more if the means will warrant.

Subscribers in Cleveland or Ohio City can receive their papers at any public place that they may designate. Papers will be left in the Congregational church in this city, where subscribers can get them.

Extra copies of all the numbers can be had at $2 per hundred. Friends, come and take them. The time is short.

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The Second Advent of Christ.

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Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

Synopsis of Miller's Views.

1.—I believe Jesus Christ will come again this earth.

Proof —John 4: 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1: 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. 4: 16. For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. 1: 7. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

2.—I believe he will come in all the glory of his Father.

Proof.—Matt 16: 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mark 8: 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

I also believe he will come in the clouds of heaven.

Proof.—Matt. 24: 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark 13: 26. And then shall they see the Son of man coming in the clouds, with great power and glory. 14: 62. And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel 7 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

3.—I believe he will then receive his kingdom, which will be eternal.

Proof —Dan 7: 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke 19: 12—15. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. 4: 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

4.—I believe the saints will then possess the kingdom forever.

Proof.—Dan. 7: 18, 22, and 27. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Matt. 25: 24. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke 12: 32, 22, 29 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. 9: 25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2 Tim. 4: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James 1: 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Peter 5: 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

Proof —1 Cor. 15: 20, 23, 49. But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order: Christ the first fruits; afterward's they that are Christ's at his coming. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

1 John 3: 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And I believe, also, that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

Proof.—1 Cor. 15: 51—53. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the last trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. 3: 20, 21. For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. 4: 14—17. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

6.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

Proof.—2 Cor. 4: 14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you.

Eph. 5: 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. 1: 22. In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.

Judge 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. 3: 13. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. 1. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

7.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

Proof.—Deut. 25: 1. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked.

Isa. 34: 8; 40: 2, 5; 41: 10—12. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought.

Rom. 8: 21—23. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. 2. 13—15. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage.

1 Cor 15: 54: 26. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. 20: 1—6. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

8.—I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

Proof.—Psalms 50: 3; 97: 3. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isaiah 66: 15, 16. For behold, the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. 7: 10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

Mal. 4: 1. For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Matt. 3: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. 13: 41—42; 49: 50. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

1 Cor. 3: 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. 5: 2, 3. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and Safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Thess. 1 7—9. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Peter 1: 7. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

2 Peter 3: 7, 10. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, also the earth; and the works that are therein, shall be burned up.

Isaiah 24: 21, 22. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Judge 6: 7; 14: 15 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. 20: 3, 13, 14, 15. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John 5: 29. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil: unto the resurrection of damnation.

Acts 24: 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

9.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

Proof.—Psa. 37: 9—11, 22, 28, 29, 34. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

Prov. 2: 21, 22; 10: 30. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. 60: 21. Thy people also shall be all righteous; they shall inherit the land forever, and the branch of my planting, the work of my hands, that I may be glorified.

Matt. 5: 5. Blessed are the meek: for they shall inherit the earth.

Rev. 5: 10. And hast made us unto our God, kings and priests: and we shall reign on the earth.

10.—I believe the time is appointed of God when these things shall be accomplished.

Proof.—Acts 17: 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job 7: 1; 14: 14. Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Psa. 81: 3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Isa. 40: 2. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan 8: 19, 10 1, 11: 35. And he said, Behold, I will make thee know what shall be in the last end of indignation; for at the time appointed the end shall be. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

Hab. 2: 3. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

Acts 17. 26. And hath made of one blood all nations of men for to dwell on the face of all the earth, and hath determined the times before appointed, and the bounds of their habitations. See Gal. 4.

11.—I believe God has revealed the time.

Proof.—Isa. 41: 7, 8; 45: 20, 21. And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me, a just God and a Saviour; there is none besides me.

Dan. 12: 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos 3: 7. Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.

1 Thess. 5: 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief

12.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

Proof—Jer. 8: 7. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow, observe the time of their coming: but my people know not the judgment of the Lord.

Matt. 24: 50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. 25: 34, 37. Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord.

13.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. 12: 3, will understand the time.

Proof.—Ecc. 8: 5. Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. 12: 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly:

and none of the wicked shall understand; but the wise shall understand.

Matt. 24: 43– 45, 25: 4–10 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up.—Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? But the wise took oil in their vessels with their lamps. and at midnight there was a cry made, Behold the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

1 Thess. 5: 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet. 1: 9. 13: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—[*Concluded next week.*]

From the American Millenarian.

OF THE TIME OF CHRIST'S COMING.

It is said in Mark 13: 32, "But of that day and hour knoweth *no one*: no, not the angels which are in heaven, neither the Son,—but the Father." Here it is affirmed that the Son doth *not know* the day nor the hour that he is to return to the earth: and the conclusion is then drawn, that it is impossible for man to know it. If it be true that the Son is *ignorant* of the day of his return to the earth, then it is clear that we cannot know it. But this is the point to be examined. On the supposition that the Lord Jesus Christ is, in truth, *ignorant* of this fact, a difficulty of no ordinary magnitude rises before us, and one which seems to conflict with that doctrine, so dear to the heart of every Christian—the Divinity of Christ.—For, if the Son does *not* know the day of his return to the earth, is not the inference plain that he is *finite* in knowledge, and that he is *not* God? Where is the heart that loves the Lord Jesus in sincerity, that can suppose this for a moment? But to answer this difficulty, it is replied that the Son, *as God*, does know the day, but as *man*, he is ignorant of it. This, to say the best of it, is an exceedingly unsatisfactory reply. If it does not lead to Socinianism, the difficulty is not relieved, but rather increased, for it *decides* the two natures of Jesus Christ, the indissoluble union of which, for ever, are essential to his existence as the God man Mediator. The disciples held a more exalted opinion of their Lord than this. See John, 16: 30, "Now are we *sure* that thou *knowest* ALL things." Col. 2 9, "For in Him dwelleth all the fullness of the Godhead bodily:"—"For by him were *all* things created that are in heaven and in earth. "Col. 1: 16, "These words spake Jesus." John 17: 5, "And now, O Father, glorify thou me with thine own self with the glory which I *had* with thee *before* the world was." "An interpretation, however," says Mr. Ramsey, "may be given of this verse, which is simple, and completely solves the difficulty, while it has the merit of being strictly in accordance with the principles of sound interpretation. In 1 Cor. 2: 2, Paul uses the following language, "I determined *not to know* (*ouk tou eidenai*, not to make known) any thing among you, save Jesus Christ and him crucified." In this verse, and also in others, the meaning of the word evidently is to make known, to publish, or reveal. Adopting this (causative) sense of the word (*eidco*, I know†) the meaning of the passage is plain. It might very properly be rendered, concerning that day and hour no one *maketh it known*'—no not the angels which are in heaven, neither doth the Son (make it known,) but the Father." This rendering is not only grammatically correct, but is in accordance with the truth in the case. The Lord Jesus Christ, as a *Prophet*, came into this world to teach the *will* of his Father." (He is now exercising the office of our High Priest, in the true Holy of Holies. He is about to return to exercise visibly the office of KING, on the very scene of his suffering.) "In the performance of his duty as a prophet, he never exceeded his commission. To *reveal* the day of his *second advent* was no part of his commission. It was not to be made known." "As it formed *then*, no part of Christ's *official* duty, the Evangelist, therefore, very properly tells us, that not even the Son is commissioned to make it known.' This accords with angelic testimony, Dan. 12: 9. Though Daniel chap. 10: 1, informs us that he understood the visions of 2300 years; yet, in regard to this *after* period of wonders, and a time of trouble, marked by the deliverance of Daniel's people, (Judah,) he says, chap. 12: 1—9. I heard, but understood NOT, and was told, "the wonders are closed up and sealed till the time of the end." None of the wicked shall understand, but the wise *shall* understand." If it be as in the days of Noah, as the Lord predicted, O how *few* will understand.

†The word *eidco* occurs upwards of 650 times in the N. Testament, all of which I have examined. As it has various shades of meaning the sense of the word is to be determined by its location and connection. The only passages that I have discovered, besides Mark 13: 32, where it is used in a causative sense, are in 1 Cor. 2: 2. 11. 12, also 11: 3. Col. 2: 1, where the sense requires it to be rendered by "TO MAKE KNOWN." See McKnight, Lock, Whitby, and others."—RAMSEY.

THE COMET.—There has been considerable excitement among our citizens relative to a light seen in the heavens, directly in the sun's track, conceded generally to be the tail of a very large Comet. In our next we trust, we shall be enabled to lay before our readers the conclusions of the "wise ones" relative to it.

EXTRACT OF A LETTER,

FROM A BROTHER TO A SISTER.

Cleveland, Feb. 22, 1843.

DEAR SISTER:

You have noticed, ere this, that my mind has become interested in the subject of the *near* approach of our Lord and Savior in the clouds of heaven. To those who have not heard much upon the subject, it looks wild, fanatical, foolish and visionary. So I looked upon it four or five months ago. *Now* I know of *no good reason* why that event will not very soon transpire, and I have many reasons (and to my mind *good substantial* reasons) for believing that He will be 'revealed from heaven with power and great glory' in less than three months. I hope you will diligently examine the subject. I will give you a few of my reasons why I believe it is near at hand:

In the 9th chapter of Daniel, it was predicted that Christ should come *first* in sixty-nine weeks (483 years) from the going forth of the Decree to restore and build Jerusalem. He came *exactly* at the appointed time. In the 2d, 7th, 8th and 12th chapters of Daniel we find, specific predictions respecting the end of the world, the *time when* it will come, and the circumstances attending this important event. If the time of His first coming was known beforehand, why may not the period of His second coming? Daniel is told to seal up the vision 'till the TIME of the end.' This has certainly been the case up to the present age of the world. But now that the 'TIME *of the end*' HAS come, when 'the *wise* shall understand,' it remains no longer a thing sealed. Consequently, the common objection 'Of that day and hour knoweth no man,' is entirely superseded and void. Now, sister, lay aside all prejudices, if you have any, and follow me as I present a few leading points connected with this subject.

In the 2d of Daniel, you find Nebuchadnezzar's dream, which was a great Image. The *head* of gold representing Babylon, the *breast* and *arms* Medo-Persia, the *belly* Greece, and the *legs* and *feet* the Roman government.—Daniel says, 'thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold,' verse 45. The stone is Christ. The time when the stone is to strike the image is when Christ comes in the clouds of heaven to destroy the kingdoms of this earth and establish his everlasting kingdom. You will ask, 'how so?' Why it is when (according to the 44th verse) 'the God of heaven shall set up a *kingdom* which shall never be destroyed.' Here are several points, the head, breast and arms, belly, legs, feet and toes. The *toes* represent the *ten* divisions of the *Roman* empire: 'They shall *mingle* themselves with the seed of men.' These *ten* divisions (according to Daniel 7: 24) are ten kings (or kingdoms, as you will perceive by examining the 7th chap. particularly the 17th verse.) Now the 24th verse of the 2d chapter shows that Christ's kingdom is to be set up in the days of *these* kings (or divisions).—What do we learn from history?

We learn 1st: that the Babylonian government has come and gone; 2d: that the Medo-Persian government has come and gone; 3d: that the Grecian government has come and gone; 4th: that the Roman government has come, risen, fallen, and now is in its divided state; and 5th: that the Roman government was divided in the fourth century.

Now, sister, what is the *next great event* in this vision, that is to happen? Why, most certainly, the event described in the 34th and 35th verses of this chapter, which closes thus: 'and the *stone* (Christ) that smote the *image* (earthly governments) became a great mountain, and filled the whole earth.'

In the vision I have just described, the specific *time* is not designated—neither is it in the 7th chapter, to which I wish now to direct your attention. The great object I *now* have in view is to show you that *all* the events predicted in the 2d and 7th chapters have been fulfilled *to the letter* LITERALLY, except the grand closing scene of the setting up of the everlasting kingdom. The *time* when this event will occur is ascertained from the 8th and 9th chapters of Daniel, in connexion with some parts of Revelation.

In the 7th chapter of Daniel, he has a dream. 'Four great beasts came up from the sea, diverse one from another,' viz: a lion, a bear, a leopard, and a fourth beast, (Pagan Rome) dreadful and terrible, (see verse 7) and it had 10 horns.' This terrible beast is introduced again in the 8th verse, thus; 'Behold there came up another little horn, (Papacy) before whom 'there were three of the first horns plucked up by the roots; and in *this* horn were eyes like the eyes of a man, and a mouth speaking great things.' This power is spoken of again in the 11th verse; also in the 24th and 25th verses. But now follows the *grand winding up scene.* Read from the 9th to the 14th verses inclusive. Don't fail of this. Also, read 27th verse.

In this vision, pretty much the same things are represented as in the 2d chapter: viz. the *lion* Babylon, the *bear* Medo-Persia, the *leopard*, Greece, the *great* and *terrible beast* Rome, the 'little horn' which plucked up three other horns, *Papacy* which till 1798, had 'made war with the saints,' (v. 21) which is to prevail 'until the Ancient of Days (God) came, and judgment was given to the saints of the Most High.' Papacy has been the cause of persecuting upwards of *fifty millions* of Christians to death. *All* the *events* mentioned in this chapter have occurred, except the *grand* one, when the kingdom (27th v.) shall be given to the saints of the Most High, 'whose kingdom is an *everlasting* kingdom.' Babylon, Medo-Persia and Greece have come and gone, Pagan Rome has had its day, and Popery has no longer power to persecute Christians, and the next and last predicted event, is the only one that remains to be fulfilled. Papacy is still to prevail, but not to overcome again. Now, sister, let me illustrate this subject by the following:—Suppose a man wishes me to direct him to a certain city. I say, Go in such a direction till you come to a monument with a lion on it; then keep on till you come to another monument with a bear on it; then another with a leopard on it; another with a great and terrible beast with ten horns on it; and another still with a similar beast except that three of the horns are plucked up, and one in their stead with eyes like a man, and a mouth, &c.—then the next thing you will find will be the city you seek for.

The man starts—finds the monument with the lion on it; then the bear; he is satisfied he is in the right road; then the leopard; then the great and terrible beast with ten horns; now he feels confident he is in the right road; then the same beast with three of the horns plucked up, &c. Now he says to himself, the man told me the truth, for I have found every object he mentioned, and I am now perfectly satisfied that the city will soon come in view.

So with the 2d and 7th chapters of Daniel, every thing has been fulfilled in its proper order and time, and will God fail now to fulfil the rest of the prophecy? I tell you, nay.

T.

CANTON, Feb. 27th, 1843.

DEAR BRO. FITCH—Your correspondent is unknown to you in the flesh, as you are to him; the importance of the subject on which I write, is the only apology I have to offer for thus intruding. I am a preacher in the Methodist E. Church, and a member of the Pittsburgh Annual Conference, stationed in this village. The *Second Advent*, as it is called, is a subject that has claimed but little of my attention, until very recently, indeed, I have been disposed to treat the matter with perfect indifference, and neither speak of it in public or private, considering it a complete humbug. A few days since, several copies of "The Midnight Cry" came to this office, a few of them were taken out by some of the citizens, a number or two of them were put into my hands. Now, heretofore I had actually viewed Mr. Miller, as some wild hair-brained theorist, but on reading his exposition of the ten virgins, I began to say to myself, this is not the language of a madman, it is not the ravings of a heated imagination. No, indeed, it is the language of sober sense, of sound reflection.

I hastened away immediately to the P. O. and obtained all the No's. that remained, 6 or 7, and examined them with great care; then turned to the book of Daniel, I read it with much prayer and attention, collated it with Ezra and Neh. and to my utter astonishment, I found the coincidence so striking, as to overwhelm my mind with the conclusion, *the Lord is at hand!* I had for many years preached and believed in a temporal millennium, but on examining those passages of scriptures which allude to the second coming of Christ, I began to discover that the moral state of the world, as set forth by the parable of the wheat and tares, which certainly alludes to the second coming, and many other passages did not coincide with the latter-day glory of the church, as spoken of by the prophets. And further, that Antichrist, be that what it may, whether papacy, or corrupt christianity among protestants, should remain, until Christ shall come to destroy it "with the breath of his mouth, and the brightness of his coming." This too, I found to be incompatible with that state of things, when "the knowledge of the Lord shall cover the earth, as the waters do the face of the deep." Hence, I am forced to the conclusion that, *an eternal millennium is all that we can look for.* I have further held and taught the doctrine, that from the correspondence of prophecy, with the signs of the times, that the millennium, be it what it may, *is at the door.*

And now, dear Bro., I am like one who has been long in darkness and suddenly brought to the light, unable to view it with a steady gaze. I felt it my duty with all possible speed to give my thoughts & reflections to my congregation, which I did yesterday morning with much fear and trembling, but I trust with humble reliance on the blessing of our divine Redeemer. I want information, I want help; I am like the truant school boy the hour of recitation has come, and he is but half way to school; can you aid the good cause in this place, either by sending us a lecturer, or some of your papers. I am informed there is a paper published in Cleveland devoted to this cause, please put me down as a subscriber.

The citizens of Canton, no doubt, would be exceedingly glad of a visit from yourself. My pulpit shall be open for you, or any one you may choose to send. We are strongly marked with the beast, there is a large Catholic population in this town. May Israel's God help you in your good work, and have you every moment in his holy keeping

Pray for Yours in glorious hope.

P. H. M'CUE.

NEWARK, N. J. March 4th, 1843.

Dear Bro. Fitch—Enclosed are *Five Dollars*, which you will accept as a donation for aiding forward the Advent cause in the West. We have a Second Advent Association in this city which has done much by purchasing publications and distributing them gratuitously through this city, and the surrounding country. Having done much in this way, they concluded at their last meeting to appropriate $5, to the interests of the cause in the West: and learning that you were about starting a paper at Cleveland, they have bestowed of their pittance accordingly. You can appropriate it your at discretion.

We incur a very strong and bitter persecution in Newark. The ministry *en masse* are against us. Dr. Weeks has commenced a course of Lectures against "Millerism," and has made his effort an anodyne to a great many. Any thing, "*uses up*," "*overthrows*," "*destroys*," and "*annihilates*," *Millerism* in the mass of minds; because, they *want* it annihilated. But the difficulty is, it wont *stay* annihilated!! It wants doing over again every few days.

O what a fearful fate will be apportioned to those watchmen who are so arduously laboring to allay the fears of the wicked, the anxious, and the enquiring, on this subject.—Heaven deliver us from such a fate.

My voice is no better than when I saw you at Salem; O how I long to be able to speak. *But the will of the blessed Lord be done.*

Yours in the blessed hope.

L. D. FLEMING.

NEW YORK MILLS, March 3, 1843.

Dear Bro. Fitch.

I, a few days ago, read a communication from you in the Midnight Cry, in which you expressed a wish that some good New England Brother would send you some money, to assist you in the spread of truth; and as N. England is the place of my nativity, I claim the privilege of doing what I can to assist you in proclaiming "the acceptable year of the Lord, and the day of vengeance of my God." I am sorry that I can do no more to assist you; but you will please accept of the fifty dollar bill which I send you enclosed, and may the Lord send you more, speedily, by whom he will.

I should be pleased to hear from you as soon as convenient. I send you enclosed five dollars for Bro. Geo. Peacock of this place.

Yours, &c. W. TWICHELL.

ALBANY, N. Y. March 1st, 1843.

DEAR BRO. FITCH—Having a little of the Lord's money in my hands, more, probably, than *I* shall need before the Lord comes, I enclose you $50, to be expended according to your best judgment in spreading *light* in Ohio. I have some doubts whether it will reach you before our Lord comes, but though it might as well be found *on the way* to do good, as to be in *my pocket* at that glorious revelation of our eternal King. May the Lord bless you abundantly. Yours,

GEO. STORRS.

EXTRACT FROM A LETTER.—I find in my travels on the Reserve, an increasing desire to read and know more about Christ's Second Advent from Heaven. Two members of the Pennsylvania Legislature, from Mercer Co. in addressing some of their constituents, used the following language. "Think not too lightly of Millerism, (so called,) but examine for yourselves before you condemn.

Downright Deception.

These are hard words to apply to the work of such a man as Dr. Weeks, but truth requires it. The last N. Y. Evangelist contained this paragraph:

"DR. WEEKS' STRICTURES ON MILLERISM.—The second number of this effective review will appear next week. Those who have read the first number, so far as we have learned, consider it as having DEMOLISHED MILLERISM already, and are astonished at the reckless course of that ignorant pretender. The fact is, were it not for its influence on the poor, honest, ignorant classes, it would not deserve a moment's notice. Even now, it is quite a question whether the direction of the apostle does not apply pre-eminently to this case. "If any man be ignorant, let him be ignorant.'"

Now those who consider *that article* as having 'demolished Millerism' are grossly deceived. Mr. Miller preached the doctrine of Christ's coming in 1843, for ten or twelve years before he thought of the argument based upon the age of the world. All those arguments are left untouched by these nine long columns.

But let Dr. Weeks speak for himself:

"I have now gone through Mr. Miller's chronology, and *pointed out* 60 mistakes in relation to it. I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is this present year 1843. I think the Scriptures have purposely *left it in uncertainty.*"

He then concludes thus:

"Mr. Miller is at least some hundred and fifty years or more out of the way in the time."

Most lame and impotent conclusion! He has demolished his own work, so that we are spared the labor and time of doing it. But there is one point which we must notice. Dr. Weeks says:

"Mr. Miller places great dependence upon his chronology, to make out 6000 years from the creation of the world to the present year 1843; and this is a principal ground of his expectation that this year is to be the end of the world, the coming of Christ, and the creation of a new heavens and a new earth."

Now we call on the editor of the Evangelist to correct this mistake. Let us suppose a case. I measure across a certain smooth plain, and find 1810 rods from a certain fixed monument to a spot which I believe is the utmost boundary of the territory my father has bequeathed to me. O no, says Mr. Dowling, our family has always *guessed* that a line of 6000 rods from the opposite side of yonder swamp must reach to the same spot, and we have also *guessed* that such a line runs 153 rods beyond that spot. Mr. Miller, who inclines to the same tradition respecting the 6000 rods, immediately inquires into the best records respecting the dimensions of that swamp, and finds that the 6000 rods are quite as likely to end with the 1810 as any where else. This confirms his previous belief that there is the boundary line.

'O no, it is not,' says Dr. Weeks. 'You have made sixty mistakes in getting the dimensions of that swamp.'

Mr. M. "How did you find those mistakes? Have you got a correct measurement yourself?"

"O, no," says Dr. Weeks, "the dimensions of that swamp are entirely uncertain."

"Then how do you *know* the 6000 rods do not end with the 1810?"

Dr. W.—"*Hem,*—I can't answer that, but I know Mr. Miller is more than 150 rods out of the way."

Is not this as clear as mud? It may be sufficient for a D. D. Reader, does it satisfy you?

Once more; Dr. Weeks says:

"There are sundry mistakes of Mr. Miller in relation to Ferguson's Astronomy. He refers to *that work* to prove the correctness of some of his dates. And in the Midnight Cry of January 27, appended to a new addition of Mr. Miller's chronology, is a note respecting Ferguson's manner of proving the time of the birth and death of our Saviour, and then it says,—'Thus the *great time measures in the heavens* undeniably prove that this year is 1810 years from the crucifixion. Thus this great point to which the prophecy of Daniel refers, is *fixed* by astronomy, the most *exact source of proof.*' But if Ferguson's authority is sufficient to prove Mr. Miller right where it agrees with him, it must be sufficient to prove Mr. Miller wrong where it disagrees with him. Ferguson agrees with Mr. Miller that our Lord was crucified in the year 33, and that the 70 weeks began in the year B. C. 457."

We will not say that Dr. Weeks meant to deceive his readers—hard as it is to refrain from thinking so—but we do say, his statement here is very deceptive.

"If Ferguson's authority is sufficient to prove Mr. Miller to be right, it must be sufficient to prove him to be wrong."

Reader, do you not infer from this, that the authority is the *same* in each case? Of course.

Now listen to the facts. Ferguson has shown, by astronomical tables, *which cannot be wrong*, that a passover full moon occurred on Friday, 1810 years ago. That Christ was crucified at the time of the passover, is a plain bible fact. Mr. Ferguson is not the authority for either fact.

Supposing I tell you I have counted the days back, and ascertained that the first of January last, was Sunday. I also tell you that Æsop died 600 years before Christ. Is it not gross falsehood to say that the authority on one of these points is just as good as the other?

In one case I have personally ascertained a plain fact, with unerring accuracy; in the other, I have uttered a common-place guess, about a very uncertain fact. Now let us look at No. 58 and 59 of these famous mistakes:

"58. Ferguson puts the call of Abraham in the year B. C. 1924, while Mr. Miller puts it in 2073, making a difference of 149 years.

59. Ferguson puts the flood in the year B. C. 2351, while Mr. Miller puts it in 2501, a difference of 150 years."

On these points Mr. Ferguson had no means of coming to any more correct conclusions than his predecessors, and he followed in their track. Is it honest to say that Mr. Ferguson is *authority* here, and that he *proves* two mistakes against Mr. Miller, in relation to these events, when he probably never devoted a moment's thought to either? The difference between Ferguson and Miller in these points, does not relate to the times when these events occurred, so much as the length of time occupied by the Judges. In the same way he might take up every chronological book in the world, and first show Mr. Miller agrees with it, on some one point, and then count up all the differences, and make 1000 mistakes instead of 60. The utter unfairness of counting these as so many new mistakes is equalled only by the falsehood of calling Ferguson the authority for a fact which is astronomically proved, and which any other astronomer can ascertain now as well as he could then, *representing this fact as being no better proved*, than one on which Mr. Ferguson merely copied the common notions, without examination. When I tell you that new year's day was Sunday, is *my word* the authority on which that *fact* rests?

But we ask pardon for following these sham-arguments so far. When Dr. Weeks fairly presents a valid objection, we will try to meet it. In the mean time, we call on him and the editors of the Evangelist to inform their hearers and readers that 'Mr. Miller's theory,' so called, stood many years before the question of the world's age was connected with it, and that it would still stand, even though a D. D *should prove* that the world is not 6000 years old,—which he could not do without proving also that Dr. Weeks is mistaken in saying it is all left in uncertainty.

By spending all this labor to come to such a conclusion, Dr. Weeks has done as much towards demolishing Millerism as if he had amused himself in setting up 60 men of straw and knocking them down again, in order to overthrow a stone wall. Is this proper work for a D. D. and the right matter for a N. Y. Evangelist, when so much is to be done for the conversion of the 'covetous,' the 'blasphemers,' and the 'false accusers' of these 'last days?' Is it preparing any one to meet the Judge?—*Mid. Cry.*

"GRIEVE NOT THE SPIRIT."

Brother, has the Spirit of promise whispered in your ear, 'Go make known the unsearchable riches of the coming Kingdom of our Lord?' Haste and do it. Grieve not the Spirit. Do you believe the Lord is coming? Give the 'Midnight Cry.' The Angel having the everlasting gospel to preach, is now winging his way through the heavens, and already has the Macedonian cry of, 'come over and help us,' been heard; and from all parts of our land we hear, 'Give us light.' And what shall be done? 'Lo, the harvest is great but the laborers are few.' Who will work for the Lord? Why delay entering into the vineyard now? Behold, the learned of the land, and the Rabbi's, and Chief Priests, have joined with the Prince of the power of the air in the upholding of his throne and strengthening his sway on the earth. Who will come up to the help of the Lord against the mighty? Do you shrink from the contest with the powers of darkness, thinking yourself not capable? Behold the Lord is with his servants, and his 'grace is sufficient for thee.' The Spirit of promise says go, and the Father's smile will be with you. Onward, then, to the rescue! Pluck some of your fellow men from the fire, thereby gemming the crown 'which the Lord the righteous Judge shall give in that day.' Grieve not the Spirit. L.

THE SIGNS! THE SIGNS!

Trouble among the nations, with perplexity! "The sea and the waters shall roar." Luke 21: 25.—*Bezar's Trans.*

Great flood in the Red River, in which 100 lives, and property to an immense amount, was lost. A land slide at Troy, in which 30 or 40 lives were lost. A great hurricane on the 12th of January, was experienced on the coast of England, in which 60 vessels, 77 fishing boats, 2 steamboats, and over 300 lives were lost. The Duro, of Liverpool, was lost with all on board, in the Mediterrancan. Terrible storms of snow and rain have been felt throughout all Europe, destroying life and property to an immense amount, leaving the destitute without shelter. The Black sea was visited in November and December last, with frightful storms, destroying and damaging 105 vessels of different sizes. A great Earthquake in the West Indies, in which 10,000 lives were lost. Great fire at Java, Sept. 10, 1842, in which 1,000 houses were destroyed. The poor throughout Europe are in a state of starvation. The commercial accounts from Portugal are very gloomy; the country is on the eve of bankruptcy. The Spanish Government has sunk during the last year, twenty millions in debt. In Great Britain, there has been a deficiency of five millions in a single quarter. Our own Government on the eve of bankruptcy. A negro man about 40 years of age, was sold for $80, in Amelia county, Va., the other day; a yoke of oxen for $7; a young man for $186; a crop of tobacco for the pitiful sum of 35 cents per hundred. The Sheriff of that county has over 100 negroes encamped in brush huts, awaiting the day of sacrifice. Times have arrived at such a deplorable pitch in Mississippi, that the citizens of some places have held meetings and passed resolutions, that no more property belonging to the citizens should be exposed to public sale to satisfy executions. The Island of Madeira, in October last, was visited with a terrible water spout, which laid waste the greater part of the Island, destroying over 400 lives, and six vessels. In Paisly, Scotsland, there are nearly 12000 hands unemployed, and they are almost reduced to a state of starvation. In Philadelphia, the poor are reduced to such a state that they are importuning the authorities to send them to Matamensing, to save them from starvation. In Cincinnati, the City Council has been compelled to shut of 500 hydrants from different families, because they were not able to pay the rent. The times in Illinois are distressing; nothing in the Treasury, the Auditor being necessiated to issue warrants to purchase wood and candles for the use of the State offices. It is with the utmost difficulty that money enough can be procured to pay the postage on letters addressed to the Executive department.

Scoff on, reader, *'these judgments of God don't mean any thing. They only come in the course of events.'*

THE TURKISH GOVERNMENT IS A CORPSE.

So said the Eastern correspondent of the New York Observer, in 1841. This was not the case in the early part of 1840. Then the Sultan at Constantinople managed the affairs of his empire in his own way. His empire was indeed weakened, but the dominion still remained at Constantinople. Mehemet Ali himself, whose ambition has caused so much trouble in the empire, did not pretend to control even the internal affairs of Egypt, his own pashalic. When the address of the World's Anti-Slavery Convention was presented to Mehemet, he expressed his willingness to act in the matter, but said *he could do nothing*, they 'must go to the heads of religion at Constantinople,' that is, to the Sultan.

Since the fact has been made so plain that the departure of Ottoman Supremacy marks the end of the sixth trumpet, and the ushering in of the seventh, in the days of which the mystery of God shall be finished, and the dead be judged, many have undertaken to deny that the supremacy has departed. But let us look at the present state of Turkey, as impartial witnesses now give us the facts. We clip the following from a late Baptist Advocate:

'PRESENT CONDITION OF TURKEY.—A correspondent of one of our exchange papers makes the following remarks upon the present condition of the Ottoman Empire:

"The most *deplorable anarchy* prevails in Turkey. The European powers thought to strengthen the Ottoman Empire by an armed interference in their internal quarrels, but they have only added fuel to the flame. *Turkey is in the agonies of dissolution* and will soon be a mere corpse. One of the provinces under her protection, *Servia*, has been lately revolutionized, and its reigning prince dethroned. The Government at Constantinople acquiesces, because IT IS TOO FEEBLE TO OPPOSE THE REVOLUTION. In *Syria*, the same anarchy. The Druses and the Christians of Mount Lebanon are a prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country. What does the Sultan do? He promises to act against the rebels, but he does not. Is it not a sign that the *last hour* IS COME for the followers of Mahomet?'"

So manifest is this fact, that one of our political neighbors remarks as follows:

'THE OTTOMAN POWER.—It is an interesting fact in the history of the world, that Turkey, once the terror of Christendom, has now reached a point in which its greatness seems to have PASSED AWAY FOREVER. The dominion of the Turks, established by the sword, has been so much weakened by the sword, by the advantages which knowledge places in the hands of civilized nations, by the radical defects inherent in an incorrigible despotism, and a religion founded in falsehood, that their national existence is only perpetuated *by the suffrage of the Christian powers*, which press on their frontiers on every side.

'The preponderance of Russia in the Cabinet of the Sultan, has been steadily on the increase ever since the era of 1840. Recent intelligence apprises us, that the inclinations of the Russian Ambassador are consulted by the Turkish authorities with *trembling solicitude* IN EVERY EMERGENCY. No nomination to the higher offices of the state is made, without an attempt to ascertain in the first place, whether the appointment will be pleasing to the Autocrat of the Russias. No diplomatic net was ever woven with greater cunning than that in which Russia has entangled her once formidable, but *now helpless* rival.—*Gazette and Adv. (Williamsburg) Feb.* 15.

Another illustrative sign is found in the late foreign news. The news about a month ago, was thus stated by the political newspapers:

"SYRIA.—The Levant mail brings intelligence to the middle of November. The news from Syria is alarming. The Sheik Sceble Harien has escaped from the hands of the Ottomans, where he was detained on political affairs, and gone among the Druses and Maronites."

The latest intelligence which arrived here Feb. 18, is thus announced:—

"The Syrian question has been settled on the basis wished for by the Five Powers. Russia and Great Britain are to mediate between Turkey and Persia."—*Tribune.*

It would seem from this, as if the *wishes* of the allied powers, are law in Turkey.

Thus, in addition to the abundant evidence already published, spontaneous testimonies to the fact that the dominion is gone come pouring upon us. There has never been a fulfilment of prophecy which has not been the subject of cavil. Reader, will *you* cavil, when the proof is so clear that the LAST TRUMP is now ready to sound?

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

We intend hereafter to publish regularly every week, on Wednesday.

Recollect, we need donations, for we intend to issue 4000 copies of each No. at all events—more if the means will warrant.

Subscribers in Cleveland or Ohio City can receive their papers at any public place that they may designate. Papers will be left in the Congregational church in this city, where subscribers can get them.

Extra copies of all the numbers can be had at $2 per hundred. Friends, come and take them. The time is short.

CHRONOLOGICAL CHART OF THE WORLD.

EXPLANATIONS.

677. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses's "seven times" and Ezekiel's seven years begin here.

607. B. C. B. The captivity begins under Jehoiachim. The beginning of the forty-nine Jubilees.

457 B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.

15?. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6: 1—3. Luke 13: 31—33.

4157. A. M. E. Birth of Christ.

33. A. D. F. The Crucifixion. End of the seventy weeks.

508. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.

538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.

1299 A. D. H One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, Othman, (Gibbon, vol. 4, p. 299,) or the "five months." Rev 9: 5.

1449. A. D. I. The Sixth Trumpet begins to sound. Mohamet II attacks the Greeks at Constantinople, and destroys the Empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9: 15.

1840. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."

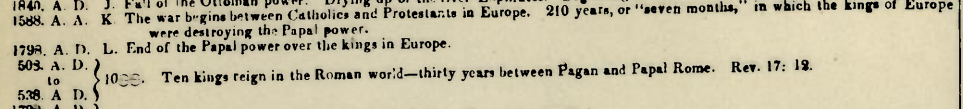
1588. A. A. K The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.

1798. A. D. L. End of the Papal power over the kings in Europe.

508. A. D. to 538. A. D. } 1035. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17: 12.

1798. A. D. to 1843. A. D. } [ ]. Rev. Chap. 10. Opening of the Little Book. 45 years to the End.

Note. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.


CREATION.
1656
This represents the Six Thousand Years before the great Sabbath of Rest.
Flood.
428
A. M.
100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900

THE CHRONOLOGY.

We here give Mr. Miller's Chart of the Chronology of the world, and of the prophetic periods. By a faithful examination of these, the Bible student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust—"Search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then see to it that you reject not the counsel of God against yourselves.

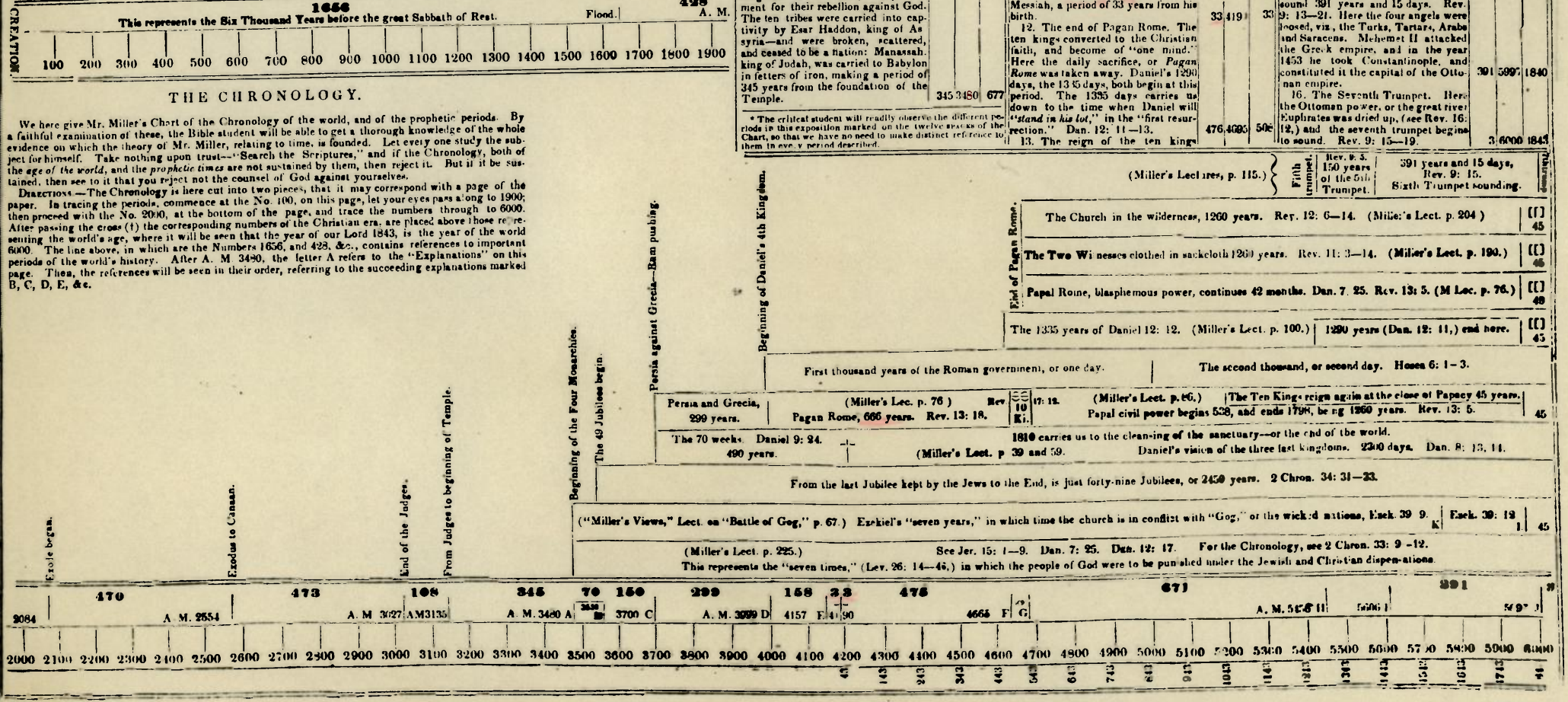
Directions.—The Chronology is here cut into two pieces, that it may correspond with a page of the paper. In tracing the periods, commence at the No. 100, on this page, let your eyes pass along to 1900; then proceed with the No. 2000, at the bottom of the page, and trace the numbers through to 6000. After passing the cross (†) the corresponding numbers of the Christian era, are placed above those representing the world's age, where it will be seen that the year of our Lord 1843, is the year of the world 6000. The line above, in which are the Numbers 1656, and 428, &c., contains references to important periods of the world's history. After A. M 3480, the letter A refers to the "Explanations" on this page. Then, the references will be seen in their order, referring to the succeeding explanations marked B, C, D, E, &c.

EXPOSITION OF MILLER'S CHRONOLOGICAL CHART.

	Periods.	B.C.	A.D.
I. The Scale of the Chart represents 6000 years from the creation.	6000	4157	1843
II. The first space on the chart represents the six millenniums, before the Great Sabbath of Rest." See "Miller's Views," page 157, Lecture on the Great Sabbath, where this subject is fully explained. ☞ *This space is also divided into different parts, showing the chronology of the most important events in the history of the world and the Church.*"	Periods between important events.	From the Creation.	Before the birth of Christ.
	Per.	A M	B C
1. The flood, in the 600th year of Noah's age.	1656	1656	2501
2. From the flood to the Exode, 428 years.	428	2084	2073
3. The Israelites enter Canaan—470 years from the Exode.	470	2554	1603
4. Administration of Joshua and the Judges began, A. M. 2554, and continued 473 years—ending	473	3027	1130
5. Beginning of the Temple by Solomon, being a period of 108 years from Samuel the prophet, or end of the Judges.	108	3135	1022
6. The beginning of the *four monarchies* represented in Nebuchadnezzar's dream, Dan. 2: 31—35, 7: 2—14. At this period the people of God became permanently subject to the kingdoms of the world, as a punishment for their rebellion against God. The ten tribes were carried into captivity by Esar Haddon, king of Assyria—and were broken, scattered, and ceased to be a nation: Manassah, king of Judah, was carried to Babylon in fetters of iron, making a period of 345 years from the foundation of the Temple.	345	3480	677

* The critical student will readily observe the different periods in this exposition marked on the twelve spaces of the Chart, so that we have no need to make distinct reference to them in every period described.

	Periods.	A.M	B.C.
7. The seventy years captivity began under Jehoiachim in the third year of his reign, by Nebuchadnezzar, king of Babylon. This included a period of 70 years. Here the Jubilees of the Jewish institution ceased. From the time of the keeping of the last Jubilee by the Jewish nation, to 1843, is just 49 Jubilees, or 2450 years, which brings us to the *Grand Jubilee of Jubilees*.	70	3350	607
8. *Seventy weeks* of Daniel 9: 24—27 begin. The time of the going forth of the decree of Artaxerxes (in his 7th year) to Ezra, to restore the law and the captives; under the administration of Ezra and Nehemiah, the walls and streets were built in troublous times. At this date the vision of the ram pushing—Persia against Grecia, commences. It being a period of 150 years from the great captivity.	150	3700	457
9. Beginning of the Roman government: or the period of its connexion with the people of God, by the league formed. A period of 299 years, during the governments of Persia and Grecia.	299	3999	148
10. The birth of Christ, a period of 158 years from the league with the Romans.	158	4157	A D
11. The crucifixion—Death of the Messiah, a period of 33 years from his birth.	33	4190	33
12. The end of Pagan Rome. The ten kings converted to the Christian faith, and become of "one mind." Here the daily sacrifice, or *Pagan Rome* was taken away. Daniel's 1290 days, the 1335 days, both begin at this period. The 1335 days carries us down to the time when Daniel will "*stand in his lot*," in the "first resurrection." Dan. 12: 11—13.	476	4666	508
13. The reign of the ten kings "one hour," or 30 years, in the Roman empire. Here the abomination that maketh desolate, or Papal Rome was set up. His power originated in the "Code of Laws," established by Justinian, the Emperor of Rome, called the dragon; who "gave him his power, and seat, and great authority." And gave him a mouth speaking great things, and blasphemies; and power was given him to make war 42 months, or 1260 years, Rev. 13. 2—5. The ten kings at this period, gave up their power and strength to the Papal beast. Rev. 17: 13—17. The blasphemous power of papacy begins, and continues 42 months, or 1260 days, meaning years. Dan. 7: 25. Rev 13: 5. The two witnesses clothed in sackcloth prophesying 1260 years. Rev. 11: 3. The church fled into the wilderness, where she was fed 1260 years. Revelations 12: 6—14. A period of 761 years.	30	4735	508
	761	5456	1299
14. Beginning of the Ottoman power, under the Fifth Trumpet. In Rev. 11: 5—10, we have the history of 150 years of the Fifth Trumpet, in which the four angels were bound in the river Euphrates, one hundred and fifty years.	150	5606	1449
15. Sixth Trumpet, which was to sound 391 years and 15 days. Rev. 9: 13—21. Here the four angels were loosed, viz., the Turks, Tartars, Arabs and Saracens. Mehemet II attacked the Greek empire, and in the year 1453 he took Constantinople, and constituted it the capital of the Ottoman empire.	391	5997	1840
16. The Seventh Trumpet. Here the Ottoman power, or the great river Euphrates was dried up, (see Rev. 16: 12,) and the seventh trumpet begins to sound. Rev. 9: 15—19.	3	6000	1843


(Miller's Lectures, p. 115.)
Fifth trumpet.
Rev. 9: 5. 150 years of the 5th Trumpet.
391 years and 15 days, Rev. 9: 15. Sixth Trumpet sounding.
Seventh
The Church in the wilderness, 1260 years. Rev. 12: 6—14. (Miller's Lect. p. 204)
The Two Witnesses clothed in sackcloth 1260 years. Rev. 11: 3—14. (Miller's Lect. p. 190.)
Papal Rome, blasphemous power, continues 42 months. Dan. 7. 25. Rev. 13: 5. (M Lec. p. 76.)
The 1335 years of Daniel 12: 12. (Miller's Lect. p. 100.)
1290 years (Dan. 12: 11,) end here.
End of Pagan Rome.
Beginning of Daniel's 4th Kingdom.
Persia against Grecia—Ram pushing.
The 49 Jubilees begin.
Beginning of the Four Monarchies.
First thousand years of the Roman government, or one day.
The second thousand, or second day. Hosea 6: 1—3.
Persia and Grecia, 299 years.
(Miller's Lec. p. 76) Pagan Rome, 666 years. Rev. 13: 18.
10 Kings. Rev. 17: 12.
(Miller's Lect. p. 86.)
The Ten Kings reign again at the close of Papacy 45 years.
Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13: 5.
The 70 weeks. Daniel 9: 24. 490 years.
(Miller's Lect. p 39 and 59.)
1810 carries us to the cleansing of the sanctuary—or the end of the world.
Daniel's vision of the three last kingdoms. 2300 days. Dan. 8: 13, 14.
From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 34: 31—33.
("Miller's Views," Lect. on "Battle of Gog," p. 67.) Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39 9.
Ezek. 39: 12
(Miller's Lect. p. 225.)
See Jer. 15: 1—9. Dan. 7: 25. Dan. 12: 17.
For the Chronology, see 2 Chron. 33: 9—12.
This represents the "seven times," (Lev. 26: 14—46,) in which the people of God were to be punished under the Jewish and Christian dispensations.
Exode began.
Exodus to Canaan.
End of the Judges.
From Judges to beginning of Temple.
470
473
108
345
70
160
299
158
33
476
671
391
A. M. 2554
A. M. 3027
A. M. 3135
A. M. 3480
A. M. 3700
A. M. 3999
A. M. 4157
A. M. 4190
A. M. 4666
A. M. 5456
2084
2000 2100 2200 2300 2400 2500 2600 2700 2800 2900 3000 3100 3200 3300 3400 3500 3600 3700 3800 3900 4000 4100 4200 4300 4400 4500 4600 4700 4800 4900 5000 5100 5200 5300 5400 5500 5600 5700 5800 5900 6000

The Second Advent of Christ.

Vol. 1. CLEVELAND, WEDNESDAY, MARCH 22, 1843. No. 8

Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

Synopsis of Miller's Views.

CONCLUDED.

14.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him: and that then he will reward every man as his work shall be.

Proof.—Matt. 16: 27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Rev. 22: 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

1. I prove it by the time given by Moses in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah 15: 4. "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa 7: 8. "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three score and five years shall Ephraim be broken, that it be not a people," when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. 33, 9. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel," the 677th year B. C. Then take 677 out of 2520, leaves A. D. 1843, when the punishment of the people of God will end. [*See Miller's Lectures, page* 251.]

2. It is proved typically by the year of release. See Deut. 15: 1, 2: "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. 34: 14: "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C. must end in A. D. 1843, when the children of God will be released from all bondage and slavery. [*See Second Advent Lib. No.* 14.]

3. It is also proved by the seven years' war of Zion with her enemies, given to us in Ezekiel 39: 9, 10. "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. [*See Miller's Life and Views, p.* 69.]

4. It is proved, also by the sign of the Sabbath, Exod. 31: 13—17,—"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. 4: 4, 9—11. "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh, so it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle 3: 8. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the antitypical Sabbath of a 1000 years will commence. Rev. 20: 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [*See Life and Views, p.* 157.]

5. Again, we can prove it by the typical jubilee, Levit. 25: 8—13. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty a glorious one through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kind of Sabbaths which all have seven for a given number.

The Jews kept but six Sabbaths, if they had kept the seventh they would have been made perfect without us; but they broke the seventh. "Therefore, there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:—

1. The 7th day. Exod. 31: 15.
2. The 50th day. Levit. 23: 15, 16.
3. The 7th week. Deut. 16: 9.
4. The 7th month. Levit. 23: 24, 25.
5. The 7th year. Levit. 25: 3, 4.
6. The 7 times 7 years and 50th Jubilee.
6. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath. The great Jubilee of Jubilees. Thus 7 times 7, 50 years, is 49 times 50=2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem, that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter. 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither could they keep, a year of release or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. 44: 20—23. Here ended the Jewish Jubilees, when they had not kept more than 12 Jubilees lacking 28 of coming to the great Jubilee.

And now the land was to lay desolate, while the people of God were in their enemies land. Levit. 62: 24. How long is a Jubilee of Jubilees? Ans. 49 times 50 years.=2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D 1843. When the Jubilee of Jubilees will come.

6. I prove it by Hosea 6: 1—3,—Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us: in the third day will he raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' This prophecy is the two days of the Roman Kingdom, in its Emperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. 20: 6.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—If then the third day is a thousand years, then the two days are of equal length. When did the two days begin? Ans: When the Jews made a league with the Romans. See Hosea 5: 13.—"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound, Dan. 11, 23.—"And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people," 1 Maccabees 8: 9 chapt. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people, B. C. 158 years. Then add 158 to 1842 and we have two thousand years, or two days; as Peter says. 2 Peter 3: 8.—"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the third thousand years, or third day of the Lord. The world has stood since the fall of man 2000 years, under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo-Persian, and Grecian. And 2000 years under Rome Pagan, Papal and Kingly. [*See Sec. Adv. Lib. p.* 45.]

7. I can prove it by the length of the vision which Daniel had, 8: 1, 14. Of the ram, he-goat, and little horn which Daniel was informed was 2300 days long. Dan. 8: 13, 14.—Then I heard one saint speaking, and another saint said unto that certain saint which spake: How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were cut off, and fulfilled, the year of Christ's death, Dan. 9: 20, 27. Then 70 weeks of years being cut off from 2300 days, makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified.

8. It can be proved by Daniel 12: 6, 7. "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."—The answer is given by the angel, who informs Daniel it shall be for a time, times and a half, when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. 12: 10—15. "Say unto them, Thus saith the Lord God; This burden concerneth the Prince in Jerusalem, and all the house of Israel that are among them.—Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jeremiah, 15th chap. 4th verse. "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time, times and a half—which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times, and a half, of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843, which is the fulness of times. Ephe. 1: 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself;" that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." When the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. [*See Ad. Lib. No.* 6, *page* 45.]

9. It can also be proved by Daniel 12: 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.—Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798.

This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Daniel 11: 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

2 Thess. 2: 6—8.—"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth

already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Job. 19, 22; "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—*Miller's Lectures, page* 100.

10. It can also be proved by the words of Christ, Luke 13: 32, "And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days in which Christ casts out devils and does cures, are the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years, of the Roman power. Rev. 12: 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.' And then the people of God will be perfected. Rev. 20: 9, 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.'

This time began with the great dragon, Rev. 12: 4, 'And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz: 6000, and the 7000, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him B. C. 158—and will end in 1842. Then the third day will begin 1843. [*See Ad. Lib. No.* 3, *page* 61.]

11. The trumpets are also a revelation of time. See Rev. 11: 5, "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man." These five months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1298, on the 27th day of July. 5 months is 150 years, 5 multiplied by 30 equals 150. This trumpet ended 1443. And the sixth trumpet began to sound, and was to sound 391 years and 15 days, as in Rev. 9: 15, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." And ended 1840, on the 11th of August. Then the 7th trumpet begins, and ends with the fulness of times, Rev. 10: 5, 7, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," and synchronizes with Daniel's 7. See section 7, where it is shown to end in the year 1843. [*Miller's Lectures, page* 190.]

12. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. 11: 3, 'And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.' This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierarchy were abolished, and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets, see Rev. 11: 14, 15, 'The second woe is past; and behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever,'—and terminates with A. D. 1843.

13. It can be proved by Rev. 12: 6, 14, 'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.' It is evident that the church is not now in the wilderness, for if so, then she must have been in the apostle's days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the kingdoms, which arose out of the Roman Empire. The church was driven into the wilderness, where they were given into the power of the Pope, Dan. 7: 25, 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time,' in the year A. D. 538. And was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the witnesses and the trumpets. Compare Rev. 11: 15, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever,' with Rev. 12: 10, 'And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night.'

14. It is proved by Rev. 13: 5, 'And there was given unto him a mouth speaking great things and blasphemies—and power was given unto him to continue forty and two months.' This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798.—See 10th verse, 'He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword.—Here is the patience and the faith of the saints.' This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's 'abomination that maketh desolate,' or 'that astonisheth,' (see marginal reading.) Compare Daniel 11: 31, and 12: 11, with Rev. 13: 3—8, and of course his power is abolished with the end of his 'setting up,' and the 1290 years. Then Daniel 12: 12, 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days,' carries us to the year 1843.

15. It can be proved by the numbers in Rev. 13: 18, 'Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six,' connected with Daniel 12: 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158; add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Daniel 12: 12, the 1335 to 508, makes the year 1843, when the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. 14: 9—12, 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in the hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.—[*Miller's Lectures, page* 76.]

These several ways of prophetic chronology, proves the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse and slander as I have received from the pulpit and press, from editors and priests, from the infidel and blasphemer, from the drunkard and gambler?—These have all made friends with each other, for the sole purpose of vilifying and saying hard things against me, for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true nor false. Why do professed ministers show such anger and malice? Why call me a *prophet* in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor &c. &c. &c.? I have only shown to the world my opinion on those passages; they have done the same. I have shown my faith by my works—they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men not only show much anger, but misrepresent my words and views. Is truth of such a texture as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ; and upon the very same principle as the infidel or drunkard would oppose—not ready.

I would advise all to cease their revilings; take this little tract, read, and compare Scripture with Scripture, prophecy with history, and if there is even one to ten that it is so, then it is all important that we attend to the interest of our souls and eternity. You ought to spurn from you those who say there is no danger—you ought, in justice to your own soul, to turn a deaf ear to the men who are flattering you with peace and safety.

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. 5: 4. Heb. 9: 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. 5: 3, Matt. 14: 50, Rev. 16: 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut. WILLIAM MILLER.

Low Hampton, Jan. 1, 1843.

Review of Prof. Stow's Letter

TO DR. MUSSEY.

A Letter to R. D. Mussey, M. D. on the utter groundlessness of all the Millenial Arithmetic. By C. E. Stowe, D. D., Professor of Biblical Literature, Lane Seminary; pp. 24, 8vo.

Professor Stowe is a great man, and so is Dr Mussey; but it is said in the book of Job, "great men are not always WISE;" that is, they are sometimes FOOLISH. If this be so, it is possible that these great men are not safe guides in the study of "Millenial Arithmetic." We shall endeavor to show that Prof. Stowe has undertaken to satisfy Dr. Mussey on a subject of which he knows much less than the good Dr. supposes. We fear it will even appear that the learned Prof. is not altogether so honest or truthful as he should be to teach "Biblical Literature in Lane Seminary." Reader, you shall judge. On the very first page we find the following sentences: "Tho' there are various methods of making these calculations, they all proceed on one assumption, and that assumption will be the chief object of discussion. The general rule of Millenial Arithmetic is this: find the date of the great apostacy predicted in 2 Thess. 2: 3, 12, (and other passages;) add to this date the number 1260 found in Rev. 12: 6, (and the parallel texts,) and you get the date of the Millenium."

Now we profess to have had some acquaintance with the writings and calculations of the second advent believers, and we are free to say that this is the first time we ever heard of such a 'general rule' or anything like it. We know of no advocates of the second advent who adopt such a ridiculous arithmetic as this. The Professor adds, "there are modifications of this rule, but this may serve as a specimen." There are not only no modifications of this rule, but no such rule itself, that we know of among the writers on this subject. Is Professor Stowe in possession of authority that has not reached us? The Midnight Cry for March 3rd says, (speaking of the same statement,) "We do not believe the Millennium is to come 1260 years from the great apostacy." Every body knows that the "Great Apostacy," began in the apostle's time for says he, 'the mystery of iniquity doth already work,' &c. It kept on working through a long course of years until, under Constantine, Christianity became the established religion, and Paganism still further declined, and finally became extinct in the Roman Empire; neither do we pretend that Popery begun in 538 A. D. In 533 Justinian received intelligence that his General, Belisarius had entirely conquered the Vandals of Africa, and impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic church." Gibbon's Rome, vol. 4, p. 122. The Pope, Sylveruis, was banished for supposed treachery. At the Emperor's command the clergy of Rome proceeded to the choice of a new Bishop, and after a solemn convocation of the Holy Ghost elected the Deacon Virgilius, who had purchased the Papal throne by a bribe of 200 lbs. of gold"—p. 125. As Virgilius obtained the Papal seat by fraud, it was claimed that he was not the lawful Pope; but in A. D. 538 he was owned as lawful Pope by the 5th *general council* and the WHOLE CHISTIAN WORLD. See Bower's History of the Popes, vol. 2, p. 374.

Still this does not of itself prove the beginning of the 1260 days for the saints were to be given into the hands of the little horn and the beast was to receive the *seat* and the power and great authority of the Dragon &c. This same Justinian did what he could to accomplish this prediction certainly as early as A. D. 534 when he published a new code of laws for the regulation of some difficult points of jurisprudence; and among other edicts was one declaring the Bishop of Rome the head of all the churches.—Ruter's Ch. Hist., p. 138.

Nay, in 533 Justinian wrote to John, the Roman Pontiff, in which he styled him, "your holiness, head of all the churches."

Still the city of Rome was in the hands of an Arian monarch and a bitter enemy of the Catholic church. But in 538 the Ostrogoths having raised the siege of Rome, Justinian gave the Pope "his *seat and power and great authority.*" Immediately he began to exercise his *power* over the lives of heretics, so called; for according to Gibbon, 'Datius the orthodox Bishop, who had seduced his countrymen to rebellion and ruin, escaped to the luxury and honor of the Byzantium court, but the clergy were slaughtered at the foot of their own altars, by the defender of the Catholic faith: 300,000 males are reported to have been slain. The female sex and the more precious spoils were resigned to the Burgundians.' From that time the Catholics persecuted and put to death the saints, insomuch that no less than 50 millions are computed to have perished at their hands. Here then we suppose the 1260 days or years began. But what was to take place at the end of the 1260 days? why, "the millenium" says Prof. Stowe. Now he either knew better than this, or he did not. If he did not know that the writers on the second advent believed or taught that the Millenium would commence at the end of 1260 years he should not have said so. He has deceived his friend Dr. Mussey. The truth is the saints were to be given into the hands of the little horn for 1260 days, and no longer. Now what is the fact; why, that in 1798—just 1260 years—the saints were taken out of the hands of the little horn and the beast lost his seat and power and great authority; for the French army took Rome, expelled the Pope, and changed the Papal Government to the Republic of Italy. But was not Popery re-established in Rome? A new Pope was indeed elected, and even in France the Catholic religion was restored, but mark, gentle reader, the saints are *not* again put into his hand. It has been foretold that the horn should still make war with the saints and prevail, though not to kill and destroy. And the history of Popery since 1798 abundantly shows the exact and wonderful fulfilment of this prophecy. The body of the Beast will live till the ancient of days shall come, and judgment be given to the saints and they possess the kingdom—then, and not till then, shall the body of the beast be given to the burning flame. *The time of the end* and not the Millenium was to come at the end of the 1260 days. So far as we know, this is for substance, the interpretation adopted by the 2d advent writers and preachers. How could Professor Stowe make such a blunder? or did he not care about being very accurate? Perhaps like Professor Stuart he thinks a few years more or less will make no great difference among friends.

On the very first page of his letter he has published no less than three downright falsehoods. 1st, that these calculations all proceed on one assumption. He means, as the subsequent parts of the letter show, that we assume that day in prophecy means year, and that this is the only foundation of our calculations—for the inference from this would be that if he could show that day does not mean year, all our calculations and expectations of the near approach of Christ will be exploded. This, as we shall hereafter show, is utterly false. 2d, that we pretend to find the date of the great apostacy as a starting point, in our reckoning from which to calculate the millenium. This we have shown is not true. 3d, that we teach that 1260 years from the date of the great apostacy, the millenium will commence. This is also false.

Now what are we to think of *such* a "Prof. of Biblical Literature?" But this is perfectly in keeping with the mode of warfare adopted by the Scribes learned in the law, when they attempt to explode the theories of heretics. How hard it is to get one of these learned men to state the views of his opponent fairly? and to what miserable shifts all these "Professors" are driven in their efforts to gull such men as Dr. Mussey! This may serve as "*a specimen*" of Professor Stowe's candor and intelligence. We shall perhaps treat our readers to some more specimens hereafter.

J. B. Pinkands.

"Pretended" Theology.

A New Revelation.—The Millerites endeavor to escape from the plain meaning of Scripture, which declares that 'of that day and hour knoweth no man, no, not the angels in heaven,' by *pretending* that the prophecies upon that subject were 'sealed' until lately, but that now they are unsealed. What does this amount to but that a new revelation has been made? A Millerite, whose correspondence is published in the Reflector, expressly declares his belief in such a revelation:

'Those who have died could not believe the time of Christ's coming until the book of Daniel was unsealed. And here allow me to remark, that all the piety and learning in the world would not make a right exposition until God unsealed it.'

Thus it seems that *the Mormons* are not the only people among us who *lay claim to a new revelation!!!*

We cut the above from the Baptist Advocate, edited by William H. Wyckoff.'

He here asserts that we endeavor to escape from the plain meaning of Scripture. So far from this, we simply inquire, What is the plain meaning of Scripture? and when we have found it, no scoffs of the rabble or scornful sneers of the learned shall shake our confidence in it. We believe that Christ meant just as he said, when he told his disciples, 'Of that DAY and HOUR *knoweth* no man, no, not the angels in heaven.' We have no wish to escape from this; and we seriously ask W. H. Wyckoff to *show* that this language has any fair application in opposition to our views.

He says, we *pretend* that the prophecies on that subject were sealed till lately. Perhaps the editor has not noticed the words of Gabriel and our Lord Jesus Christ. We say *perhaps*, for, if he *has* read them, how can he honestly talk of our '*pretending*' that the vision has been sealed, &c. When Gabriel was told to 'make Daniel understand the vision,' he said to him: 'I will make thee know what shall be in the LAST END of the indignation; for at the time appointed THE END shall be.' He closed the communication he then made, by saying: 'Shut thou up the vision, for it shall be for many days.' Dan. 8: 26. Gabriel appeared to Daniel twice afterwards, and closed his last communication, by saying: 'Shut up the words, and seal the book even to the *time* of the end: many shall run to and fro, and knowledge shall be increased.' Here is a *time*, connected with the end, when the vision will be unsealed; for then to use the words of a zealous opponent of 'Millerism,' 'Many will at that time run eagerly through it, will peruse it with earnestness and care, and much knowledge will be gained;' such is the literal rendering of this verse.'

There must be a little space, then, connected with the end, when this very prophecy would be studied, and therefore ceases to be sealed.

Christ himself then becomes the speaker, and says:—'The words are shut up and sealed till the *time* of THE END. . . . None of the wicked shall understand, but the wise *shall understand*.' The same divine speaker then says to Daniel, 'Thou shalt rest, and stand in thy lot, (or *rise up* in thy lot, as Luther reads it) at THE END of the days.' Dan. 12: 4—13.

That the *time* of the end here spoken of, occupies a considerable period, is evident from Daniel 11: 40, where many events occur *after* 'the *time* of the end' begins.

Let us ask our brother editor a few questions.

1. When a vision *is* shut up and sealed, can it be open and understood, while it remains thus?

2. Does it require a *new* revelation to 'make a right exposition' of a prophecy after a progress of events has enabled the careful student to understand it?

3. Will you explain or retract your assertion that we 'lay claim to a new revelation?'

Many of our great theologians maintain that the prophecies cannot be understood till they are fulfilled. Will you say that they lay claim to a new revelation? Do they not still need a new revelation to guard them against applying the prophecy to a wrong event, as much as we do?

Views on the Coming of Christ,

NINE YEARS AGO.

No. 2.

According to promise, I will relate some of the exercises of my mind in 1834. While humbling myself before God, confessing my sins, the Saviour appeared to me precious beyond expression; still, I had a longing desire to approach nearer and nearer unto him. He satisfied my desires, and my soul was enraptured, so much so that it must have quit this tenement of clay if He had manifested any more of Himself unto me, and I exclaimed, "Lord, it is enough, strengthen this body." He heard my prayer, and I waited in this attitude before Him, dwelling upon the glory and love of a Saviour in giving Himself a ransom for lost sinners, until my mind was directed to an ALTAR which appeared before me. Upon that ALTAR stood a watchman, sounding a trumpet of alarm—proclaiming truth—and that trumpet gave a "*certain* sound." Nothing ever appeared more important to me, than that the sound of the trumpet—the *truth*, which the watchman was proclaiming, should be heeded. Before the ALTAR stood a few individuals, clothed in light raiment, with their faces turned towards the speaker, and a light shone all about them and the ALTAR. Next to this little handful of listeners stood a vast multitude of people congregated in one black mass, all with their backs turned to the ALTAR, giving no heed to the alarm given by the watchman. All was now before me, which I could behold with one gaze; the watchman upon the ALTAR, laboring with intense interest; the few that listened; and the multitude who turned a deaf ear. My heart was all anxiety, eager to understand what all these things meant. The scenes of the past year together with the present, were now vivid before my mind, and I enquired, "Lord what do these things mean;" the answer came, "the message is rejected."

I now feared and trembled before God, and did not dare to speak my own words, or think my own thoughts. A solemn awe pervaded my whole being: and I looked upon myself as less than the small dust of the balance. Like the Psalmist, I felt to say, "hide me under the shadow of thy wings," and at every breath my heart repeated, "Holy, Holy, Holy Lord, God Almighty." I never can describe the deep sense I had, for weeks together, of the purity and holiness of God's character. I absolutely feared to pray, because of his holiness; although I knew that he had heard and answered my prayer, many times, even while I was yet speaking. All the petitions that were offered in prayer, which were not dictated by the Spirit of God, seemed to me to be solemn mockery; and the many mock prayers I had offered to such a holy Being made me feel like hiding myself in the dust, and crying "unclean, unclean." "Humility covered me as a garment," and "my heart panted after the living God, as the hart panteth after the water brooks." It was more than "my meat, and drink, to do the will of my heavenly Father." I was fully established in God and his word; his promises, and his threatening *too*, were sure. I had long been looking at the state of the church, and comparing it with God's chosen people, the Jews, in the days of the prophets; like them, I saw we had backslidden; and I finally believed that the days of trial were at hand, when the Church would be "sifted as wheat," and when "they who would live godly in Christ Jesus, should suffer persecution;" and I expressed my belief fearlessly.

Soon after the scene above described, after retiring to bed I was awaked out of sleep, as I supposed for a moment, by some person touching me, saying, "awake and pray;" I looked about the room, but to my surprise there was no one there. I poured out my soul in prayer and fell asleep; I was again waked in the same manner, and could hardly be satisfied that I did not hear a voice, saying, 'awake and pray.' I prayed, and slept again, to be waked in the same manner. Thus I passed the night till near morning, when there seemed to be a great controversy between a few individuals of rank, upon certain portions of scripture: the contest was sharp. While my attention was fixed upon them, there came floating in the air, down to me, a passage of scripture; I thought I sprang forward to catch it; upon this I awaked, and found myself sitting in bed, with my hands extended to receive this text, which I could not bring distinctly to mind; I arose, took my Bible and opened to this passage: "In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us, our God shall fight for us." I recognised it as the same passage which came floating down to me. Many of my readers will say, away with such religious phrensy! these visions and dreams we cannot endure; there is no dependence to be placed upon them. Be careful: if I have grieved the Spirit by not publishing these things in obedience to his command, in such a manner as to be left to go back from such heights of peace and communion with God, my Saviour, with almost a continual backsliding, in spite of all the efforts I could put forth to recover myself, until I was left to despair of being saved—I say, if I thus grieved the Spirit, even when thick darkness reigned throughout the land on the subject of the "second coming of Christ at hand"—that is, as far as I had knowledge—and after once having been defeated in the attempt, and professors of religion too, saying, "you must do no such thing, you will destroy your influence as a Christian,"—be careful, I say, lest you also grieve the Spirit from your own heart. Once I would have done just so; but I repent. Notice, if you please, that very few of the thoughts which I have described occurred when I was asleep, and those very thoughts waked me. But here is the point, do these things bear any semblance to the spirit of the times at the present day? Has the sound gone forth, "Christ is coming to judgment!" and that speedily? Should this prove true, will the finally impenitent vociferate, Lost! Lost!! Lost!!! Is the "message rejected?" Is there a watchman upon the altar proclaiming this very truth? Are there few who heed it? Are there many who turn their backs, scoffing and unbelieving? Is "the message rejected by them?" Should Christians pray, even in the night watches over this subject? Are ministers of the gospel endeavoring to controvert this very point, earnestly? Does it become the friends of the Lord Jesus Christ, who "love his appearing" to rally "wherever they hear the sound of the trumpet?" And "will our God fight for us?" Let your own conscience answer these questions! Let daily intelligence answer them! "The Lord worketh by whom he will work," and in that way which pleaseth Him; it becometh us to walk softly before Him in obedience. I do not present these things to *prove* the doctrine of the second coming of Christ in 1843, true. "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." But that I may render obedience unto God, who followed me year after year by his Spirit, saying, "write—write—write;" and these are the very things which he has impressed upon me as a duty to write.

I have herein endeavored to obey the Spirit, leaving the event with Him who holdeth all hearts in his hand.

I feel that I have already taxed your patience, but I must proceed. I want my readers to understand that I present, though briefly, my views of scripture, according to the light I then had, which was very limited in one sense, for I was unacquainted with historical facts, the knowledge of which is indispensible, in order to a right understanding of the prophecies. I searched for the foundation of a "temporal millenium," but found it not within the lids of the Bible. But I found that the beast was to *prevail*, "until the ancient of days came, and judgment was given to the saints of the most high, and the time come that the saints possessed the kingdom," which they were to retain forever, even for ever and ever; also that the beast "shall make war with the lamb, and the lamb shall overcome," for he is "Lord of lords, and King of kings." I learned also that "power was given him, (the beast,) over all kindreds, and tongues, and nations, *and all that dwell upon the earth shall worship him*, whose names are not written in the book of life of the Lamb slain from the foundation of the world." What a thought! that all whose names are not written in the book of life, will be found worshipping the beast! The 2300 days, 1290 days, 1335 days, time, times and dividing of time, the forty-two months, 1260 days, and other periods of prophetic time of Daniel and John I did not understand. But *this* much I understood, that the time was *near*, when the saints should "be purified, and made white, and tried, but the wicked should do wickedly." I inferred from what I had learned, that the religious and political contests of the day would never cease, till the controversy with the *beast* was ended—that slavery would never be abolished till the beast was slain; and in that very contest the Lamb would overcome, and the saints would shout "victory, victory, victory," "through him who sitteth upon the throne, and to the Lamb forever and ever;" and these are some of the thoughts I expressed in the article which was rejected in 1836. With this view of things I could not hold my peace, I laid the matter before my minister with a desire to be taught, requesting him to tell me, if he discovered any thing diverse from the Spirit of God. He said he did not.

Previous to this time, for the space of five years, I had found no cross in the service of my Saviour; for I rejoiced, in all my tribulations and sufferings. I knew what it was to "receive joyfully, the spoiling of my goods," —"to abound, and to suffer need"—"to count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"—"to be careful for nothing," "but in every thing by prayer and supplication with thanksgiving, to make known my requests unto God"—and to live in the enjoyment of this promise, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." True, Satan let fly his darts, but the shield of faith quenched them all. Now appeared the cross! He transformed himself into an angel of light, as you will see.

A few days subsequent to seeing my minister, two female members of the church came to me and said, "you have destroyed your Christian influence by such fanaticism." "you've become a sanctimonious hypocrite." My "*Christian influence*," thought I. Oh this went like a dagger to my soul!—my *Christian influence destroyed* by thus enjoying and serving Christ!—then farewell to the world. "I desired to depart, and be with Christ, which is far better." I then proposed a season of prayer. While presenting my case before God, I felt that a host of witnesses from the other world were hovering over me attesting to the truth of what I had experienced and I expressed what I felt. I now realized the force of this truth, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Opprobrious names I feared not; but was willing to be a "cast away" for Christ's sake. Fearing after all, that I might bring reproach upon the cause of Christ, by going forward as the Spirit dictated, I asked advice. The Lord laid his hand upon me for it, and to all human appearance I was brought nigh unto death. I saw the reason why the Lord was thus dealing with me. I requested and desired to be able to perform my duty; but I feared it was too late, that His patience was exhausted. I then vowed to obey God if he spared my life; and said, O Lord let this be a sign between thee and me. "If it is thy will that I should publish these things, raise me from this bed of sickness and I will do it." He raised me, and that speedily. Before I was able to sit up, I commenced writing the article, which was rejected. Being discouraged, I gave it up, not knowing what to do; for I met with a repulse at every step. My readers may ask, "wherein have you sinned so grievously, if you have made the attempt and been thwarted by others." I will tell you. I looked around upon circumstances, and turned a listening ear to man. When God said, 'this is the way, walk ye in it,' men said not so. Had I kept my eye upon Jesus Christ, the "polar star," the way would have been plain, every obstacle would have been removed, and I should have glorified my Saviour, by adding my testimony up to this day, to the faithfulness of Him, who "will not suffer us to be tempted above that we are able, but will with the temptation, also make a way to escape, that we may be able to bear it."

Mrs. M. M. Herrick.

MILLER'S CHRONOLOGY.

It would seem, by the following extract of a letter from Bro. Goff to the Editor of the Mid. Cry, that our enemies sometimes unwittingly blunder into an admission of the truth. What will the erudiate Dr. Weeks say, after his utter "demolition" of Bro. Miller's Chronology, to find that it still exists, and is even sustained by the admissions of its enemies?

"One circumstance which I understand has contributed to an interest in the Lafayette College at Easton, it may not be amiss to mention. Some months since, the Chronology of the World by Mr. Miller was put into the hands of a student in that institution by his father. As the chronology is understood to be collateral evidence in the conclusions to which Mr. Miller and others arrive, in reference to the events of the present year—it was decided that it should pass through a rigid examination. Some days subsequently, I saw a letter from a gentleman connected with that institution, stating that the chronology "did not suit them at all." Amongst other things, it was objected that Mr. Miller had

made no account of fractions of time—which might make a difference of 30 or 40 years or even more: he had no doubt a correct chronology could be made out—that is, within seven or eight months. This task was undertaken, and resulted in a difference from the calculations of Mr. Miller of 3 years and 7 months. Appended is a note, admitting that Samuel might have ruled some years longer than they gave him, but not to exceed four. As their calculations fall short of Mr. Miller's, their admission *covers the whole ground.*"

Harmony of Revelation 19th, 20th, 21st.

BY GEORGE STORRS.

There are many who suppose it is impossible to understand the Book of Revelation.—The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that book an interpretation. To understand the words of the prophets, we must in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without regard to the precise period or order in which they are to take place, and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion, in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each.—Then he takes up a topic—perhaps "*The prosperous events of a Church*"—he traces that topic to the close of that century; then in the following chapter he takes up another topic—perhaps "*The doctrine of the Church,*" which he traces to the termination of the same period: thus each *succeeding* chapter—takes up a new topic, and yet travels through the *same century.* Now, if in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new* century, or period, because it *follows* the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that Book we are carried down to the *end* seven or eight times at least: and in the 20th, 21st, and 22d chapters several topics are introduced, viz: *the resurrection—the judgment—the new earth—the new Jerusalem, &c.;* and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed each other in succession. That the "*beloved city*" was on earth when Satan was loosed out of his prison is clear from the 9th verse of the 20th chapter, and yet the descent of that city upon the earth is not *recorded* till the commencement of the following chapter.

I will now try to give what I conceive to be a *harmony* of the last part of the 19th chapter, with the 20th and the first part of the 21st. That the reader may see the beauty and force of this part of the word of the Lord, I shall put down every word from the 11th verse of the 19th chapter to the eighth verse of the 21st chapter; paying no attention to the present division into chapters and verses, giving you the whole in paragraphs.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.—And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath *on his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones and they sat upon them, and judgment was given unto them.—And I saw *a great white throne*, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years.—This is the first resurrection: blessed and holy is he which hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the BOOK OF LIFE; and the dead were judged out of those things which were written in the books, according to their works.

"But the *rest of the dead* lived not AGAIN until the thousand years *were finished;* and [then] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And when the thousand years are expired Satan shall be loosed out of *his prison*, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea: and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *they* were judged, every man according to *their* works. And death and hell were cast into the lake of fire: this is the second death: and whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them: and the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

"And he that sat upon the throne said, behold I make all things new. And he said unto me, write for these words are true and faithful. And he said unto me, *it is done.* I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; which [part] is the *second death.*"

This is what I conceive to be a harmony of this part of Revelation. In this view all is plain.

HARMONY OF ZECHARIAH XIV.

We will now attempt a harmony of Zechariah 14th. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration and read it as follows:

Verses 1, 2. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Vs. 12—15. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Vs. 17—19. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Vs. 3—11. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south; and ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Vs. 16. "And it shall come to pass that EVERY ONE *that is left* of all nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.

Vs. 20, 21. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

PLEASE TO NOTICE.

Those who have any spare copies of Nos. 1 and 2 of this paper, will confer a favor by returning them to this office. We want them for new subscribers. We will pay the subscription price for them, either in cash or other numbers of the Second Advent.

Brother George Needham of Oberlin, became some time since a confirmed and happy believer in the Second Advent near. Wishing to do all in his power to proclaim the glorious and momentous truth, he has taken his family along with him to Lake and Ashtabula counties; where he had been proclaiming the coming of the Lord, and God had greatly blessed his labors in leading sinners to Christ. Returning from Huron Co. on Saturday last, I met Brother Needham and his family, bearing in his carriage the coffined remains of one of their children, which they were taking back to Oberlin for burial. The incident suggested the following thoughts:

What bear ye on your weary way,
With looks so marked with sadness?
I saw you but the other day,
When your faces shone with gladness.

We bear the corse of our stricken one,
Whom we fondly lov'd and cherish'd,
And sad indeed are our hearts and lone,
Since our boy from our arms has perish'd.

The boy whom ye lov'd shall rise again,
Wipe away every tear of sorrow,
From every feeling of grief refrain,
There's before you a joyous morrow.

Not long will your lov'd one sleep in dust,
Ere Christ in triumph glorious,
Will raise the myriads of the just,
To reign with Him victorious.

Amid their bright and shining throng,
Beneath Christ's waving banner,
Your child shall stand and swell the song,
To David's Son Hosanna!

Roaming the blissful bowers among,
Along life's crystal river,
You'll catch the accents of his tongue,
And part no more forever.

The monster Death may triumph now,
Our lov'd ones fall before him,
His giant head must quickly bow,
And we shall triumph o'er him.

Then wipe your tears, suppress your sighs,
And yield to sadness never,
The child ye lov'd shall quickly rise,
And with you reign forever. C. F.

DOUBLE NUMBER.

Under the impression, that the "Grand finale" is about to come upon us, we are anxious to spread the Gospel of the Kingdom before every mind, and give the sincere enquirer all the knowledge that can be given ere the Lord comes; therefore we wish to enlarge our sheet to double its present size: but we have not the necessary funds to do so. With $25 more, we can issue the rest of the volume on a sheet twice as large as the present one. As it is, we are much cramped for room, and are unable to lay before our readers all the important matter that is now in our hands. It is necessary that it should be done, brethren. Who, among the Lord's stewards, will come up to our help? It is but a small sum, and can be easily raised, by a few uniting together. We trust we shall not call in vain.

Since the above was in type, we have received sufficient encouragement to publish one double number, which will appear next week. We expect to issue six or seven thousand copies of it.

THE SINKING FUND.

Those who have subscribed toward this FUND, are informed that a portion of the amount is needed—say one half. We hope efforts will be continued to procure subscriptions—this assists to pay expenses.

LECTURERS WANTED IN OHIO.

We have calls almost every day from different sections, for some one to go and lecture on the Second Advent of our Lord. Those who have the ability are doing what they can; but unless some new help is obtained it will be impossible to supply over one eighth of the calls. We advise our friends in the various towns to hold Second Advent meetings in their own neighborhoods; get what help they can, read, and talk and pray on the subject. Meet as often as once a week, if convenient.

POSTAGE.

We have been compelled recently to pay the postage on several letters, in which papers were ordered. This is unnecessary, because the Postmaster is authorised by law to transmit names and money for subscriptions. Besides, our friends will perceive that this is a tax which does not properly fall upon us.

TEMPERANCE NOTICE.

THE CUYAHOGA COUNTY TEMPERANCE SOCIETY will meet on the first Wednesday, 5th of April next, at 10 o'clock in the morning, at the Baptist Church in the City of Cleveland. A copy of the permanent documents of the American Temperance Society, in a handsome bound volume, will be presented to each Township Society, which shall be represented and reports. A general attendance is requested.

JOHN A. FOOT, PRES'T.

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

We intend hereafter to publish regularly every week on Wednesday.

The Second Advent of Christ.

Vol. 1. **CLEVELAND, WEDNESDAY, MARCH 29, 1843.** **Nos. 9 & 10.**

REV. C. FITCH, EDITOR. [Please Read and Circulate.] T. H. SMEAD, PUBLISHER.

CONVERSATIONS ON THE PROPHECIES.

BY C. FITCH.

Such as are honestly inquiring after the reasons which have led the believers in the second advent to expect the coming of Christ the present year, will find them presented in the following conversation.

A. As you are a believer Bro. B. in the second advent of Christ the present year, will you give me, as briefly as possible, the evidence which satisfies your own mind, of this momentous truth?

B. I will do so gladly: inasmuch as I believe that you are an honest man, ready to admit truth, whenever you see it. I have no greater pleasure, than in endeavoring to place truth before minds who are willing to see and admit it; while I know nothing more painful, than the effort to hold up truth before such as will resort to every foolish and miserable and groundless cavil and subterfuge in order to escape it. I think I have met such, among those who make high pretensions to honesty, uprightness and purity of life. After all the respect and love which I have cherished toward them for their attachment to other truths, they have seemed to me ready to admit any thing, however ridiculous or absurd, rather than believe that the coming of our glorious Redeemer is now near, even at the doors. In support of some opposite theory, they can swallow a camel with perfect ease; but in relation to this subject, they strain month after month at the smallest gnat. I cannot express how much my heart has been pained at the conduct of such, and at the influence which they exert to lull others into a profound sleep respecting the glorious appearance of the Great God and our Savior. Many I fear will, through their unbelief, be deceived and left to perish.

A. I am aware Bro. B. that to be an honest man, implies much, in a world like this, where error is more popular than truth: and where truth cannot be embraced and supported without constant sacrifices of reputation, ease and interest. But I have endeavored to look beyond this life, and to consider the consequences of receiving or rejecting truth, in view of the interests of the life to come: and am looking to God for that wisdom from above, which is "without partiality and without hypocrisy;" knowing that while I have the least partiality for anything but the will of God, I am liable to go astray; and that hypocrisy is certain ruin. I intend to weigh this whole matter in view of eternal things, and am therefore desirous of getting the momentous subject before my mind, without delay. Pray tell me therefore at once, what is to your mind the conclusive proof, that we are so soon to see our glorious Lord.

B. There are two grand arguments on which our expectation is based.

1. Prophetic events which God has given, beginning many centuries ago, and terminating with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. These events we now find fulfilled in regular order, as laid down in prophecy, except the mighty event which is to complete the whole. We therefore look for the coming of Christ, and the establishment of the everlasting kingdom of God, as the next great event that is coming on the world.

II. Prophetic periods are given, to mark the duration of the events that are to precede the kingdom of God, and these prophetic periods are just now closing up.—Hence we believe that Christ is about to take the kingdom.

A. Will you then tell me what you mean by these Prophetic events?

B. I will. In the second chapter of Daniel, we are taught, that from the days of Nebuchadnezzar king of Babylon, four great kingdoms should exist in succession upon the earth—the fourth of which should be divided for a period, and then the God of Heaven should set up a kingdom, which should break in pieces and consume all these kingdoms, and fill the whole earth and stand forever. We are also assured that the Dream in which these things are set forth is certain, and the interpretation thereof sure. Now these four kingdoms have existed. Babylon, Medo-Persia, Greece and Rome. It is now more than thirteen centuries and a half, since the Roman Empire was divided—and there can therefore be nothing before us in this prophecy, but the "consumption" of all earthly kingdoms, by the kingdom of God which is to fill the whole earth and stand forever. For twenty four centuries this prophecy has been fulfilling, in the very order of events set forth in the prophecy. We have therefore abundant proof that the dream is certain, and the interpretation thereof sure. We are therefore just as fully convinced, that the next event is the destruction of all earthly kingdoms, and the establishment of the immortal kingdom of God, as that spring follows winter, in the successive seasons of the year.

A. All this would seem to be plain. But is there not some difficulty in determining what is meant by the kingdom of God which is to consume all the kingdoms of the world and fill the whole earth, and stand forever? You are doubtless aware, that some maintain that this is the gospel, which is to spread and gradually gain influence, until it fills the world with righteousness, and all nations are thereby merged in the kingdom of Christ. How is the kingdom of God, which is manifestly denoted by the stone, cut out without hands, to consume the kingdoms of the world in any other way than this?

B. That the gospel cannot be denoted by the stone I am fully satisfied, by the following considerations:

1. The destruction mentioned is not gradual, as it must be if accomplished by the gospel. When the stone smites the image, all that remains of it is "*broken in pieces together.*"

2. The stone is to smite the image on the feet, i. e. the divided state of the fourth empire, which did not appear until near the conclusion of the fifth century of our era. Whereas, if the gospel had been the stone, commencing its work on the image when it began to be preached, it must have smitten the image on the iron legs, or Pagan Rome—the only portion of the image in existence when the gospel began to be preached. As the stone when cut out, is to smite the image on the feet, or divided state of the fourth empire, it must be something that shall arrive subsequently to that division: which was not true of the gospel.

3. The gospel as preached by Christ himself, was a proclamation that the kingdom was at hand, and a call on men to repent that they might be ready for it: and therefore could not be the kingdom itself, any more than the declaration, "Behold the bridegroom cometh" can be the bridegroom.

4. The gospel enlightens, purifies, and saves; but never breaks in pieces and consumes; hence it cannot be the thing denoted by the stone.

A. But are we to understand necessarily, that the kingdoms of the world are to be *consumed?* What more is meant than that the kingdom of God shall succeed the former kingdoms, as they succeeded each other: neither of them consuming its predecessor, but rising up after it, and occupying its place.

B. You will notice by a careful reading of the interpretation, which must be a literal setting forth of the events denoted by the vision, (or he no interpretation) that the former kingdoms are not said to consume each other. It was said to Nebuchadnezzar, "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass. And the fourth kingdom shall be strong as iron; and as iron that breaketh all things shall it break in pieces and bruise."

There is nothing said of a consuming, until we come to the kingdom of God. "And in the days of these kings," (i. e. the divisions of the fourth or Roman empire, now remaining on the earth,) "shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and *consume all these kingdoms, and it shall stand forever.*" In this is not the annihilation, the utter and eternal end of all kingdoms but the kingdom of God: which is from that time to fill the whole earth and stand forever: then it is impossible for language to express any such truth.

A. Admit this. But what is the kingdom of God, and how is this destruction of all other kingdoms to be accomplished?

B. A kingdom is not a king without subjects, nor subjects without a king. In every kingdom, the king and subjects are included. The kingdom of God therefore, must be the Lord Jesus Christ and the saints.

A. And do you mean to say that Jesus Christ and the saints are together to destroy the kingdoms of this world? Were you not told a short time since, that a minister of the gospel in New York said, that if Jesus Christ were such a being as this, he would not worship Him?

A. I was indeed told that a minister of the gospel made that declaration. But he could not have known what he said. I pray the Lord will yet show him his error, and give him repentance. I do mean, and expect fully to show, from the Bible, that God says, that the kingdoms of this world are to be destroyed by the kingdoms of Jesus Christ and the saints. In the second Psalm Jesus Christ and the saints. In the second Psalm from the commencement of the 6th verse, you will read as follows: "yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel."

A. This does indeed show that Christ is to destroy the nations, instead of saving them, as many have endeavored to prove by quoting a part only of the passage. But how do you know that the *saints* are to have any part in this work of destruction.

B. Have you noticed what Christ says in Rev. 2: 26, 27. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." Here you perceive that the same power to destroy the nations which the Son receives of the Father, He Himself gives to the saints. This is sufficient to prove that Christ and the saints are to do this work of destruction, and must therefore be the kingdom denoted by the stone, to be cut out without hands. But I wish to show that the Bible in other places abundantly establishes the same truth.

Ps. 149: 5, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written, THIS HONOR HAVE ALL THE SAINTS. Praise ye the Lord." It is then the honor of all the saints to stand with Christ in in this destruction of the nations. Ps. 58: 9, 10—"Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth the vengeance he shall wash his feet in the blood of the wicked."

Jude 14th verse, "And Enoch also the seventh from Adam prophecied of these, saying, Behold the Lord cometh with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Rev. 19: 11, "And I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron, and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on his vesture and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS."

These scriptures are sufficient to show that Christ and the saints are to be associated in this destruction of the wicked nations. They are therefore the kingdom of God, denoted by the stone in the second chap. of Daniel.

A. But are not these armies represented as coming with Christ from heaven? And are not the saints to arise up out of the earth at Christ's appearing, and with those saints alive on the earth, then changed to immortality, to be caught up to meet the Lord in the air, and then be ever with the Lord?

B. True. And it is subsequently to the time that the saints shall put on immortality and be caught up to meet the Lord, that they are to appear with Him for the destruction of the nations. Christ will appear in the clouds, and all the saints will meet him in the air; both such as are in their graves, and such as are alive at His coming. Then as we are taught in Zech. 14: "The Lord my God shall come and *all the saints with thee,* and His feet shall stand in that day on the Mount of Olives." And at that day all the enemies of Jerusalem, (the city of the saints,) are to be destroyed. Thus you will perceive that the kingdom of God is Christ and the Saints, and that they are the stone by which all the kingdoms of this world are to be consumed, when this kingdom is to possess the whole earth; and the dominion of the earth is never to be left to another people. Joel prophecies of this army in his second chapter, that shall come in this great and terrible day of the Lord; an army, who if they fall upon the world shall not be wounded. They are the immortal saints, over whom Death can no more have power.

A. I see that the scripture plainly proves all this: and I am satisfied that the next event which can transpire in fulfilment of the prophecy in the second chapter of Daniel must be that coming of the kingdom of God of which you speak. It may be near even at the doors. But as there is nothing specified respecting what should transpire between the division of the fourth empire and the establishment of God's everlasting kingdom, and as thirteen centuries and a half have elapsed since that division, why may not centuries still pass away, before God's kingdom will come?

B. Had we no light on the subject but what we can gather from the 2d of Dan. we could not tell but it might be thus. But in other portions of the book of Dan. we have further light. In the 7th chap. of Daniel we have the same four kingdoms represented by four beasts. The Lion—the Bear—the Leopard, and the Fourth Beast diverse from all others, which is declared to be the fourth kingdom upon earth. Of course the three former beasts must be three former kingdoms, and by four beasts are symbolized: Babylon, Medo-Persia, Greece, and Rome. Ten horns on the head of the fourth beast denote the ten kingdoms into which the Roman Empire was divided. Thus far, the events set forth are parallel with the Prophecy in the 2nd chapter. We have now events set forth, to transpire between the division of the fourth or Roman empire, and the establishment of the everlasting kingdom of Christ. Three of the ten kingdoms were to be plucked up, and at that time a power arise that should have the Saints of the Most High in his hands, time, times, and the dividing of time, and then make war with the saints and prevail against them until the Ancient of Days came, with His throne like fiery flame, and His wheels of burning fire. A fiery stream issued and came forth before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened, and the body of the beast was destroyed, and given to the burning flame. Then one like the Son of Man came in the clouds of heaven, and came to the Ancient of Days, and there was given Him dominion and glory, and a kingdom, that all people, nations and languages should serve and obey Him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Thus the Saints of the Most High shall take the Kingdom, and shall possess the kingdom forever, even forever and ever. And the kingdom and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the Saints of the most High God." Here again we are brought to the universal and immortal kingdom of Christ and the saints; and between the division of the Fourth empire, and the establishment of Christ's immortal kingdom, we are told of a power that shall have the saints of the Most High in his hand, for a time, times, and the dividing of time, and then make war with the Saints and prevail against them, until the Judgment. All this has been fulfilled in the papacy, which did arise when three of the ten kingdoms of Rome were plucked up by Justinian, emperor of Constantinople, in A. D. 538. Since that time, the Romish Church have persecuted fifty millions of the saints to death. In Feb. 1798, the Pope was carried captive into France, and the Saints have since been out of his hands. Another Pope was placed in the chair by Bonaparte, and the Romish Church is now making war with the Saints and prevailing against them—i. e. increasing in influence and power, and is to do so until the Ancient of Days comes, at the judgment, and destroys all the kingdoms of this world in the body of the beast, when Christ and the saints, will take their immortal kingdom. In regard to this prophecy also, we find that all the events, which were to precede the everlasting kingdom of Christ and the saints are fulfilled, and we therefore find ourselves again on the eve of this momentous event.

A. But are you not aware that very learned men give a different view of this matter? Professor Stuart of Andover, says, that the fourth beast in this vision is a symbol of the four divisions of Greece after the days of Alexander the Great, one of which was Syria—and that the horn which was to have the Saints in his hand, was Antiochus Epiphanes, a king of Syria that did take possession of Jerusalem, and have the Jews in his hand, and that the judgment here spoken of at the coming of the Ancient of Days, was only the overthrow of Antiochus and the Syrian power. Are not the opinions of such learned men worthy of regard?

B. The opinion of any man, great or small, learned or unlearned, is worthy of regard, just so far as he can show good and sufficient reasons for that opinion. But absurdities are none the less absurd because they have been originated, or adopted by men, whom the world calls learned.

Professor Stuart ought to know, that the third beast with four heads, included Greece with its four dominions—that Antiochus, king of Syria, belonged to one of these four heads, and had of course done his work, and passed away before the kingdom denoted by the fourth beast, is brought into view, in this Prophecy. Professor Stuart ought also to have the candor to admit, that the judgment here spoken of, is as clear and striking a description of the judgment of the whole world, as can be found in any part of the bible: that nothing which bore any resemblance to the judgment here spoken of, did take place at the death of Antiochus Epiphanes. I have conversed with one learned man, Mr. Folsom, formerly a Professor in Lane Seminary, now a Unitarian clergyman in Haverhill, Mass., who has written a commentary on the Book of Daniel; who said in public, that the fiery flame issuing from the Ancient of Days as he came to judgment, was probably the very remarkable fever with which Antiochus died: and as I expressed my astonishment at such a use of scripture, he said it included the overthrow of the whole Syrian power. But the judgment here spoken of, is to take place when Christ and the Saints take the kingdom to possess it forever, even forever and ever; for *until* the saints take the kingdom, at the coming of the Son of Man in the clouds of heaven, this horn is to make war with the saints, and prevail against them. Now Antiochus Epiphanes died 164 years before the Christian era: and unless Christ did then come in the clouds of heaven—unless the saints of the Most High did then take the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, and have possessed it ever since, then Antiochus Epiphanes is not the horn here spoken of, that was to make war with the saints, *until* the ancient of days comes to judgment. Such absurdities as these are none the better for being the absurdities of learned men. Antiochus belonged to one of the four heads of the third beast, and had of course done all his work, before the fourth beast, or great Roman Empire came up, in the fulfilment of this prophecy. Rome was subsequently divided into ten kingdoms, and three of these were plucked up; and then arose the papacy, the power that was to prevail, or to gain increasing influence against the saints, until the judgment; when Christ comes in the clouds of Heaven and with him the saints take the kingdom to possess it forever, even forever and ever." This therefore, is the only event now future. At the brightness of Christ's coming, as Paul said to the Thessalonians, this man of Sin, (the Papacy,) is to be destroyed.

A. But are you not aware that other learned and good men, have taken the position, that the judgment here spoken of, is a judgment to be poured out for the destruction of the papacy, and that then the saints are to take the kingdom by the universal spread of the the gospel?

B. I am fully aware of this; but this position is just as groundless as the one already examined. The Papacy is but one horn, on the head of a beast, which was to devour the whole earth, and tread it down and break it in pieces. Now, if the declaration had been that that horn should be destroyed in the judgment, at the coming of the Ancient of days, this position would have had some foundation. But we read that at this judgment, "the body of the beast was destroyed, and given to the burning flame." Now, as the beast was to devour the whole earth, it was a symbol of all the kingdoms, and hence when the body of the beast is destroyed, and given to the burning flame, the kingdoms of the world will be no more. Then it is that the Son of Man is to come in the clouds of heaven, to the Ancient of Days, and there shall be given Him dominion and glory, and a kingdom, that all people, nations and tongues shall serve and obey Him: and then "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the most high God, and they shall possess it *forever even forever and ever.*" This is the end of the matter. Not a temporal millennium, but an immortal kingdom. In these prophecies is laid out the drama of the world in successive scenes, every one of which has been enacted but the last, and this is to throw all other kingdoms off the stage forever, and place Christ and the saints upon it, never to be removed. He who can be an honest man, and bring his understanding and his conscience to any other conclusion than this, after examining these prophecies, can do what I cannot. You now understand the argument drawn from the fulfilment of prophetic events. As when we know that we are in the last month of the year, we say the next month must commence a new year, so having in the lapse of time passed by every power that was to precede the everlasting dominion of Christ, we are sure that we cannot be mistaken when we say that the reins of government are now to be placed in His hands.

A. But how is it that so many have supposed that a

temporal millennium will precede this immortal kingdom of Christ?

B. Your question is easily answered. They have supposed that eternal promises were to be fulfilled in a temporary state of things. A single instance will illustrate the whole. The 60th chapter of Isaiah is often quoted in proof of a temporal millennium:—where after a glowing description of the future blessedness of the Saints, we read, "Thy people shall inherit the land *forever*, the branch of my planting, the work of my hands, that I may be glorified." Since the land described therefore is to be inherited forever, it cannot have any reference to a temporal millennium. The same is true of the kingdom of Christ and the saints, predicted in Daniel. It is to be possessed "forever, even forever and ever."

A. I see the argument: certain powers were to exist on earth, and do a certain work: and they God would destroy them, and set up for Himself a kingdom that should fill the whole earth and stand forever. These powers have all existed and accomplished the work assigned them, and the next event must be the end of all earthly kingdoms, and the establishment of the spiritual kingdom of Christ. "The dream is certain and the interpretation thereof sure." The lapse of 24 centuries have proved it so, and the only event that remains must be upon us. I do not see how the most determined infidel can escape the conclusion to which you have come. Why may we not expect Christ at any hour?

B. I have examined the subject much, desiring only that I might know the will of God, and I have never yet found the first argument against the view now given, for which I could find any foundation. And here, friends, will be just as ready to receive truth from one person as from another—just as willing to receive truth from a southern boatman on a cotton plantation as from a northern theological professor in his seminary hall. I have looked at the arguments which have been brought against this view of things, and I find them groundless, and none the less so because they came from the lips or the pens of those reputedly great or learned. Truth is truth, from the lips of a Hottentot: and error is error from the lips of professed Divines. When I can find the truth, which will stand, in opposition to what I have now advanced from these prophecies, I shall embrace it. But I will not swallow deadly poison, because it is presented to me in a silver cup. So far as the Prophetic events will carry us, there is nothing in the bible to defer the personal appearing of Christ a single hour. All that was to precede his coming is fulfilled. All that remains will be fulfilled at and after His appearing.—Are you ready?

A. With respect to the arrangement drawn from the fulfillment of the prophetic events, I am satisfied. I see no objection to it—and far from me be the disposition to cavil on a subject so momentous. The appearing of our glorious Redeemer is more to be desired than anything else can be: and I rejoice in the conclusive testimony that it is the next event foretold in prophecy, and that it is so surely near, even at the doors. Will you now give me what you regard as conclusive arguments respecting the time?

B. I will do so: and shall thus lay before you in the fulfillment of Prophetic periods, the other main arguments on which we rest our joyful expectation of now seeing our glorious Lord.

You will notice in the 8th chapter of Daniel, that he had another vision, commencing with a ram with two horns, one of which was higher than the other, and the higher came up last; which was interpreted to be a symbol of the kings of Media and Persia; and a rough goat with one horn, which was the king of Grecia, which cast down the ram to the ground, and stamped upon him, and brake his two horns, and there was no power to deliver the ram out of his hand. The horn of the he goat was then broken, and four notable ones came up, towards the four winds of heaven. These were the divisions of the Grecian empire. Subsequently to these, another power is presented, called the daily, and the transgression of desolation. (The reader will notice the word sacrifice, and others, introduced in *Italics*, in this 8th chap. of Daniel, showing that these were no: found in the original, but added by the translators.) This power in the interpretation is called a king of fierce countenance, and understanding dark sentences, that should destroy the mighty and the holy people, and stand up against the Prince of Princes, and then be broken without hand. Concerning this vision, the inquiry is made—"How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days: then shall the sanctuary be cleansed. Behold I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be.

Here we have the same powers as in the previous visions, except Babylon which is left out, the vision commencing with the Medo Persian empire. The Ram, or Medo Persia—the Goat, Grecia—the four horns—the divisions of Greece, the daily and the transgression of desolation—the Romans. That this power, arising after the divisions of Greece is the Romans, is proved by the fact, that it is the abomination of desolation, that was to destroy Jerusalem, as predicted by the Saviour in Matt. 24: 15, which was fulfilled by the Romans. When therefore the inquiry is made—"How long the vision, the daily and the transgression of desolation, to give the sanctuary and the host to be trodden under foot, and the reply is unto two thousand and three hundred days, then shall the sanctuary be cleansed &c. We have a prophetic period, commencing with the Medo Persian empire, and reaching to the end of indignation by the Romans, when the sanctuary is to be cleansed. Now we learn from the vision of the 7th chap. that the Roman power continues in the form of the papacy to prevail against the saints until the judgment, when all the kingdoms of the world are to be destroyed, and the kingdom given forever to Christ and the saints. This will be the end of indignation, when the wicked will be destroyed and the saints suffer no more. The twenty three hundred days commencing with the vision of the Medo Persian empire, reach to the end of indignation, and certainly include the Romans as the abomination of desolation predicted in this chapter, and referred to by our Saviour in His day, as then future. These days therefore cannot be literal days, because twenty three hundred literal days could not reach from the commencement of this vision at the Medo Persian empire, to the time of our Saviour: and still he predicts the work of this abomination of desolation as then future. They cannot be days, as the events to be fulfilled in the time therein set forth were scarcely commenced in that number of literal days. We therefore conclude that these days are symbols of years: and are confirmed in the belief by the fact, that from the Medo Persian empire where the vision commenced, all the events predicted to be fulfilled in all the great kingdoms that were to precede the immortal kingdom of God, have transpired within three twenty three hundred years. If many of the events predicted were still future, while the twenty three hundred years are just terminating, we should be obliged to conclude that the twenty three hundred days symbolized a still longer period. But as the events are manifestly fulfilled within the given number of years, which could not have been fulfilled in literal days, we are satisfied that twenty three hundred years complete the vision from the Medo Persian empire, take away indignation, and give the kingdom to the saints.

A. But admitting these twenty-three hundred days to symbolize years, commencing with the Medo Persian empire, and reaching to the end of indignation; when the saints are to take the kingdom at the coming of Christ—still, as there is no specific time for these years to commence, how can any time be specified when they shall close?

B. You will recollect that we read in the 8th chap. that a voice was heard which said, Gabriel, make this man understand the vision. Still after all that the angel taught him, Daniel says at the close of the chapter, I was astonished at the vision but none understood it. Now the whole vision had been interpreted except the commencement and duration of the time mentioned. That the days were not literal days is demonstrated by the fact that the predictions included therein could not be fulfilled in that number of days, and that they symbolized years is evident, because in the given numbers of years, the events are manifestly fulfilled. This Daniel evidently understood. He was doubtless one of the prophets of whom Peter speaks, who "inquired and searched diligently: searching what, *or what manner of time*, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and *the glory that should follow*: unto whom it was revealed, that not unto themselves; but unto us, they did minister, the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven, which things the angels desire to look into. Wherefore, gird up the loins of your mind, be wise, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ." These words of Peter show us that the Spirit of Christ in the prophets, did signify (or make known) *a manner of time*, when it spake beforehand of the sufferings of Christ, *and the glory that should follow*. That glory, as he after assures us is the revelation of Jesus Christ. (See 1 Pet. 1 chap. 10 & 13 verses, inclusive. Now if the prophets, as Peter here tells us, have, by the Spirit of Christ, signified, or set forth, a time for the sufferings of Christ, and for the glory that should follow at the revelation of Christ: they did not minister these things unto themselves, but to those who should come after them. We shall therefore, I think, be able to see, that the time for the sufferings of Christ, and for the glory that should follow, at the revelation of Christ is signified in the prophecies of Daniel.

We have seen in the conclusion of the 8th of Daniel, that the 2300 days reaching from Medo-Persian empire to the end of indignation were not understood by Daniel. This was what Daniel had in view when he says the vision was not understood. Every other part of the vision had been interpreted. Some years after, Daniel, as we learn from the 9th chap. of Dan., understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. This was understood by Dan. in the 1st year of Darius, which was 69 years from the captivity in the days of Jehoiakim, when Daniel was carried captive. He therefore knew that the seventy years were just closing. Accordingly he set his face to seek the Lord God by prayer and supplication with fasting and sackcloth and ashes—saying: "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." As Daniel had had no intimation respecting the term of time included in the 2300 days, at the end of which the sanctuary should be cleansed, he would as a matter of course be likely to consider them included within the seventy years predicted by Jeremiah, and was therefore looking out for a speedy deliverance of his people. At this moment: "While" as he says, "I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication to the Lord my God, for the holy mountain of my God, yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision." Daniel had seen Gabriel in the vision of the 8th chap. and at no subsequent time till this. In the 8th chap. Gabriel had been directed to make Daniel understand the vision: and had interpreted the whole to him, except the time included in the 2300 days: and as Daniel did not understand that, he was doubtless laboring under the mistake that it was included in the seventy years, just then about to terminate; and therefore as he was praying for the holy mountain of his God, and beseeching God to have mercy upon His sanctuary which was desolate, the very thing promised at the end of the 2300 days, in the 8th chap. Gabriel was sent to instruct him respecting the time, and we see that he immediately speaks of the time. "I am come to give thee skill and understanding, therefore understand the matter and consider the vision." No vision had been given since the vision of the 8th chap.; no vision was given in the 9th, and hence it must have been the vision of the 8th chap. which Gabriel had now come to make Daniel understand—the very thing which he had been told to do in the 8th chap., but had not done it. He then proceeds to instruct Daniel in the time. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand that from the going forth of the decree to restore and build Jerusalem unto the Messiah, the Prince, there shall be seven weeks, and three-score and two weeks: and He shall confirm the covenant with many for one week." You will read in the first chapter of the gospel by Mark, that "Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, the time is fulfilled." The seven weeks and threescore and two weeks, from the going forth of the decree to restore and build Jerusalem unto Messiah the Prince were now fulfilled, and here at the appointed time, Christ made His appearance as the true Messiah. All acknowledge these to be weeks of years; and that from the going forth of the decree to restore & build Jerusalem until Jesus of Nazareth appeared as the true Messiah, owned of God as such by the descent of the Holy Ghost upon Him at thirty years of age, there were 483 years—as many years as days in 69 weeks. He then confirmed the covenant with many for one week, by preaching the gospel 7 years: and then at the end of 7 weeks, 490 years from the going forth of the decree to restore and build Jerusalem, he brought in everlasting righteousness, by the sacrifice of Himself on the cross. Thus we see in what way the spirit of Christ through Gabriel signified by Dan. the time, in speaking before of the sufferings of Christ. And at the very time signified, 70 weeks or 490 years from the going forth of the decree to restore and build Jerusalem, Christ did suffer. By the chronology over the 8th chap. of Ezra we learn that the decree went forth 457 years before the Christian era: and 453 years before the birth of Christ, who was four years of age at the time when our era commenced. The time for the sufferings as well as the appearance of Christ, was there signified by the Spirit and exactly fulfilled.

A. Now did the same Spirit, as Peter intimates, signify the time of the glory that should follow at the revelation of Jesus Christ?

B. This is just what I am going to show. Daniel had not understood the time of the vision of the 8th chapter: Gabriel had come to give him skill and understanding, and after having told him to consider the vision (which must have been the vision of the 8th chap. as he had no other) he gave him the seventy weeks and left him. Now unless the seventy weeks were a clue to the time in the 8th chap. i. e. the twenty three hundred days, then Gabriel did not after all give Daniel the understanding which he was told to give him in the 8th chap. and which he had promised in the 9th that he would give him. The seventy weeks in the 9th chap. are an explanation of the time in the 8th, or else Gabriel neither obeyed his instructions nor kept his word. He was told in the 8th chap. to make Daniel understand the vision. He interpreted everything but the time, and yet Daniel says at the close that he did not understand it—in the 9th chap. Gabriel again directs him to that vision, telling him that he has come to give him understanding, and then gives him the 70 weeks and leaves him. What more evidence can we ask that these were directly designed to make Daniel understand the 2300 days. Besides, the seventy weeks commenced precisely where the vision of the 8th chap. commenced, when the ram with the two horns or the Medo-Persian power was in the height of its glory. Here commenced the vision, and here went forth the decree to restore and build Jerusalem. We follow the seventy weeks from this period, down the lapse of as many years as there are days included in them, and we find them then fulfilled in the sufferings of Christ, as He brought in everlasting righteousness on the cross. Then 490 days, commencing just where the vision of the 8th chap. commenced, have brought us forward 490 years, and left us at the crucifixion, in the 33d year of our era. From that time 1810 days of the 2300 days are *left*. Let these be fulfilled in the same way, in as many years, and we are brought forward 1810 years from the crucifixion, and left in the year 1843.—Here then at the close of the twenty-three hundred days, fulfilled in as many years, we have the promise of the cleansing of the sanctuary, which Daniel calls the holy mountain of his God, and which Moses in Exodus 15: 17, calls the mountain of God's inheritance, the place which the Lord has made for himself to dwell in, the sanctuary which his hands have established, and where he will bring in His people and plant them; the Zion which the Lord hath said this is my rest forever, here will I dwell for I have desired it. Ps. 132: 13. Jerusalem according to our Saviour was to be "trodden down of the Gentiles, until the *times* of the Gentiles shall be fulfilled." The times of the Gentiles we believe to be included in the 2300 years, at the end of which we expect to see an end of indignation, as was promised in the 8th of Daniel. At that time we believe the glory of Christ will be revealed; and that this is the time which, as we have read from Peter, the Spirit of Christ which was in the prophets, did signify, or set forth, for the revelation of that glory of Christ that was to follow His sufferings. We have seen that His sufferings were fulfilled at the signified time; and we believe His glory will be also; when Christ and the saints are to take the "kingdom and the dominion and the greatness of the kingdom under the whole heaven, to possess it forever, even forever and ever."

A. But what have you to say to the fact that so many learned men differ so widely from you in your interpretation of these prophetic periods? You will not surely disregard the opinions of such altogether!

B. We have learned from our bible, that God will confound the wisdom of the wise, and bring to nothing the understanding of the prudent, and make foolish the wisdom of this world, that no flesh should glory in His presence. We dare not therefore depend upon Greek or Hebrew lore, upon what learned men call sound rules of interpretation, or established principles of criticism. We believe that after all these things the foolishness of God is wiser than men, and that after all his laws of interpretation and criticism, the natural man knoweth not the things of the Spirit of God—they are foolishness unto him, neither can he know them because they are spiritually discerned. And since Christ is of God made unto us wisdom, we have taken Him as our wisdom, and relied upon Him for the teachings of that Spirit which he has promised shall guide us into all truth.

A. It is true, that he who depends upon human learning, for his wisdom in the things of God, is guilty of rejecting Christ, whom God has made unto him wisdom or given to be his wisdom. In this respect he rejects Christ's wisdom, as truly as he rejects Christ's atonement, who depends upon his own supposed righteousness for acceptance with God. Such persons surely have no right to expect wisdom from above. It will be sad indeed to be found among such, let their stores of human learning be what they may. But cannot the objections of such men be met! May the wisdom that cometh from above, shrink away and hide itself, as though compelled to cower before the reasonings of such as are only worldly wise!

B. It is possible for the humble child of God, to have the truth written on his heart, and to know that he has it, and that he received it from the Holy Spirit, and yet not be able in an instant to meet and repel and silence every cavil which an opposer to truth might bring. Still it must be true, that no carnal reasonings of men, can after fair examination stand before the truth of God. It is by no means true however, that the truth of God however clearly or forcibly presented, will always make the caviller renounce his error.

"His thrice refuted quirks he oft repeats,"
"New raised objections with new quibbles meets,
"And with a clear and steady lamp supplied,
"First puts it out, then takes it for a guide."

Still it is right and proper, that in defence of truth, every objection should be fairly and honestly met.

A. Will you tell me then, how you meet the objection, that the 2300 days, in the 8th of Daniel, are literal days, or as some say, half days, making 1150 days, and that they were fulfilled in the desecration of the temple by Antiochus Epiphanes?

B. This can be done in many ways, either of which will be perfectly satisfactory to an honest mind.

1. Those who apply the 2300 days to Antiochus, would admit that he was only a horn which arose after the division of the Grecian Empire.

We have in the vision, 1st, the ram, Medo Persia. 2nd, the Goat, Grecia. 3rd, the four horns or portions into which Greece was divided after the death of Alexander, and subsequently to these, another little horn, which waxed exceedingly great—which these men call Antiochus Epiphanes. Now what is the inquiry? How long shall be this vision? Certainly not—but "How long the vision?" Then to know the length of the vision we must begin where the vision commenced—at the Medo-Persian empire. The Medo Persian empire, therefore, is the beginning of the 2300 days. It is strange indeed, to leave out the three first divisions of the vision, viz: Medo-Persia, Greece, and the divisions of Greece, and then begin at the fourth power specified in the vision to find out the length of the whole.

2. Antiochus Epiphanes was king of one of the four portions of Greece, and therefore could not be a power which arose after these.

3. The power here spoken of, and which these men call Antiochus, was the abomination of desolation, which had not done its work in the life time of our Saviour, and which he names in the 24th of Matt. as a thing yet to come upon Jerusalem, at which time Antiochus Epiphanes had been dead nearly 200 years.

4. The 2300 days was not to terminate till the end of indignation; and there was surely no end of indignation with Antiochus. He desecrated the temple, but the Romans utterly destroyed it. Antiochus slew some of the Jews, but Josephus tells us that in the seige at the destruction of Jerusalem by the Romans, eleven hundred thousand of the Jews perished.—Strange that any man should call the sufferings of the Jews under Antiochus the end of indignation.

5. The power which these men call Antiochus, was to stand up against the Prince of princes, whereas Antiochus died 160 years before Christ was born.—See Acts 4: 26, "The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ." 27. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together." Either of these considerations is abundantly sufficient to show an honest mind that the 2300 days were not fulfilled in Antiochus.

A. But it is objected again, that these 2300 days were to show how long the sanctuary and host should be trodden under foot, and that it is therefore absurd to say that they commenced at the very time that a decree went forth to restore and build Jerusalem. A recent writer has therefore brought forward the idea, that they commenced when Jerusalem was overthrown by the Romans, and denoting as many years, will not terminate till 2370 of the Christian era, i. e. 2300 years from the overthrow of Jerusalem by the Romans.

B. In reply to this, it is only necessary to ask, where did the vision commence. If the vision had commenced at the destruction of Jerusalem, then the 2300 years must have commenced there. But, as the vision commenced with the Medo-Persian Empire, and the inquiry was, "How long the vision?" and the reply was, "unto two thousand and three hundred days." We must commence the time where the vision commences. Besides, though the Jews have been permitted to rebuild their city and temple, they were still under indignation, as Nehemiah tells us, after the re-building was completed. Neh. 9: 36. "Behold, we are servants this day, and for the land which thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us, because of our sins: also, they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress." There is surely no inconsistency in the idea, that from such a state of things as this, the 2300 years were to continue till the end of indignation.

A. But there is still another objection. It is claimed by some that the little horn is Mahometanism, and that the 2300 days, denoting years, commenced with Mahometanism in 606 of the Christian era.

B. To this I would reply as before. Did Mahometanism commence the vision? If not, it did not commence with the twenty three hundred days; for which there can be no commencement but the beginning of the vision in the 8th of Daniel, which was in the days of the Medo Persian empire; and the enquiry was "how long the vision?" Besides, that little horn was to stand up against the Prince of princes, and Mahometanism did not exist until 573 years after the Prince of princes had left the world.

A. But how will you meet the objection, that Mahometanism did stand up against Christ, in the person of His people.

B. I find Mahometanism under the sounding of the fifth trumpet in Rev. 9th chap.—An army of locusts like men on horseback, arrayed for battle.—These were the Mahometans—and they were commanded not to hurt the grass of the earth, neither any green thing, nor any tree, but only those men which have not the seal of God in their foreheads." The Mahometans were a scourge upon Papal Rome, the worshippers of the beast, and upon these only have their ravages been committed. The true people of God have never been given into their hands, and hence Mahometanism has not even in this sense

stood up against the prince of princes, and cannot therefore be the little horn predicted in the 8th chap. of Daniel.

A. But do you find all these particulars fulfilled in any power that has arisen?

B. I do, to my entire satisfaction. The king of fierce countenance which was to stand up after the divisions of Greece, and stand up against the rincep of princes, and continue till the end of indignation, was unquestionably the Romans. They had been increasing in power, until some time previous to the christian era they had swallowed up all the divisions of Greece, and at the time of our Saviour's birth, under Cesar Augustus, sent forth a decree that all the world should be taxed. Immediately after the birth of Christ, Herod, a Roman governor, stood up against Him, and in order to destroy Him slew all the children of Bethlehem under two years of age. Pilate another Roman governor gave up the Prince of princes to the cross. [See Acts 4: 27.] "For of a truth against thy holy child, Jesus," &c. And Roman soldiers nailed Him thereon, parted His raiment among them, and watched His sepulchre. In the form of the papacy also the Roman power is to continue till the end of indignation, the close of twenty-three hundred years from the commencement of the vision in Dan. 8. And what makes it perfectly certain to my own mind that this horn, called also the transgression of desolation was the Romans, is the fact that in the 24th of Mat., our Saviour pointed forward to the destruction of Jerusalem by the Romans, as the abomination of desolation spoken of by Daniel the Prophet.

A. I have but one enquiry more. How do you dispose of the difficulty, that the horn which you call the Romans, is said in the prophecy to come forth out of one of the divisions of Greece?

B. The striking fulfilment of all the other particulars of the prophecy in the Roman power, and the undeniable reference to the Romans by our Saviour as the power predicted in this chapter of Daniel, all of which fail with regard to any other power to which the prophecy can be applied, are sufficient to establish the fact that the Roman power must be the one in question. In its Pagan form it arose in Italy—i. e. from towards one of the four winds toward which Greece was divided, but in its Papal authority it came directly out of Greece, and by decree of Justinian emperor of Constantinople: and it is in this form of it that by far the greatest number of God's people have been cast down to the ground. Besides after passing by the divisions of the Grecian empire, we fall upon the Romans as a matter of necessity, we can fall no where else; and they have done all the work ascribed to that power. They are to remain to the end of indignation and then be broken without hand; and then the kingdoms of this world will be no more. You will now see friend A. that all the prophetic events, which were to precede the everlasting kingdom of God, have had their fulfilment; and that prophetic time terminates the present year. How can we avoid the conviction that we are soon to meet the end of all things.

A. Another thought arises this moment. Has not Doctor Weeks recently discovered a great number of mistakes on which you rely?

B. Not one. The mistakes which the Doctor thinks he has found, are all with regard to the age of the world, previous to the commencement of the 2300 years. Nobody can escape the fact, that from the going forth of the decree to restore and build Jerusalem 490 years terminated at the cross. This has been astronomically demonstrated by Ferguson, and also that the crucifixion did occur in the 33d year of our era, since which time, no one so far as I have known, pretends to doubt that 1810 years have passed. We have our 2300 years therefore, an unshaken pillar, and with it the termination of all other prophetic periods agree, bringing us to the end of all things. I do not by any means admit that Doctor Weeks has overthrown the chronology of Br. Miller, which makes 6000 years from the creation to terminate the present year. Br. Miller's Chronology, among a hundred and fifty or more, no two of which agree in the present age of the world, is just as likely to be right as any other with which Dr. Weeks can compare it, in order to prove it incorrect. But the question is not what is the present age of the world; but have the 2300 years from the commencement of the prophecy in the 8th of Daniel been fulfilled, which are to bring us to the end of indignation and to the establishment of God's everlasting kingdom and the destruction of all the kingdoms of this world?

We are not able, as honest men, as men seeking the truth and the will of God, to escape the conviction that they terminate this year, and we therefore feel the the importance of having our loins girt about, and our lamps burning, being in all things as those who watch for the coming of their Lord.

A. These are indeed momentous truths. Sad indeed will be the condition of him who shall be found saying my Lord delayeth His coming, while there is nothing to be hazarded in expecting it or preparing for it too soon. Let us see that we have our vessels well supplied with oil, and that we be doing with our might what our hands find to do, to save sinners with fear, pulling them out of the fire. C. F.

PRIESTS AND RULERS.

Ezra 8: 15—"And found there none of the sons of Levi."

John 7: 48—"Have any of the rulers or Pharisees believed?"

It is CONSTANTLY objected to the doctrines of the Second Advent that ministers of the gospel, doctors, and rulers do not receive it. This argument is thought by many to be unanswerable, and we feel that it is our greatest stumbling block in the way of persuading sinners to escape the coming wrath. But let us not be discouraged, for when we look at history and Scripture testimony, we find that this class of men were not always the first in reformations and returns from captivity. In the days of Christ they were his most bitter opposers, and those of their number who believed came to him by NIGHT. Ezra also tells us that in his time, when he numbered the people who VOLUNTARILY set their faces to return to Jerusalem & the worship of their God, that he "found there NONE of the sons of LEVI." We would not, as the manner of some is, "rebuke our elders, but we would ENTREAT them;" and also rejoice that there are some noble exceptions to this charge.—*Phil. Alarm.*

From the Midnight Cry.

Scoffers Self-condemned.

The Lord has always fulfilled his word, but he has never satisfied cavilers and scoffers. Every prediction relating to his first coming, was accomplished, and THE TIME *was fulfilled*, as he said himself, yet only a few obscure persons were looking for him.

While he fulfilled his ministry, he spoke familiarly of his second coming, and said, "when the Son of Man cometh, shall he find faith on the earth?"

But two marks are given to designate the scoffers who live amidst the fulfilled signs of the last days:—1. They shall walk after their own lusts,—that is, live for selfish gratification, and, 2. shall overlook or despise all God's signs, and say, "All things continue as they were."

We can have neither the signs or the scoffers more manifestly than we have them now. For one illustration of both these facts, read the following from last Saturday's daily Plebeian.

MILLERISM—THE COMET—SIGNS AND WONDERS.—Never was a sect more fortunate—never a hypothesis sustained by a more singular coincidence of extraordinary events. The prophets of Millerism seem born to good luck. To sustain their theories and induce a belief in their predictions, we have a perfect rush of signs and wonders. There are wars and rumors of wars in every portion of the world. One day a hurricane strews the shores of ocean with the wrecks of navies. Then come a series of earthquakes, shaking half the globe, burying towns and cities, destroying thousands of people, agitating the vast sea, shaking the hills, and sinking whole islands beneath the waves. There is a hole just now, in the bed of the Mississippi river, down which the wreck of one steamboat has sunk, and where the waters are running in a whirlpool. The whole valley of the Mississippi rolls and trembles as if it reposed on a great ocean of melted lava.

As if this were not enough, here is the comet, blazing across the sky, spreading terror with its strange radiance and its fiery tail.

* * *

Every age has had its prophecies and its impostures. Millerism is but a revamped humbug. It is a piece of gross assumption in these men to pretend that they understand the prophecies and their interpretation better than the churchmen of so many centuries. Have the theologians of all ages been in darkness, that the light should burst upon this Miller?

Since the earth began it has *always* been subject to convulsions, volcanoes have blazed, earthquakes have engulphed, storms have wrecked, pestilence has desolated, wars have destroyed, and comets, meteors and atmospheric phenomena have diversified at times the aspect of the heavens.

REVIEW OF THE PAST.

Nearly every argument, written or published against us, that has fallen under our notice, we have never failed, candidly and fairly, to examine and weigh in the light of God's truth; and we can most conscientiously and truthfully declare, that the result of every such examination has served to confirm our faith in the views previously cherished; and we cannot but think that similar results must have been produced in all candid minds. It can scarcely escape the notice of the most casual observer, that one general characteristic marks the sayings and writings of all who attempt to forge weapons against the doctrine of the immediate coming of the Lord; and that is, while they have everything to *take away* from our blessed hope, they have nothing *to give* in its stead. They decry our faith as vain, delusive, and false; but here they leave us, without telling us what *is* truth. *They* can impart no light to us, but they exert all their power in essaying to obscure *our* light. The Lord judge between us in this matter. *Mid. Cry.*

NOS. 1 & 2.

We are out of copies of these two numbers of the Second Advent. Those who have spare copies will oblige us by returning them, so that we may supply new subscribers. We have all the other back numbers on hand.

POSTMASTERS,

To whom packages are sent, will please deliver them to any one who will pay the postage.

For the "Second Advent."

Professor Stowe, again.

The Professor says "though there are various methods of making these calculations, they all proceed on one assumption." That is, as the subsequent parts of the letter to Dr. Mussey show the expectations of the "Millerites" are founded on the assumption "that day in prophecy means year." Now this is of a piece, for fairness, with the rest of his letter. The "Millerites" have other, and if possible, stronger reasons for expecting the speedy coming of our Lord which do not a all depend on the meaning of day or year.

Thus we believe that the great events foretold by Nebuchadnezzar's, vision, and Daniel's interpretation, and corroborated by Daniel's subsequent vision and Gabriel's interpretation, have actually occurred. The four universal Monarchies have arisen, one after the other and held sway over all the Earth. The last of the four now exists in the divided form as represented by the ten toes of the image and the ten horns of the Beast—three of the ten being united in one that appeared on the head of the beast in place of the three broken off.

We believe that the "little horn" of the He Goat stood up against the Prince of Princes as foretold—that the saints have been delivered into his hand—and that he put to death no less than fifty millions of them. We believe that the saints are not now in his hands, his power over them having been taken away; and now, even in the city of Rome, the very seat of the beast, the power to put the saints to death no longer exists.

We believe that the Ottoman supremacy has ceased, and the events predicted under the 5th and 6th trumpets have thus far occurred.

We believe that the two witnesses have prophecied in sackcloth, and been killed and raised to life.

We KNOW that many are running to and fro, and knowledge is rapidly and wonderfully increasing, so much so that the whole army of the priests and scribes are not able to put down or turn away the hosts of people who besiege the doors of the treasure house of truth, demanding the bread of knowledge and eternal life, determined to force the doors if the priests will not unlock them.

We know another thing, no less remarkable, and that is that a most unprecedented and extraordinary excitement has arisen, and is spreading all over THE WORLD, waking up the minds of men to prepare for the day of the Lord. It is in vain to tell us of the fanaticism of King John of Monster—or the bigotry of the Fifth Monarchy men of Cromwell's time—or the general panic of the year 1000; or any other circumstance that our opponents set over against the present excitement. There was nothing in any one or all of those circumstances at all like the present general and powerful and prayerful spirit of inquiry on this great subject. Now whence has all this excitement arisen? Why, every body knows from the most obscure sources. This is just like "the Lord's doing." Hear "the carpenter's son:" "Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes." When did Doctors in Divinity or Professors of Biblical Literature revolutionize public sentiment, or suppress any great evils; or lend on the promotion of any great good, any farther than they were forced into the front ranks by the MASS pressing on from behind?

The dark ages are over, "the night is far spent, the day is at hand," "the morning light is breaking" upon multitudes who will not easily be persuaded to go back under the "leaden sceptre" of scholastic theology.—The people have heard God's voice, and unlike the carnal, cowering Hebrews, they demand, in their boundless anxiety for truth, that God may speak and not man. What does God's word say? is the universal question; and that question must be answered; not by misrepresentation, nor by Hebrew criticism, or learned exegesis, or scraps of Latin; but by plain, common sense Bible declarations.

Now all these things, together with the universal bankruptcy of business men, distress of nations with perplexity, loss of public confidence, signs in heaven, and shakings of the earth, and many other things concur to strengthen the general, we might almost say *the universal opinion*, like that which prevailed when Christ first came, that we are on the eve of some great and wonderful change. The wise, the humble, the prayerful are at no loss to understand what that change is. He who is a Revealer of secrets has shown unto his servants *the things* which must shortly come to pass.

Prof. Stowe is very positive that in prophecy day never means year. How does he prove this? Why he says, speaking of Daniel's 70 weeks, which he admits meant 490 years, "the common Hebrew word for weeks is shabuoth; the word here used is shabuim, which simply means sevens. Where the word shabuoth occurs by itself, we know at once that weeks are meant; but if the word be shabuim, the context alone can determine whether it be weeks or months or some other measure of time." Well, how does the Professor know that shabuim here means sevens of years, and not days or months? Why, he says, "the subject of contemplation is the 70 weeks of the Jewish captivity, and years is the only measure of time spoken of in the context." Reader, do you understand this learned man? Or are you in the quandary of the Eunuch, who needed that some one should teach him? Well, listen: "the subject of contemplation" is just this; Daniel had discovered by books that the 70 years captivity were nearly ended, and set himself to pray for the restoration of his people to their own land, the cleansing of the sanctuary, or rebuilding of the temple, &c. This is what the learned Professor means also by "the context." Now here is no mention of days, but years; *therefore*—can you jump to this conclusion? Take care, the ditch is wide, but you must try it—*therefore* shabuim means sevens of years! Now do you understand it?

In sober seriousness, what has this to do with proving that a day don't mean year in prophecy? You shall hear. In one of Daniel's visions, in answer to the question, how long the vision, &c.? he was told unto 2300 days, then shall the sanctuary be cleansed, &c. See Dan. 8: 14. Now, in 11: 17, Daniel prays that God would cause his face to shine upon his sanctuary that is desolate, and in the midst of his prayer is interrupted by Gabriel, who comes to give him skill and understanding, and he tells him that 70 weeks (shabuim) are determined upon his people, and upon his holy city, &c. His "holy city" was at that time little better than a heap of ruins; but Gabriel admits that God would fulfil his promise, and restore the Jews to rebuild and inhabit the holy city, and so on. But, says he "70 weeks (shabuim, sevens) are determined upon thy people," &c.—to do what? why, to finish the transgression, &c. and to seal up the vision, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the decree to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks (shabuim?) and threescore and two weeks (shabuim?) &c. &c. Does he mean that at the end of the 70 weeks the sanctuary should be cleansed for which Daniel was praying? No, but "Messiah shall be cut off, and the people of the prince that shall come shall DESTROY *the city and the sanctuary*," &c.

Now what has all this to do with the 2300 days or any other *days?* When is this cleansing of the sanctuary to take place, if not at the end of the 70 years captivity; nor at the expiration of the 70 weeks? Why certain illiterate persons have supposed that Gabriel really intended to make Daniel understand *the vision* of the 2300 days, that being the particular subject which he did *not* understand, and accordingly gave him a starting point from which to begin to reckon the 2300 days,—namely, from the going forth of the decree to restore and build Jerusalem, &c. If Gabriel did not intend to explain this, what did he mean? What vision did he propose to explain? Instead of causing Daniel to understand the vision, he goes on to foretel something else, viz: the coming of Messiah and the second & final destruction of the city and the sanctuary. Now to us this looks very strange, but perhaps it would not if we understood Hebrew. We forget that *shabuim* is not the same as *shabuoth!!*

Really these learned men seem to be guilty of solemn trifling when they gravely assure us that the 70 shabuim do *not* mean weeks but sevens and yet admit that they *do* mean 490 years, just exactly 70 *weeks* of years. If, as Professors Bush and Seixas admit, the word "determined" may be rendered "cut off," we ask, cut off from what? from the 2300 days? the only point about which Daniel had any anxiety when he inquired how long the vision &c.? Even Prof. Stowe would be unable, with all his "Biblical Literature," to cut off 490 years from 2300 literal days. In our next, we will tell you, dear reader, why we think the Prophets do *sometimes* (and in every instance that we rely on.) use day for year. In the mean time you may be sure Dr. Mussey must be a good easy soul indeed if he is satisfied with Professor Stowe's letter. J. D. P.

Reasons for believing the Second Coming of Christ in 1843, from the Chronology of Prophecy.

BY WILLIAM MILLER.

When we read in divine inspiration a class of texts like the following, Acts iii: 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days;*" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished: and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth."—"And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Genesis xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah. Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnazzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future as well as the past.

The seventy weeks were evidently fulfilled in the year A. D 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He certainly will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xxi. 6 and 14—He meant the one half of "seven times."—Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdom which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will destroy my people since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh."—And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken.—Wherefore the Lord spake to Manasseh and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered.' This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in "scattering the people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when the vision of the ram and the he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the seventh verse, we have the three and a half times, which have been explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th verse, "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with the abomination that maketh desolate," i. e., Papacy, or Papal power of Rome that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matthew xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the

last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour, [Rev. xvii. 10.] (a little time) with the beast. pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they." the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Daniel xi. 31. "And *they* shall pollute the sanctuary of strength, and shall *'take away'* the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom.—Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us. Rev. xvii. 13. "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power & strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508: then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Daniel vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth.—All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten is composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get any thing clear, the Bible student must study the whole. And as it respects the matter under consideration days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv. 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezekiel iv. 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of thine iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Daniel ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

*See Sermon on the Great Sabbath, "in *Miller's Views*."

From the Midnight Cry.

STRANGE APPEARANCE.

AUBURN, Feb. 27th, 1843.

I have seen no published notice of a singular phenomenon which was seen by the citizens of this place, and also, I understand, in the neighboring towns, on the evening of the 16th Feb. Coming out of church about half-past 9 o'clock, with some friends, (we had been attending a lecture from brother Beech, on the second advent,) the moon then being near its full, and in its ascension, about one half above the eastern horizon, in a clear sky, there was seen in the same distance from the horizon, and on each side of it, at equal distance, two bright representations of the moon, a little obscured, having the colors of the rainbow. These mock moons, as they might be called continued visible until about 10 o'clock, the northern one fading away first. I understood they had been visible sometime previous to the time when noticed by us. But the most extrordinary part of the whole was, that before they faded away there was distinctly seen a light or luminous line running perpendicular through the centre of the true moon, commencing a little above and running down near to the horizon; then another or similar streak of light crossing the other horizontally through the centre of the moon, giving the appearance of a cross.† A brother was asked the next day how he accounted for it. He said it was the reflection of the false moon upon the true moon. When asked why these reflections were not both horizontal, or both perpendicular, he could not give the answer.

The above you may depend upon as correct, as it was seen by many witnesses.

VERITAS.

†INSCRIPTION on the monument of Dr. GALE, in the church yard at Killingworth Conn. extracted, with the remarks that follow it, from Connecticut Historical Collections, by John Warner Barber—Page 531.

"In memory of Doctor Benjamin Gale, who after a life of usefulness in his profession, and a laborious study of the prophecies, fell asleep May 6th, A. D. 1790: aged 75 years—fully expecting to rise again under the Messiah, to reign with him on the earth. I know that my Redeemer liveth—that he shall stand in the latter day upon the earth—mine eyes shall behold him."

It appears by this inscription, that

Doctor Gale was a believer in the ancient doctrine of millenarians, a name given to those who believe that the second coming of Christ will precede the millennium and that there will be a literal resurrection of the saints who will reign with Christ on earth a thousand years. This appears to have been the belief of pious persons at the time of the first settlement of New England; even so late as the great earthquake many christians were looking for and expecting the Second Coming of Christ.

EXTRACT FROM A LETTER, BY A BROTHER IN NEWARK, OHIO.

FEB. 28th, 1843.

After receiving your letter I went to work circulating the Second Advent paper, and met with better success than I anticipated at first. Much had been said about Miller's doctrine, but none understood it, and most treated it as absurd, and did not wish to understand it. One man told me that he had made up his mind to believe otherwise, and did not wish to be unsettled, and begged me not to disturb the inhabitants of Newark but (as I might infer from his language,) let them sleep on. Some I found treated the subject with more candor, and were willing and some anxious to read, and I find that anxiety increasing. Yesterday I called on Rev. ——, but I found him the hardest case of all: he told me that he had anticipated something of this kind, and that he had been preaching to his congregation to *beware*, if the subject should come here; he told me he considered it the work of man, and that man knew nothing of the times and seasons, &c., and that it was doing a great deal of harm, and no good. He said he had heard of one man here that had devoted his time in examining this subject, and was in a fair way to neglect his business, and that he had lately experienced religion, and feared that this would prevent him from serving the Lord.

O the blindness and ignorance that reigns here, and many are determined to remain in ignorance and teach their children the same. In passing a crowd of boys, in the street they bawled out, there goes the Prophet, the world is coming to an end, &c. I do not wonder that this is the case, when men will preach as Rev. —— does, and tell his people not to read any thing upon the prophecies for they could not understand them, and in fact he would not allow that we could understand any of the Bible or what it meant, only "Repent and believe." I asked him if we could not understand the parable of the wheat and tares, he did not answer it, but said he thought I might be in better business. I believe all the other Rev. Gentlemen are opposed to the Second Advent doctrine, except the Episcopal Clergyman, he has preached some in favor of it.

For the Second Advent.

We are LIVING in "the TIME OF THE END."—DAN. xi. 40.

Mr. Editor—I wish to lay before your readers, a few evidences, which go to prove that we are living upon the very brink of eternity. I find in the 11th chapter of Daniel a chain of prophecy which commences in the days of the *Medo-Persian* empire, and gives a very clear history of the world, down to within a very few years of 1843. I have selected this chapter to establish the fact, that we are living near the resurrection day.

I find, by looking over this chapter, that it is divided into four divisions of prophetic history. I will give the three divisions of the prophecy by the number of verses. It will not be necessary to prove *their* fulfilment, if I can prove the fourth or last division to have been strikingly fulfilled in the career of *Bonaparte*.

The first division is from 1 v. to 22. The second division is from 23 to 31. The third division from 32 to 39. The fourth or last division is from 40 to 45. These five last verses mark the period which Gabriel calls THE TIME OF THE END. To the wonderful and striking fulfilment of the fourth or last division of this prophecy, by the Emperor of the French, I call the especial attention of the reader.

It is said, by some, that this 11th of Dan. beginning at the 21 v. to the 45th, was fulfilled in Antiochus, the Syrian king, who died 164 B. C. This cannot be, because Gabriel tells Daniel, he has come forth to tell him what shall befall his people in the *latter days*, as in 10: 14. Another serious objection in the way, if we apply this prophecy to that king, is that these events are to occur during *"the time of the end."* It is utterly absurd to say "the time of the end means the death of Antiochus," which opinion some of our learned men have advanced in order to escape the conclusion that we are now living near the end, or resurrection of the dead from the "dust of the earth." I will now show the perfect fulfilment of this fourth or last division of prophecy in the history of Bonaparte. The pronouns *he* and *him* designates Napoleon in this prophecy. Dan. 11: 40. "*And at the time of the end* shall the king of the south push at *him*, and the king of the north shall come against him like a whirlwind with chariots, and horsemen, and with many ships." The reader will remember that Syria lies in the north, and Egypt lies in the south. The above is a description of the two powers which so successfully opposed him when he invaded their country in the year 1798. Syria in the north, with the assistance of England, came against him with a large army, and also a large fleet under the command of Sir Sidney Smith. Lord Nelson, the same year, took and destroyed the French fleet near the mouth of the Nile. Egypt on the south came against him with power, and caused him much trouble

"And he shall enter in the countries and shall overflow and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This must mean Italy. Bonaparte achieved some of his most brilliant victories in this beautiful country. The battle of Marengo was fought in the year 1800. "And many countries shall be overthrown." It is said that by the battle of Marengo alone he conquered three kingdoms.

"But these shall escape out of his hands, even Edom and Moab and the chief of the children of Ammon." Bonaparte intended to have marched into the East Indies: he advanced into Syria, when, after gaining some advantages, he received a decisive check before St. Jean d'Acre; when he was obliged to raise the seige and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites "escaped out of his hands." 42. "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." 'Hands' signifies power, and what country on the globe did not feel more or less the effect of Napoleon's power? Egypt did not escape; for all Lower Egypt was conquered by his arms. 43: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." Bonaparte in his conquest of Egypt, levied contributions upon the inhabitants of the country, sufficient to support and pay his troops, and brought away much with him. "And the Lybians and Ethiopians shall be at his steps."—When he first went into Egypt he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44: "But tidings out of the east and out of the north shall trouble him." The news that was sent to Bonaparte was an account of the great preparation for war which Russia was making, her opening her ports and her forming an alliance with England. He received this news by means of a file of papers sent to him by Sir Sidney Smith, and the news of this alliance caused him much trouble and his immediate return to *France*. "Therefore he shall go forth with great fury to *destroy and utterly make away many.*" This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men with fury in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country thro' which he passed. He made away with more then 200,000 of his own army besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks.—45. "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled in May 26, 1805, when Bonaparte was crowned king of Italy at Milan—Italy lying between the two seas. To "plant the tabernacles of his palace" would be to establish him as king. "Yet he shall come to his end and none shall help him." This closes the history of one of the greatest men of the age—the most ambitious and successful warrior that can be found in ancient or modern history. Though he could command two millions of veteran soldiers, dispose of kingdoms at his will, and bring all nations under the control of his decrees, "Yet he came to his end and none helped him." How soon the tale of his end is told. A breath and his end is come, a vapor and he is gone. Oh God! the breath of kings are in thy hand, thy word goeth forth and it is done, thy decree goeth forth and it stands fast.—"He shall come to his end and none shall help him." Bonaparte was by the British carried a prisoner to the island of St. Helena in the Atlantic ocean where he died in exile. "He shall come to his end and none shall help him."

I have proved then that this fourth or last division was fulfilled by Bonaparte in 1798, and it is now 45 years since it was fulfilled, which period of time is called by Gabriel *The Time of the end*. Let us now examine the remainder of Gabriel's message contained in Dan. 12: 1-3. And at *that time* shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at *that time* thy people shall be delivered every one that shall be found *written in the book*. And many of them that *sleep in the dust of the earth shall awake*, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars *forever and ever*.

Where are we now? At what point of time have we arrived, but the *eternal glorification* of the righteous. How did we get there, but by following closely the divine narrator who began this great chain of events to Daniel, with these words—"And now I will show thee the truth?" Dan. 11: 2. The reader will perceive that all the 11th chapter and the three first verses of the 12th, are a closely connected chain of events from "there shall stand up yet three kings in Persia" to "the shining of the righteous forever and ever."

I have shown that we are now living in the period of time called by the angel Gabriel "THE TIME OF THE END." I will now show that the wise are to understand when the *end* will be. See what is said in Dan. 12: 10. The wicked are to do wickedly and none of the wicked are to understand; but the WISE ARE TO UNDERSTAND. Almighty God has pledged his word that his people shall not be in darkness, (when the time arrives that it should be known) and before that great day comes, they will understand, or his word in this matter will fail. Till THE TIME OF THE END this matter was not to be known, but was to be CLOSED UP AND SEALED. But the time *has arrived*, as I have proved, when this matter NEED NOT be a thing sealed to any unprejudiced mind or to any sincere searcher after light upon this subject. I believe what God has said upon this subject; that the wicked shall do wickedly and *none* of the wicked shall understand; but the WISE SHALL UNDERSTAND.

I will now present a few prophetic periods found in some of the chapters of Daniel, which I believe were given for the express purpose of showing to the people of God when the end will be that the WISE MAY UNDERSTAND. Daniel says in the 8th chapter 13th verse, he heard two august beings in conversation, the one asking the other, "how long the VISION (which Daniel had just seen,) the DAILY and the TRANSGRESSION of DESOLATION, to give both the sanctuary and the host, to be trodden under foot?" Answer: "unto TWO THOUSAND AND THREE HUNDRED DAYS, then shall the sanctuary be cleansed." These days mean years, because the things to transpire in the vision which Daniel saw, did not take place within 2300 literal days, but have been transpiring link by link, step by step, for now nearly so many years. There now remains but ONE EVENT unfulfilled of this vision, and that is for the "little horn to be BROKEN WITHOUT HAND," Dan. 8: 25. Daniel is told in the 9th ch. 25th verse when to commence these days or years and "that 70 weeks are determined," (or as it might have been rendered, cut off,) and as the 24th v. says, "to make the vision and prophecy *sure* or to seal it up or unalterable." Now see Ezra 7: 11. He informs us that in the year B. C. 457, Artaxerxes gave the decree to Ezra to go up and rebuild the wall and the city of Jerusalem. The 70 weeks commence with this decree, and the events which were to transpire within this time were fulfilled in just as many years as there are days in 70 weeks, that is, 490. The 70 weeks, or 490 years, commenced B. C. 457, and ended with the death of Christ upon the cross A. D. 33. How much remains now of the 2300? Take 490 from it, and we have 1810; add the life of Christ 33, and it leaves 1843. Or take 457 B. C. from 2300, and it leaves the time when God has said he would *cleanse the sanctuary*, and the host (the people of God) should no longer be trodden down. We have other periods in Dan. 12: 11, 12, which clearly point out the *time* when the affairs of this ungodly world will be wound up, and to my mind it points as clearly to the year 1843, for the *end*, as if it were written by the finger of Omnipotence upon the blue vault of heaven.

The two abominations spoken of in the 11th verse of this chapter are the same powers which are brought into view in the vision of the 8th chapter 13th v. and are a part of the 2300 days mentioned in the 14th verse. The time which intervenes between the taking away of the daily (or Pagan abomination) and the taking away of the transgression of desolation (or Papacy) is revealed to us by the number 1290 days or years.

Gibbon, in his history of Rome, tells us that the daily or Pagan abomination was removed in A. D. 508; now add the time given by the angel 1290 to this and we have A. D. 1798 for the removal of the transgression of desolation or Papacy. Dr. Adam Clarke says Berthier with a French army entered the city of Rome in 1798, took the Pope prisoner, & carried him to France, where he died the next year, and that the French entirely superceded the Papal power. Thus we have the two abominations removed, one in 508 and the other in 1798 and just 1290 years apart—just as many years as there are days mentioned. See 12th verse, Blessed is he that waiteth and cometh to the end of the 1335 days. But go thy way (Daniel) till the end be, for thou shalt rest (or die) and stand in thy lot (be raised) at the end of the days. Commence these days or years with the same period 508, when Paganism ceased, & add to them 1335, and we have the year 1843 for the resurrection of Daniel.

And now let me ask you, reader, in view of the judgment, the resurrection, and utter destruction of the wicked, are you ready for these awful events which are just ready to break upon us? If not, delay not a moment, fly to Jesus, make the judge your friend, for "the end of all things is at hand," "He that is to come will come, and will not tarry." For "the great day of the Lord is near, it is near and hasteth greatly." Yes, reader, the prophetic numbers which are given in the bible run out this year 1843, and according to his promise we expect the sanctuary to be cleansed and this earth of ours to burn, as Malachi says: "It shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts that it shall leave them neither root nor branch, and according to his promise we look for a new heavens and new earth wherein dwelleth righteousness." Reader, seeing then that we look for these things, what manner of persons ought we to be, in all holy conversation and godliness, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. Amen, even so come Lord Jesus come quickly.

G. C.

Signs of the Times—Influence of the Doctrine, &c.

Extract of a letter from a person in this city, to a friend in Oberlin, dated March 27, 1843.

The charity you express as to the sincerity of the friends of the second advent is justly appreciated, although you do not see as they do. In the closing part of your letter you refer to what you consider, the 'fanciful interpretations of scripture,' by Mr. Miller. Now, however that may be considered, it is known that other writers, even in modern times, have given views coinciding with many of those of Mr. Miller; or, perhaps it would be as proper to say his coincided in many points with theirs. Nor could they have borrowed or written from him. There are others whose writings have, till now, been confined to the limits of a parish notoriety, showing here and there one who had not gone into the profound slumbers of the mass, disturbed only by the pleasant dreams of a temporal millennium. But further, there are works extant, whose authors never knew or heard of Miller, who make the prophetic periods *to terminate* about the same time as he does, to wit.--1847. And now as men begin to arouse a little, they ask for the reckoning,—Where are we now? Others with the intensest feelings that ever prompted enquiry, Watchman—Watchman! What of the night? He is dumb—He can hardly make a reply; perhaps re-echos 'Millerism;' or, perhaps, the reply may be like that of a certain D. D. not a hundred miles from this. 'I believe some great event is at the door. For a year past I have inclined to the views, though not fully adopted, of the English divines, that Christ is coming to reign personally among men, and I don't know but he may come this year.' Shortly after, one of his own flock became so venturesome as to go to him and tell very ingenuously how he was getting along in the second advent belief. The worthy pastor replies, 'Ah, I think you will have to come back on to the ground of a temporal millennium.' And *such* clerical weathercocks we have. You may say we had better throw the mantle of charity over weak human nature.

More than a year since I took up the American Almanack, published at Boston, and went into a calculation to find the *increase* of communicants in the United States compared with the *increase* of the population. I took the number of communicants of all denominations for 1830, also for 1840, rejecting Catholics. This period of ten years embraced returns resulting from extensive revivals in the early part of the period. I took the increase of the population for 1830 to 1940, and the result was that the increase of communicants compared with the increase of population was as 1 to 7. But as the communicants were mostly from adults, another step in the process of the calculation, was, rejecting those under fifteen years, which gave the increase of communicants, to the increase of the population, as 1 to 3. And is this so, I asked, in this highly favored country—this land of revivals? Then when will the *world* be converted at this rate? And ever and anon the enquiry would escape, When, Oh, when?

But the doctrine of the second advent had not been presented to my mind, and it was some time after it had been, before I fully embraced it. Here I might enquire, why has truth, on most subjects, to make its way in the world so slow, against such tides of opposition. It has been like splitting rocks, and as by earthquake heavings. The church has been convulsed on all the great reforms that have come up in our country the past twenty years. She has, at first, been the mightiest barrier to their onward progress. Recollect what opposition Mr. Finney had, twelve years ago, in the midst of the powerful revivals in western New York. The folds of midnight darkness enveloping have to be removed one by one. When the whole creation is groaning, animate and inanimate, crying out for the manifestation of the sons of God, alas! that the sons of God themselves should say, not so, Lord. This state of things applies pre-eminently in regard to the doctrine, as now held, of the second advent.

But what influence has this doctrine upon its friends? The tree is known by its fruit. Said one methodist brother to another, Whatever may be said about the second advent near, one thing is true, its influence makes men more holy. Many respond to the same sentiment as their own experience. Others, who have been considered eminent for piety, have acknowledged how they at first resisted and opposed this doctrine, but after investigating have finally come into its firm belief, and now have a peace and joy they never knew before. Their strong grasp of the world, in some of its thousand forms, has been loosed—a hold, it may be, of which they had not been aware. Now they come to understand better, the kind injunction, *love not the world*, and more fully than ever before, the declaration, 'If any man love the world, the love of the Father is not in him.' *He it remembered* this is the operation and the influence of this doctrine upon hearts that had before long cherished, as a darling idol, the temporal millenium. Now, whatever may be said of the fountain, these must be pure, crystal, flowing waters. And this is the doctrine chased and hunted like the roe; and by whom? *ah! by whom?*

Another more general influence is that men turn to search the scriptures by night and by day with an intensity *never before known*.—Why this eagerness to hear, to learn, to read —this devouring of the word of truth—this demand for Bibles, carrying them in the pocket, reading them in the shops and corners of streets? Writes an aged minister from North Carolina on this subject, 'An awful state of affairs, indeed, where almost every family are stirred to pray and read the scriptures.' It is a revival of reading the scriptures, surpassing even that of Nehemiah, 8th chapter. A ray of light has come from the scriptures and is expanded as if reflected from a thousand mirrors. Here we can appreciate the feelings of king Josiah, when Hilkiah, the high priest, found in the temple a book of the law of the Lord, given by Moses, that had long been undiscovered. When it was read in the presence of the king, 'he rent his clothes,' and said, 'Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.'

Another effect, at least, has resulted from the preaching of this doctrine. It has brought out three professors in the same chair, in as many of our theological institutions, two of which are in our own state, to define their position on one point. If I understand them, they CUT LOOSE from all prophetic time—those periods which have hitherto, by a long line of commentators been considered to have a determinate length or quantity. Why now this *right about face?* I again repeat, how opposite to all God's ways that this subject should come from the schools. He will have some chosen instrumentality peculiarly his own.

But what is the state of things where this doctrine is opposed by churches and ministers. Go to a village where a church has not opposed and the doctrine has been presented, and there are scores and hundreds of converts, among whom are many known before as universalists and infidels. In the same village, where another church and minister have opposed and preached against the subject, not a solitary convert is known, and if such a

church goes into the kingdom they will not suffer others that are entering to go in. Here I enquire, with the deepest solicitude, has Oberlin shared in the rich visitations of the Spirit that have for many winters past been vouchsafed her?

Why shall we not discern the signs of the times? Is it because the signs themselves are less discernible than formerly. We look back upon the stumbling Jew with wonder and pity, why he should have not perceived and understood the evidence of his own eyes. But when the signs are a little varied and presented for our contemplation, we are more unbelieving and blind than he. The *general* rule laid down by Christ when he upbraided cities, or which may fairly be deduced is, that the greater the light the greater the stumbling. The cause of the reformed drunkards is among the signs in this country and one not to be mistaken. The like has never before been known in all the long history of drunkenness. It has swept over the land with unprecedented rapidity. What now trends close upon its heels, borne as on an angel's wing. Is it a begging of the question, if we place this herald voice among the signs? John the Baptist said of himself, *I am* the voice of one crying in the wilderness. Again, what means this extraordinary effusion of the Spirit—this rushing for the kingdom—heaven's wide gateway thronged—these things that would have surprised an Edwards, astonished a Whitefield, and quite animated the Apostles. The editors of the New York Evangelist call it 'a grand harvest time of grace, preceding some terrible display of divine wrath not far away.' Emphatically, '*not far away*,' we believe. The same editors think that something of the same influence is moving in the Episcopal churches of England to bring multitudes to spiritual life, and 'even the Roman church itself is becoming more solemn and more in earnest,' that in these extended and ramifying influences of the Spirit, *they* think they have 'struck upon the key to the mysterious movements of our times,' but we cannot but think it is the words of him who had the everlasting gospel flying in the midst of heaven, 'Fear God for the hour of his judgment has come.' I do not now wonder that brother Finney should have felt his mind so overpowered, in writing from Providence to Oberlin, in the winter of 1842, that he believed some great event was at the door; he knew not what it was, but that it became every one to stand with his loins girded. Perhaps I shall not be too presumptuous in saying, that another sign is the present state of universal peace throughout the world; and to us the more remarkable than that which prevailed at the first advent, because of the vast community of independent nations now, whereas, then it was the subjection of all nations to the Roman sway.

We now hear the disputations over again, the actors only changed. "Howbeit we know this man whence he is; but when Christ cometh no man knoweth whence he is. When Christ cometh will he do more miracles than these. Of a truth this is the Prophet. This is the Christ. But, shall Christ come out of Galilee. Hath not the Scripture said that Christ cometh out of the town of Bethlehem. Search and look, for out of Galilee ariseth no prophet." Christ himself has forewarned that the world and the church will make as great a mistake about his second, as was made at his first coming. "Then shall all the tribes of the earth mourn. When the Son of man cometh, shall he find faith on the earth." As in the days of Noah and Lot *so* in his day. Does he mean to teach the *suddenness* of the event *merely*? or more, its overwhelming catastrophe.

You further say, there is a striking similarity in the fanciful interpretations of not only passages in the Bible but of the phenomena of nature, between Bembhard [of the 10th century] and Miller, and that you expect the results will be similar. Perhaps Peter may be thought fanciful in his interpretation of Isaiah's new heavens and new earth, whether it be considered as meaning either the views of the literalist or the spiritualist. And yet more fanciful, in his interpretation of Joel, especially in applying that part of the prophecy relating to phenomena in the heavens and the earth. Philosophy herself, so ready to say there is nothing new in what the Second Advent friends apply to certain phenomena of this character, makes the unconstrained, voluntary admission, that 'the present generation may consider itself privileged in having witnessed grander displays of fiery meteors than are recorded in the pages of history, and as having witnessed the greatest display of celestial fireworks that has ever been seen since the creation of the world.' See Prof. Olmsted's article on the meteoric shower of 1833.

Sitting at the Saviour's feet, we may be assured that the meek he will guide in judgment, and the meek he will teach his way.

LIGHT SPREADING.

We give the following deeply interesting letter from the Rev. F. G Brown, pastor of the Middle-street Baptist church in Boston. On Sabbath the 5th inst., he announced to his people his belief in the second advent near.

On Feb. the 17th inst., he had written a very interesting letter to Mr. Hervey, on sanctification giving some account of his own experience in the few previous weeks. It is the pouring out of a soul just come into this blessed liberty of the gospel. In the latter he says: "as to the 'second advent near' I have sincere I at that too; but my re-conversion makes me look at it very soberly and solemnly. I cannot join in the hue and cry as once, that Millerism is all a delusion." He now gives the progress of his mind on this subject.

Portsmouth, N. H., March 9th, 1843.

My Dear Brother Hervey.—In my last communication, I informed you of God's very wonderful dealings to my poor soul, some two months since,—that he had baptized me with the Holy Ghost, so that I could fully sympathize with those dear primitive christians, while under the same heavenly influence spoken of in the book of the Acts. I informed you that from the moment of being thus visited from on high, my pride, and honor, and love of reputation had all been taken away, and I had felt myself as weak, as helpless, and as much in need of spiritual guidance as the youngest convert. Since that time, the word of God has had a charm, a beauty, a glory that is indescribable. I seem to sympathize with all the inspired penmen in the emotions of soul under which they penned the precious treasure. I have had new and golden views of the character of God, of the office of Christ, and the province of the Spirit. Such nearness have I had in prayer to God as I never before conceived of: such entire confidence in him for all that both body and soul need: such a reliance on his promises: such a rich appropriation have I been able to make of the blood of his Son to me as a sinner: such a submission to the guidance of the Spirit to lead me into all truth: such peace, and joy, and glory, as have flowed into my soul no mortal tongue can express. My books and old authors all immediately and involuntarily ceased to afford food either to my intellect or my soul, and the good old Bible alone, was my pocket companion, my commentary and my all.

One week since, this day, after having read a few numbers of the "Midnight Cry," and being strongly convicted that the preponderance of evidence was fairly on the side of the Advent near, I sat myself down to a careful and honest study of the book of Daniel, and when I had finished this task, which I had never before undertaken, what was my astonishment to find that if I was still willing to take the *Bible* for my chart, *I must believe* that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven to receive his dear disciples home to everlasting habitations, the burning of the earth and the destruction of the wicked.

When I found it admitted on all hands that the 70 weeks were weeks of years, and that at the expiration of 490 years, Messiah the Prince *was* cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetical days or solar years: and finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision: and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did: and that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel *himself* was to witness: and that if it were allowed that this chapter does refer to the final Judgment (and opinions to the contrary, it has always been supposed to,) then it seemed to me, to be a very strange appendage to affix to the vision which included events that had transpired centuries ago—a wonderful leaping from 164 B. C., when *Antiochus* died, or 68 A. D., when *Nero* died, to the time of the Judgment, &c.—I accordingly felt that I *must* give way to the clear and solar convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; and I thought that if we had not and were not witnessing these *signs* at the present moment, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hervey, and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until on Saturday of last week, when the conflict of old and long cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribablo peace and glory, and yet with dreadful solemnity of mind; and whereas for the past two months, although I had received great light on the doctrine of Holiness, yet I had felt as though some undiscovered truth was yet to be perceived, not even *supposing* that it was the doctrine of the Advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, on Saturday last I could look up to the natural heavens which were then as clear as crystal, and feel that my mind was now *just like* those heavens: all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read: that I had obtained the mystical key by which I could open at pleasure and lay my hand on each and all the sparkling gems, and precious pearls of the holy treasury: that I had had conferred upon me by the Spirit of truth, *the white stone* with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness. On Sunday I preached the blessed doctrine of Christ at the door; and O the power of God which came down upon me: I was amazed and confounded at the words which God poured from my lips! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. I did not dare, after the expiration of the afternoon services, to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light: and God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength was gone, and I was compelled to cry out after the example of my Master,—"Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray the light might be in a measure withdrawn from my mind and glory from my soul, if agreeable to God's will; nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard, and my soul that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, my dear brother, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defence of these things. God has wrought it into my very soul: he has given *me* too the *evidence* of it there. Ah! that is significant language truly!—O that I had seen these things years ago. How have I been in such a dungeon all my life! What a *Babylon*, what a Babylon I have been inhabiting; like the feet and the toes of the image which was part of clay and part of iron, so the world, our country, philosophy, religion, is a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians. The Swedenborgean has some of it in his scriptural view of *heaven*, the Quaker has the doctrine of the *Spirit*, the Unitarian has in part the doctrine of God's unity, the Baptists have the doctrine of baptism: while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus, the most vital godliness. I know not; this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants, is, to use the weakest language, tinctured with a little atheism, and deism, and unitarianism, and universalism, and philosophy, and mysticism, &c. &c. I am grieved to say it, but it *is* even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some etherial invisible form, and heaven, and Jesus, and all, will be of the same subtle nature: with many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time, when he *dies*. Whereas Paul says that he shall appear the second time when he comes, "without sin unto salvation." Oh, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Savior, the Christian's comforter, the Christian's Bible? Oh to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all long since thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. Oh, what a pity! how it has pained my very soul for the past two months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to the popular opinion, to station, and at the peril of their idol, reputation and influence? Come down into the streets of this blazing Babylon, enter the houses of merchandize, and the gorgeous palaces of the professed disciples of my dear Master, who had not where to lay his head, and then look abroad and see a heathen world plunging down to hell! Oh, is this, is this primitive Christianity? And yet we are told that Christians are going to convert the world! Why the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole, and yet some tell us that the temporal millennium is to commence this very year, or hereabouts: and perhaps in the next breath, that the Treasury is exhausted, that candidates for the field have withdrawn their names, and that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, "Come over and help us!" while it is confessed boldly that we need a "*History of Moral Stagnation.*" And it is verily so.

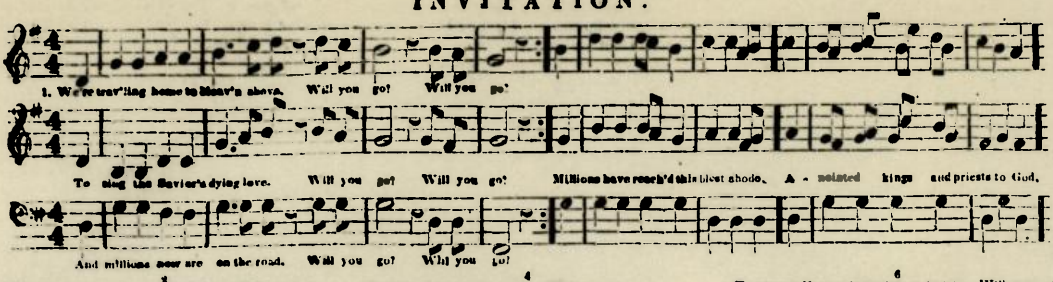
Oh, why dont the dear disciples see, that Jehovah is reining in the chariot steeds of earth, "Thus far and no farther." Where are the means, but above all, where is the *disposition* to convert the world to Christ!

But, my brother, I must conclude; I sat down merely to tell you what God of his infinite mercy has AGAIN done for my soul.—Oh, how he has honored and exalted the most unworthy of all his servants. Well may *we* ask, "where is the wise? where is the scribe?"

What a perfect analogy between the circumstances which existed when Christ made his FIRST advent, and the advent which is *now* expected, exclusive from the Christian world and our dear advent brethren, and then tell me where have we at the present day a practical illustration of the sentiment contained in 1 Cor. i. 26—29? and is not Christianity the same in nature as it ever was? My brother, let us go on: God is on our side, and he will bless us: and the blessed Savior will receive us with *marked* expressions of pleasure, if we are faithful. I know that scoffs await us: but what are they? not death, nor all the kingdoms of the world could shut my mouth from proclaiming the midnight cry—"Behold, the bridegroom cometh, go ye out to meet him." Let us pray for grace and for patience. It is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, and solemnly study, and independently act, *now* is that moment. They hazard souls more than we do: for if Christ should come *suddenly*, how many poor souls will they be the innocent occasions of destroying! Yours in hope of a speedy immortality.

F. G. BROWN.

INVITATION.


1. We're trav'ling home to Heav'n above. Will you go? Will you go?
To sing the Savior's dying love. Will you go? Will you go? Millions have reach'd this blest abode, A - ssisted kings and priests to God,
And millions now are on the road. Will you go? Will you go?

2.
We're going to see the bleeding Lamb. Will you go?
In rapturous strains to praise his name. Will you go?
The crown of life there we shall wear,
The conqueror's palms our hands shall bear,
And all the joys of Heaven we'll share. Will you go?

3.
We're going to join the Heavenly Choir. Will you go?
To raise our voice and tune the lyre. Will you go?
There Saints and angels gladly sing,
Hosanna to their God and king,
And make the heavenly arches ring. Will you go?

4
Ye weary, heavy laden, come. Will you go?
In the blest house there still is room. Will you go?
The Lord is willing to receive,
If thou wilt on him now believe,
He'll give thy troubled conscience ease. Come believe, O believe!

5
The way to Heaven is free to all. Will you go?
For Jew and Gentile—great and small. Will you go?
Make up your mind, give God your heart,
With every sin and idol part,
And now for glory make a start. Come away! Come away!

6
The way to Heaven is straight and plain. Will you go?
Repent, believe, be born again. Will you go?
The Savior cries aloud to thee
"Take up thy cross and follow me."
And thou shalt my salvation see. Come to me! Come to me!

7
O, could I hear some sinner say, I will go! I will go!
I'll start this moment, clear the way. Let me go!
My old companions, fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell. Let me go! Fare you well

A CLUE TO THE TIME.

BY LEWIS HERSEY.

"*The great DAY of the Lord is near: IT IS NEAR, and HASTETH greatly.*"—Zeph. i. 14.

The great God hath showed us by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever*;" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel 2: 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand *forever*." This clearly shows that when the stone strikes the image, and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things,—a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. 5: 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millenium before the judgment? And for the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verse, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the 7th chapter, as well as the account Paul gives gives us of his end in 2 Thess. 2: 8;—"Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be the vision?" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand the vision. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed (to wit, 2300 days) the *end* shall be." Now in the 25th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision*; for it shall be for many days." And in the last verse, Daniel says, he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee, therefore understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to annoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of the vison, if we do we cannot but see that the 2300 days and seventy weeks begin at one and the same time, and are of the same nature, that is a day standing for a year. Now look into your large Bible, over Ezra 7th chapter, where you will find the decree, and you see 457 B. C. to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which recollect was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off and of 490 years from the going forth of the decree, [which our strongest opponents admit,] *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and reanimate their bodies, change all these living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing floor," and "the judgment sit, and the Books opened" and the little horn, that "stood up against the Prince of Princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz, that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that his vision is 2300 years long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time;—then he tells him the vision of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him understand the vision; and now in his story about the 70 weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up the *vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for the great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the 7th trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you have admitted it may come shortly; many more, that Daniel's vision is out in 1843. Then I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

*If an inspired penman had said there had been 70 weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so, any less strong and certain? By no means. It was exactly fulfilled.

FALSE ACCUSERS HARD RUN.

Our opponents seem to be hard run for argument against our views. They would hardly be found throwing shavings, if they had good substantial billets. Truth is no consideration with them in this matter. A few days since a lady in the city Newark, N. J., poisoned herself and two of her children, and the corpses had hardly got cold, before the New York Sun and some other papers were noticing it with bitter imprecations on '*Millerism*,' charging the whole upon that. Pity they could not get this recreant *ism* indicted for wilful murder! But to facts.

We have taken the pains to make particular inquiry touching this singular tragedy, and find that '*Millerism*' had no more to do with it, than it had with the late lunar phenomenon; and we are authorized by Mr. *Jacob Wheeler*, who works in the same establishment with the unfortunate husband of the deceased, and got his information from the husband, to say, that *Millerism* had nothing to do with the matter. Now, will the N. Y. Sun, and all other papers who have published this falsehood, have the honor to correct it?

Midnight Cry.

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

The Second Advent of Christ.

Vol. 1. CLEVELAND, WEDNESDAY, APRIL 5, 1843. No. 11.

Rev. C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

Review of O. E. Daggett's Sermon

ON "TIME OF THE END UNCERTAIN."

BY S. RUSS.

The December number of the "National Preacher," contains a Sermon, entitled, "The time of the End uncertain," by Rev. O. E. Daggett, pastor of the South Congregational church, Hartford, Ct. The object of this discourse appears to be, to prove that we can never know with any certainty, the *time* of the Second Advent; and therefore, that no confidence can be placed in any of the evidence upon which the near approach of that event is predicated. It is singular that while a century ago, the whole Protestant church were endeavoring to acquire all the light possible upon the prophecies of Daniel and John, yet, now, the same church is equally anxious to throw darkness upon those prophecies.

The discourse under review has for its text, Acts. 1: 6, 7. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."

It is ably written, and, as far as we can discover, contains none of the bitterness, which too often characterizes the writings of our opponents.

The author does not discuss the questions of a temporal millennium, the return of the Jews, &c., or attempt any exposition of the prophecies in opposition to the views of the believers of the Second Advent. Of the *time* of that event he says, "I am not to show that it will not take place at any particular time, whether in the next century, or next spring, or to-morrow; but only that *we do not know* when." P. 266. As he has confined himself *to that question*, and does not attempt to show that it will not take place at any particular time, it follows, that there can be nothing in this argument, but what will be equally valid the day before the Advent—however near, or distant in the future, that day may be—as it was the day it was written.

If this position is correct, that we cannot know when the *time* of the Advent will be, it will follow, that the present movement in expectation of that event may end in disappointment. We will therefore, briefly examine the arguments by which that position is sustained, believing that we may know the time of that event.

He admits that "it may be possible to know something of its approach," that "there may be reasons for expecting it within one, or two centuries;" and that "for aught they know, it may come a month after the present." With these admissions, for aught that can be proved to the contrary, the adherents of Mr. Miller *may be* perfectly right in their expositions of prophecy, with the exception of an absolute knowledge of the fact.

"That it is not for us to fore-know the time when this dispensation will end, or Christ's glorious reign on earth will begin," he argues—

1. "*From the analogy to be found in other great events under the government of God, and especially the event of death.*"

He says, "if it be found that in administering his government over this world, God has often revealed the certainty of great events, yet commonly concealed their dates, we would properly expect to find the same thing true as to the most signal deliverances of his people, or judgements against his enemies, yet to be experienced. Turn, then, to these two classes of events already recorded." p. 267.

To this we agree; and would also add, that if it be found that the dates of great events *have often been revealed*, "we would properly expect to find the same thing true as to future events. We are therefore willing to abide in the decision of this question, by "the analogy found in other great events in the government of God." The first event to which our attention is called, is that of the flood; an event, of which our Saviour said, "thus shall it be in the day when the Son of Man is revealed." We are willing to rest the question on the analogy to be found in this event alone. Mr. D. admits that "God revealed to Noah his purpose to deluge the earth, and to save him only with his family, from among mankind; and with this announcement, the patriarch received minute directions for the building of the ark." The precise time he thinks was not revealed to Noah; or if we suppose it was, that it does not appear to have been made known to others.

He says "some understand Gen. 6: 3, 'this days shall be an hundred and twenty years,' of the interval predicted to the flood;" and adds, "but how could that be possible, when Noah's three sons were living, and probably married at the time of the prediction, yet were born after he was five hundred years old, and therefore were not over one hundred years old at the flood which was in his six hundredth year!"

That such was the case when the command was given to build the ark as recorded in Gen. 6: 14, is evident; but it is not so clear, that the prediction in Gen. 6: 3, was not given that length of time before the flood. In the connection as it there stands, there is no reference in the whole paragraph to the children of Noah. With the 6th verse of Gen. 6th, evidently begins a new paragraph, which seems to have no connection with the preceding one, and bears the impress of being a more full prediction of the same event, given at a subsequent period of time, when it had pleased God to reveal his plans and purposes to Noah more fully. In the 5th chapter is "the book of the generation of Adam," and his genealogy is continued till the time is brought to the sons of Noah, independently of the history of other events. When the record of that genealogy is completed, down to the time of the flood, then Moses begins the sixth chapter, with, "When men began to multiply," &c., "and God saw that the wickedness of man was great." If therefore, men began to multiply on the face of the earth, and God saw that the wickedness of man was great in it before the birth of Noah's sons, it may also follow that the prediction in the 3d verse, being in the same connection with the record of the other facts, was also made prior to their birth. We are satisfied that it is so to be understood; and thus all difficulty is removed, and the "infidel cavil" is equally set aside, as with the other interpretation.

The other view of this passage, that "refers it to the reduced age of mankind," is encompassed with still greater obstacles; for it cannot be shown to have been thus applicable. Individuals can be referred to, whose ages were about or were precisely 120 years, but it does not appear from the Bible, and that is the only authentic authority we have on this point, that *this* was ever the average length of the age of man. We find that for a long time after this prediction was made, the age of man was extended far beyond this limit. Shem attained the age of 600 years; Arphaxed lived 438; Salah lived 433; Eber lived 464; Peleg lived 239; Reu lived 239; Serug lived 230; Nahor lived 148; Terah lived 205; Abraham lived 175; Isaac lived 180; Jacob lived 147; Joseph lived 110. Moses was 120 when he died; and Joshua was 110. Thus it appears that for about 1000 years after this prediction was made, the great majority, of whose age we have any knowledge, attained a much greater longevity. After the flood, the age of man appears to have gradually decreased, until it reached the limit of three score years and ten. There appears to have been no sudden cutting short of the age of man, from 900 to 120 years, as we should expect to find, if this prediction could have had such an application. Nor, as we should also expect, do we find any period when this was the usual limit of man's life. From these considerations we can see no propriety in applying this prediction to the reduced age of man; while the evidence to our mind is clear, that it denoted the time that elapsed from the prediction to the flood.

If such is the case, the "*analogy*" that is to be found in the event of the flood, is most striking. Thus, 1st, we find that at one time God only revealed the *time* when he would destroy the world, without revealing the *manner*.

2. Afterwards, the manner of that destruction is given, with a more full revelation of the event.

3. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given.

4. Every individual soul, that is saved, is looking for the event at the very time, otherwise they would not have gone into the ark, and been saved.

5. Many who perished had an opportunity to know that God had purposed to drown the world; for if Noah did not reveal the time, the ark itself must have warned them, and it is in vain to suppose that they were ignorant of Noah's expectations; therefore every plank that was added to the ark was an admonition, that the time of its completion was drawing nigh; and when it was completed, and ready for the reception of its inmates, they then might know that no longer delay was necessary for the accomplishment of God's purpose.

We should therefore expect in the second destruction of the world, that God would not reveal at any one time the whole of his purpose, respecting the time and manner of its accomplishment; but that it would be revealed a little here and a little there—in one place the time, and in another the manner—in language so plain, that the way faring man, though a fool, need not err therein; and yet, not in language so direct, and explicit, but that those disposed might have an abundance of plausible reasons on which to predicate their doubts. Even the time itself, we should expect from the analogy, would be given in such a manner, that it might be contended with some show of reason, not to denote the duration of time, but only the defilement of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that as the time of the event drew nigh, that all who would be saved would have a more clear conception of the great event; and when the time had about expired, would all be in the attitude of expectation of the event; even the day itself might be known *seven days* previous. On the other hand, we should also expect, that those who will perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but would none of them believe in the reality of it—would know not until the door of mercy is closed—in other words, that the wicked would do wickedly, and none of the wicked would understand, but that the wise, who are to shine as the brightness of the firmament, would all understand.

From the "*analogy*" we should expect all this. And even if the prediction in Gen. vi. 3, was not a prediction of the time to the flood, the analogy would teach us, that it would not come as a thief in the night upon any of those who escape the sad catastrophe, for as the building of the ark was a warning to the old world, so when are seen the signs predicted by our Savior, *we may know that it is near*, EVEN AT THE DOORS. The "*analogy*," therefore, in this event, is most clear and satisfactory.

The second event alluded to is the destruction of Sodom and Gomorrah. Here it is said "The hour was not foretold; and we know not how much time elapsed between the first announcement, and the visit of the two angels, which was the evening before they hasted away Lot." p. 267.

Here again, we find that all who were saved, were apprised of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked.—The "*analogy*" would therefore teach us that before Christ comes, all the truly righteous will be apprised of the fact, and know that it is so near, that they must be "up," "for the Lord will destroy this city," and yet they may not know the very "hour," until God takes them by the hand to save them. We also learn by this, that some of the finally impenitent will be faithfully warned, but that they will look upon those who warn them, as misguided fanatics, and men "that mock." As it was in the day of this event, so our Saviour assures us "it will be in the day when the Son of man is revealed."

"Again," he says, "when the descendants of Jacob were to endure a cruel bondage in Egypt, they were not told when it would begin, nor how long it would continue, for that servitude lay between the death of Joseph and their departure under Moses, about 144 years, and was therefore only a part of the time indicated in the prediction to Abraham, and other passages; while yet the prediction gave them a right to expect deliverance; and the time of the event was revealed to them by its accomplishment." p. 267.

In this case it was predicted that the seed of Abraham should "be a stranger in a land not their's," 400 years; and afterward they should come out with great substance. Thus, with Abraham's own sojourn, made 430 years. The children of Israel therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding 400 years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that "at the end of the 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." Ex. xii. 41.

Notwithstanding it is so clear, that the time was revealed before their captivity in Egypt commenced, yet it is also evident that the predicted period had nearly elapsed before the children of Israel *were aware* of its near completion; but *before* its end, they did *understand*, and made all necessary arrangements for securing the "great substance," that it was predicted they should carry out.

There was also fine opportunity, for any who felt disposed, to doubt respecting the time; as they might with much show of reason, have contended, that the 400 years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have supposed that it was to be dated from the time that "another king arose that knew not Joseph," and who evil entreated them,—the same as many now contend, that the rise of Popery should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power.

The "*analogy*" in this case would therefore lead us to expect, that the period which is to elapse before the end of the world would be a matter of prophecy—a definite prophetic period—but that it would not be fully understood until *about the time of its termination*, that there might be a question from what particular epoch it was to be dated; but that as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event. There is also in this case a most striking "*analogy*."

Again he says, "When at length they began their march through the wilderness, they could not learn how long it was to continue; and in the same ignorance they remained probably *not far from two years*, till by their murmurings, they both incurred and learned the measure of their wanderings." p. 267.

If there is any "*analogy*," between their knowledge of the end of their wanderings, and our knowledge of the Advent of Christ, then surely, those who are delivered may have a definite knowledge of "the time of the end" of our wanderings during the last 38 years of their continuance.

In all these events, the time of their fulfilment appears to have been "closed up and sealed," till about "the time of their end," when the time of the end was more clearly seen, and expected by those delivered. He says "their captivities were of unknown dates, so far as I have observed, with the exception of the 70 years in Babylon." pp. 267–8.—There however appears to have been an expectation of deliverance just immediately before their termination, and the "*analogy*," of the 70 years, certainly indicates a like predicted period to the end of time.

He says, "The promise of a Redeemer we trace back to the very scene of the first transgression, but nearly fifty recorded generations, more than a hundred such as we reckon now, or about 3000 years, followed the transgressors before the time of his first coming could even be conjectured." p. 269.

This is all very true, and yet we find that for 535 years previous to his coming, the very year of his death was a matter of prophecy.

The "*analogy*," of this event would teach us, that although ages might roll away, and man be ignorant of "the time of the end," yet before the event itself takes place, the seal would be broken, so that the wise, who are to shine as the brightness of the firmament, may understand.

As in all the events to which we have alluded, the time has been revealed, for either a longer or shorter period before its completion, so "we would expect a similar procedure as

to the end of the present dispensation of the world."

The last "*analogy*" to which we are referred is the "analogy" "found in the event of death." He says "of all the events that can befall mankind, none is more certain than this, if the world continues as it has been; yet nothing is more uncertain as to its date."

Here again the "*analogy*" is not unfavorable to the supposition that we shall have some knowledge of the time of the end.

It is true, that death sometimes overtakes its victim, without a moment's warning; but this is not usually the case, if it were, the "*analogy*" would be against us. Death, however, usually *admonishes* us of its approach. During our whole existence, unless we are of those who will be changed at Christ's coming, death stands before us as a certain event, while we know not how far it may be from us. As we approach the verge of life, sickness and pains, and disease, admonish us that there is a probability that death is very near us. As our disease gains the mastery over us, and hope of life vanishes, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight.

The "*analogy*" therefore to be found in the event of *death* would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world: but as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which *we might know that it was nigh even at the doors;* and then we might realize that time had nearly reached its farthest limit.

Thus "*from the analogy to be found in other great events under the government of God, and especially the event of death*" we argue that "the wise shall understand;" and that the righteous will not be "in darkness that that day should overtake them as a thief." We also argue, that all who are thus overtaken, will be in the condition of those who would not heed the warning of Noah and Lot; who despised, and wondered, and perished.

"That it is not for us to fore-know the time when this dispensation will end, or Christ's glorious reign on earth will begin," he argues,

2. "*From the fact that such knowledge, on the part of man, does not seem desirable.*" p. 269.

He admits "that this consideration, like the last, could not stand against any clear declaration of the Bible;" but gives weight to it, where "the Bible does not explicitly determine beyond all suspense or doubt."

This argument will therefore be set aside, if we can show that there is explicit evidence from the Bible that that day will not overtake the truly righteous as a thief. This we shall hope to do. For the present, we shall only endeavor to show that without such express declaration, it can be no argument.

If it is sound reasoning to argue that the event will not be fore-known; because such knowledge would be *undesirable*, it would be equally so, to argue that the event itself will never take place, because it is undesirable; and the same reasoning might be extended to any event. To a person under sentence of death, the knowledge of that fact would not seem desirable: but that would not prevent his receiving such knowledge.

Again, if we could argue that if such knowledge were undesirable, it would not be fore-known, we might also argue, on the same principle, that if it were desirable it would be fore-known. That this event will be fore-known to any who do not desire it, we do not believe; but we do believe that all who do desire to arrive at a knowledge of the truth, will be led in the way of all truth.

That it is *right* to endeavor to obtain a knowledge of the events whic are a subject of prophecy, and will soon take place, we have abundance of evidence. God has at sundry times and in divers manners revealed to man a knowledge of future events: if all such knowledge was wrong, it would not have been thus revealed; and yet "the things which are revealed, are unto us and our children forever." God has assured us that he "will be inquired of." And the apostle says that the "prophets inquired and *searched diligently*, who prophesied of the grace that should come unto you; searching what manner of *time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels *desire to look into*"—1 Pet. 1: 10, 12. Daniel had so earnest a desire to be instructed in the things of the future, that he hesitated not to fast "three whole weeks;" and his request was granted. He also, with his three friends, desired "mercies of the God of heaven concerning the secret" of Nebuchadnezzar's dream, and "the God that revealeth secrets," gratified that *heathen* monarch with the knowledge of the thoughts of his heart as to "what should come to pass hereafter." Daniel also thanked and praised the God of heaven, that he had made known to him the king's matter. But had Daniel taken the position that *such knowledge was undesirable*, is it probable that he would have been thus enlightened?

We are assured that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. If all scripture is profitable for any purpose, it must be understood; and any portion of scripture of which we can have no knowledge cannot be profitable to us. It is therefore desirable that we should have a knowledge of all that God has revealed in his word.

The Apocalypse is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand."

This Revelation, according to the opinion of the whole Protestant church, has reference to events which will not all be fulfilled till the end of time: yet "*he that readeth* and *they that hear* the words of this prophecy," are pronounced blessed; and surely our Saviour would not bless that which is undesirable to be known. This prophecy not only commences, but it also closes with a blessing upon those that keep the sayings of the prophecy of this book. This blessing cannot be obtained without a knowledge of these sayings; this knowledge therefore cannot be undesirable.

He argues, p. 269. that if the event in question were "the universal spread of holiness," the knowledge of the time would not be desirable, from the fact that if such knowledge should reveal to us that the event was far in the future, it would be neither a "pleasure or profit;" and that if near, although the prospect might "be to us delightful," yet "we are only a small part of all who have lived, and we cannot pronounce that knowledge on the whole desirable, which must have deferred their hope, merely because it would hasten ours." This argument is based upon the supposition that if it is revealed in the scriptures, "it has been discoverable there, in all its remoteness, for many centuries." But does it follow that every thing *now* revealed was equally discoverable in the time of Daniel? If so, the prophets who searched diligently what manner of time the Spirit of Christ which was in them did signify, would not have been told "that not unto themselves, but unto us they did minister the things which are now reported unto you." And when Daniel inquired, "O my Lord, what shall be the end of these things?" had it been discoverable then, he would not have been told that the words were "closed up and sealed till the time of the end;" and yet that was "sealed up," which at "the time of the end," "the wise shall understand." This knowledge therefore might be revealed to us, and "hasten our hope," without "deferring" the hope of those who lived long since.

Mr. D. also argues, that "There is reason also to fear that such prospect, however pleasing, might now enervate instead of invigorating the hearts of good men; as the near prospect of success in any enterprise, where men have a part, often relaxes their vigilance and activity, more than all difficulties and delays they have encountered."

It is believed that this has not been found to be the case in the political world; then why should it in the religious? If any thing could give vigor and energy to any effort, it would seem that a prospect of certain victory would accomplish it. And it would seem that nothing would chill and dampen one's energy more than doubt and uncertainty.

He says, "supposing, however, the time in question to be not merely the commencement of prevailing holiness on earth, but Christ's personal coming to raise the righteous dead, and to destroy his foes," "the fore knowledge of it must then appear still less desirable. Make the supposition, that God has purposed the event shall take place in the next century, would it be best for the world to know that it will not come before? Yet if God had revealed it in his word, then, wherever that word has been read in ages past, the righteous might have been made to despond and the wicked to exult in the prospect."

We reply to this argument, that it could not be the case if such revelation were "*closed up and sealed till the time of the end;*" and we have the testimony of Daniel, that such is the case respecting the revelation in question.

"Or," he says, "make the supposition that God has purposed the event shall take place the next year. Do you rejoice in believing that probation will cease, while not more than a fragment of the whole adult human family will have been saved, rather than in believing that it will continue for an indefinite period, during which, by the greater spread and prevalence of the Gospel, the number of the saved may, on the whole scale of time, come to exceed that of the lost?" p. 270.

We reply that the event itself does not depend upon our choice respecting a knowledge of it, and the infinite wisdom of God will do that which is for the best. Besides, we can find no evidence in the word of God that religion is thus to spread and save the majority of the human race, and to hope for the contrary of what God has revealed, would argue a distrust of his wisdom and goodness. The world, when the Son of man is revealed, is described to be in the condition of the world before the flood, and like Sodom and Gomorrah before their destruction. Our Savior assures us that the tares and the wheat will grow together till the end of the world: and Daniel is told that the "little horn" will make war against them until the Ancient of Days shall come. The saints are also said to be redeemed *out of* every nation, and kindred, and tongue, and people. These, with other considerations, convince us that when Christ does come, precisely the same scenes will have to be enacted, as will occur if he comes in 1843; so that what would cause us to desire the delay of his coming one year, might cause us to desire it to be delayed forever. Neither can it be delayed for an *indefinite* period of time, for Daniel is assured that "at the *time appointed*, the end shall be."

Any loss of happiness to those who can never have an existence because probation is cut short before their time, can not weigh in this case; whereas the misery which will be thus averted from multitudes who would be born, die, and go to perdition, were time to continue, is quite a consideration. And when we consider that the majority of those who are born, die in their sins—that the great majority of those now alive would all probably die before the world could be converted—that the number of those who are yearly born far out number those who are yearly converted, and that this melancholy proportion would continue to swell the tide of human beings rushing to destruction, so long as probation continues, benevolence and humanity would force us to pray, "Come, Lord Jesus, come quickly."

Again, it is asked, "But looking at the supposed event by itself, and not as compared with universal holiness preceding it, would the foreknowledge of it, so soon to arrive, be pleasant and profitable to good men? It must be pleasant to a Christian,' say some, 'because he will so soon see his Saviour.' But this may be said of death, also, and this was the reason Paul gave for desiring death—not for desiring the end of the world—'having a desire to depart and be with Christ,' counting it 'gain to die,' though to him 'to live,' was 'Christ.' Yet surely every Christian is not of course eager to die. On the contrary, this world is desirable for him during his allotted time, and Christ's intercession for his followers was, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' Because the vision of Christ itself appears inviting, whether by means of death or of his personal coming, we cannot infer that either event would make his people happy at any other than the appointed time, and still less that it would be desirable for them to foreknow that time."

It is certainly our duty to wait here our appointed time, until our change come; nor have we any right to rush unbidden into the presence of our God. We cannot meet Christ either by a natural death, or by his personal coming, before our appointed time, and therefore we shall not discuss the question, whether such a meeting would conduce to happiness; but none can question but that such a meeting, at the appointed time, would be a happy one. We may therefore desire to know that such appointed time is near. Paul desired death that he might be with Christ, then why may not every Christian desire death for the same reason? We have no right to set our affections on the things of this world, nor to lay up our treasures here, for where our heart is there we shall receive our portion. We are but strangers and pilgrims here, and have no right to look upon this world as our home. Death is however a very different affair from the personal coming of Christ. To die and go into the world of spirits will bring us near to Christ, but the personal coming of Christ will restore all who are his to the earth, restored to its Eden state, in accordance with the covenant God made with our father Abraham, to give him and his seed the land, for an everlasting possession. This is the appearing to which Paul referred when he said, "Henceforth there is *laid up for me a* CROWN of righteousness, which the Lord, the righteous Judge, shall *give me* AT THAT DAY: and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8. Is it not natural that we should desire the approach of that day in which ALL THE RIGHTEOUS are to receive their CROWN? And can we truly love his appearing without desiring the approach of that day? That appearing cannot be our death, as some contend, for in the 1st verse, the apostle says that Christ will "judge the quick and the dead at his appearing and his kingdom."—*To be continued.*

OBERLIN, March 27, 1843.

DEAR BR. FITCH:—A friend handed me, a few minutes since, the last No. of the "Second Advent," in which I find a few very touching and appropriate lines on the death of our little boy, from your pen. I knew, brother, that you *could* and *would* sympathize with us. None but those who have been called to similar trials, can touch the cord that vibrates in the souls of those who have been called to part with the objects of their fondest hopes.

"Not long will your loved one sleep in dust," &c. That thought has been a cordial to my soul. The day after our boy died, while reflecting upon the dispensation of God's providence towards us, I exclaimed to my wife, in the bitterness of a wounded spirit, "Why has my father driven the iron so deep into my soul?" Turning around, soon, my eye fell upon the large *chart*, which I had hung up behind the bed of our little boy, to divert his mind, while living, and the wound was healed—the iron was extracted. I exclaimed from my inmost soul, "Blessed Jesus! Now I love thee more than ever! Thou hast taken my child to thine own bosom!"

I would have written some account of the Lord's dealings with us, ere this; but my incessant watching over our sick boy, with our tedious journey home, has prostrated my health, so that I have not been able.

Your notice of my labors, is, perhaps, sufficient. I want to say a word in reference to my Second Advent experience. I have been thinking less or more on the subject, for more than four years. About one year ago, my attention was called anew to the investigation of it. Last summer I listened, day by day, to the other side. I kept my mind uncommitted to any theory—examining, as I had opportunity, the "*literal*" view, and when you visited Oberlin, I was in a complete state of non-committal—heard you through, pondered, prayed, and hesitated—was unhappy, because in darkness; prayed on, determined not to force my mind, or make any effort to believe *it*, or any other doctrine, but to wait on the Lord, day by day, believing that he would lead me into the *old path, and the good way*. I continued this about three months, when the Spirit of the Lord led my mind so into an understanding of the truth, that I became settled and happy.

Immediately the fire began to burn within my bones. I longed to "preach the acceptable year of the Lord, and the day of vengeance of our God," to others. I saw the desolation—I saw the darkness, that reigned over a large part of our State; and I said, *Who will go?* I looked at my little family; it might be at a sacrifice if I went—but, *who will go?* was the demand again; I said, *I will;* send me, Lord.

I went. Has the sacrifice been too much? My child might have died, had we staid at home. But if not, is it too much? *God* spared not his *only* son, but delivered him freely up for us all; and shall I make no sacrifice for perishing souls? It is *not* too much. I have laid *all* on the altar. There let God dispose of it. I feel stronger than ever in the faith; yea, the ancient, primitive faith of the saints. I long, I sigh, to be *perfected with them*. Often, while watching over the dying pillow of my precious boy, have I looked out at the window, and wished that I might see the sign of the Son of Man in the heavens, before I saw another sun rise. I longed for it more than they that "wait for the morning." I shall not wait long in vain. Jesus will come, and will not tarry. Not long will that little cherub harp with the one hundred and forty and four thousand, ere I shall be permitted to hear the strains celestial; and though I cannot learn them, I may join in the chorus, and swell the symphony of heaven, in everlasting praise to God and the Lamb.

G. NEEDHAM.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, APRIL 5, 1843.

DOUBLE NUMBER.

Subscribers will understand that the last number was double, and will answer for Nos. 9 and 10.

FIRE WOOD.

A few loads of wood might be used, if friends wish to furnish means to publish the paper in this way.

EARTHQUAKES.

There was a shock of an earthquake in Vermont on the 17th ult. It was very sensibly felt at Burlington and the neighboring towns. It was so heavy that crockery was jarred in the houses, and some houses rocked as though they would go over. A second shock was felt about 21 minutes after the first.

A Second Earthquake took place at Guadaloupe, W. I. on the 3d ult. It shook a vessel, which was off the north part of the island, so that it was with difficulty the crew kept on their feet. A dense cloud of smoke ascended from the vicinity of Bassaterre. It was quite sickly at Point Petre.

The comet was seen at St. Thomas on the 2d of last month; it caused considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst.

DISTRESS OF NATIONS.

We have not room to notice the multitude of facts respecting the state of things throughout the world. The *peculiar* feature of the foreign news is that throughout the countries of Europe and Asia, *gloom* hangs over trade, a feeling of *despondency* prevails, and while money is abundant, a *frightful mass* of positive *destitution* and *misery* exists, and no present prospect of any improvement. Those who live in this country need not be told that there is a general prostration of business all over the land: nor be reminded that thousands are availing themselves of the general bankrupt law. Truly there is perplexity.

HARD TIMES.

The editor of the Morning Star, a Western paper, says he has had to decline the offer of a cow and calf in Indiana, in payment of one dollar in advance, on subscription, because he had no way of realizing that amount of cash from it.

INSANITY.

The insanity of a Mr. Eales, mentioned in the Clev. Herald, was supposed to have been occasioned by the preaching on the Second Advent. It has been ascertained, however, that he has long been subject to insanity. He talks a good deal on this subject, just as others do, being the subject uppermost in his mind. The Herald has since corrected the statement.

PESTILENCE.—In Guayaquil 1500 persons have died in one week, by an unknown plague.

The Chapel of the Mission Institute at Theopolis, near Quincy, Ill. has recently been burned by slaveholders. A day of reckoning is very near at hand.

BLIND GUIDES.

We have had frequent occasion recently, to express our utter astonishment at the course of those who are writing in opposition to the doctrine of the near coming of our Saviour. The *great aim* seems to be to perplex and throw darkness upon almost every point upon which they write. This is especially conspicuous in the articles of Dr. Weeks. Leaving the main pillar of our argument almost entirely untouched, he has been pulling at nearly every clapboard in the edifice.

The grand argument upon which we base our expectation of Christ's near coming is the 2300 days of Daniel, 8th chapter. Instead of attempting to answer our arguments, he insidiously quotes from Mr. Miller to show that Mr. M. considers the visions of the 24, 7th & 8th chapters of Daniel *one* vision, and then undertakes to prove THEREFROM that the vision of the 8th chap.—the ram, he-goat and little horn—commences back in the Babylonian empire, dating from a certain point of which kingdom, he shows that the 2300 years ended about the time of the Reformation under Luther. He also dates the commencement at other points, part of which end *before*, and part *after* the time fixed upon by Mr. M. In this way he has endeavored to destroy our light, without even *attempting* to give us a better. Can that be an *honest* mind, that seeks to misrepresent an opponent, in order to sustain a theory? Mr. Miller does consider these three visions as representing the same things *as far as they go*; but he never has intimated that the vision of the 8th chapter extended farther back than the Medo-Persian empire.

In an article which was copied into the last Cleveland Plain Dealer, Mr. Alexander Campbell takes the position that the Little Horn represented "the person who was to desecrate the sanctuary and to tread down the host for 2300 days." In other words the Little Horn represented the "vision," the "daily," and the "transgression of desolation." In other words still, he understands that the vision concerning which the question was asked, "How long?" consisted of the acts of the Little Horn alone. If Mr. Campbell had consulted Dan. 12: 11, he would have ascertained that that part of what Daniel saw in the eighth chapter was to be accomplished in "a thousand two hundred and ninety days," 45 days after which (v. 12, 13) Daniel was to "stand in his lot."

Now this argument is very specious. The translator has inserted the word "*concerning*," (Dan. 8: 13,) in italic, showing that it is not in the original. It was probably this word in the question that lead Mr. Campbell to suppose the vision consisted *only* of the "daily" and the "transgression of desolation." Let us look at the question as it stands in the original, 8: 13: "How long the vision, the daily, and the transgression of desolation, to give the sanctuary and the host to be trodden under foot?" Here are three distinct points, viz:

1. The "*vision*," or the ram, he-goat, &c. which Daniel saw.

2. The "*daily*," or that which was to be taken away and the place of his sanctuary cast down.

3. The "*transgression of desolation*," or that which was to destroy.

It may be summed up thus. How long shall the sanctuary and the host be trodden under foot? Or, how long shall it be from the commencement of the vision till the sanctuary should be cleansed?

Now, with what propriety can Mr. C. say that the vision consisted *only* of the last two points, when it embraces the whole scene which was presented to the mind of Daniel, commencing with the ram and he-goat, and extending down to the time when the Little Horn should be "broken without hand?" With his reputed erudition, I am at a loss to find an answer.

The vision then began with the Medo-Persian empire, and where the vision began, there the 2300 days began, and must reach from that period to the end of indignation. Our Saviour pointed in the 24th of Matthew to the transgression of desolation as then future, which is proof that the 2300 days were not fulfilled in literal days, and are therefore symbols of years.—Indignation upon the people of God has not ended.—The Jews were under indignation till they were cast off—and the Gentiles were grafted in, and the church has been under indignation or tribulat on till this time, and will be till the end of the 2300 years. But thanks be to God, all opposing powers have done their work on the saints, and the time is now at hand for the saints to possess the kingdom with Christ. The 2300 years are within a few days of their termination.—Lift up your heads ye saints, and rejoice, for your redemption draweth nigh.

THE COMET.

We have purposely delayed an account of the Comet till we could get a correct account of it. The following observations are by Prof. Loomis, of the Western Reserve College, at Hudson, Ohio:

I have computed the elements of the comet's orbit from the observations of March 11th and 21st, combined with the best estimate I could form of its position Feb. 28th, according to the loose newspaper statements. The following is the result:

Perihelion passage Feb. 24, 9695 Greenwich mean time.

Longitude of perihelion	7° 31'
Longitude of ascending node	180 5
Inclination of orbit	36 4
Perihelion distance	2227

Motion direct.

Computing the comet's places from these elements the accordance is exact for the extreme observations; but for the intermediate time the error is about four degrees. There seems then good reason to believe that the comet was actually seen Feb. 28, but not precisely in the place assigned it. According to my observations of March 25th the error of this orbit is about three degrees. The above orbit then is but a coarse approximation, yet will suffice to give a general idea of the comet's motion. When first discovered Feb. 28 the comet had just passed its point of nearest approach to the sun, being at its perihelion distant from the sun twenty millions of miles, and a hundred and fifteen miles from the earth. It is now more than eighty millions of miles from the sun, and about the same distance from the earth. Calling the apparent diameter of the head two minutes, its real diameter must be over 40,000 miles. Its tail has alength of about sixty millions of miles. The comet is now receding both from the earth and sun, and ere long will disappear forever from our view. Its angular distance from the sun has been constantly increasing since first observed, but at a diminished rate. It will probably soon reach its greatest elongation, and afterwards slowly return towards the sun in his rays.—The above elements do not sufficiently resemble those of any recorded comet to justify the belief that this one has ever been seen before. This is then a new comet added to our list, making now one hundred and fifty.

ELIAS LOOMIS.

"THE LATTER DAY WITNESS, devoted especially to the Refutation of Millerism," a new paper just started in Boston, says:

"At the very threshold of our enterprise, we protest against the course pursued by many in relation to Mr. Miller and his adherents. We protest against the numerous falsehoods uttered against them, the unchristian ridicule cast upon them, and the absolute abuse that is sometimes applied to them. The Miller people, many of them are far better men than those who treat them in this manner."

SECOND ADVENT CONFERENCE.

To be held at Akron, (if the Lord does not come before that time,) on Wednesday, April 19th, 1843, at 10 o'clock A. M. Friends from all quarters are invited to attend. Cannot brother Lisle be present?

PHENOMENA.

The Cincinnati Ledger says that a Meteor burst over that city on the 10th of Nov. 1842. The editor says:

"On looking up we discovered, in the air, large fragments of fire, flying in different directions—each of which looked to us as if they were particles of a star that had burst asunder. The moon became black as ink, and the stars all seemed as if they had dwindled away, and nought could be seen but the fiery fragments flying about the sky. These burnt for a few moments, and then gradually died away, until they could be seen no more. A few moments after the explosion took place, the earth shook like an aspen, and the moon when she again shone forth, seemed trembling from the effects of the shock."

The Vincennes In. Gazette thus describes an extraordinary appearance which was seen there on the 18th of December last:

"Shortly after the rising of the moon, two luminous appearances, similar to sun dogs, were observed near the planet, and in a few minutes after, the form of a cross, similar to that of a Greek cross, was DISTINCTLY and CLEARLY seen, extending from the top, bottom, right and left, making the moon a centre. This continued about half an hour."

An English Journal mentions a splendid illuminated Meteor that passed over the county of Nottingham recently.

"It resembled a great body of fire of a blood red color, assuming various shapes. Its apparent height was trifling, but its velocity could not be less than 50 or 60 miles in a minute. Those who observed it, although many miles asunder, fancied it fell within a short distance."

About ten days since, we observed a bright half-circle nearly over head, between 4 and 5 o'clock in the afternoon. It resembled the rainbow in its color—the sky was clear in the region of it—and what rendered it curious was the fact that the convex part was turned towards the sun, instead of having the sun for its centre. A bright sun-dog appeared in the N. W. at the same time.

The Cincinnati Daily Sun of March 27, has a column occupied in giving an account of a wonderful sight seen by the Pilot of the steamboat Wm. Penn, (Mr. Wm. Francis) on Tuesday night, March 21, on the Ohio river, between Rising Sun and Aurora, about eleven o'clock at night. The sky was clear.—The Pilot was startled by an exceeding bright light which suddenly flashed. He at first thought it was lightning, but the brightness continued. In the southeast he saw the outlines of a serpent in the sky. It turned to a livid red. In a few minutes after it formed itself into the letter G, afterwards into an O, and again into a D, each letter very distinct. It then faded away. The Pilot says he is "no Millerite."

The Captain, James Pratzman, saw a part of it.

This wants confirmation.

CHRONOLOGY.

The last Christian Reflector publishes a Chronological Table, prepared by that Baptist clergyman who emancipated all his slaves, William Henry Brisbane. At its close, he says: "I have made my examinations with great care." The Table makes the world **6,000** years old in **1843.**

FALSE STATEMENTS.

Our limited space will not permit us to notice the thousand and one false statements respecting the effects of "Millerism," so called. The death of Mr. Shortridge, of Portsmouth, by jumping from a tree is contradicted on good authority. So long as there can be found individuals ready to believe any thing but the *truth*, just so long stories will be coined for their especial benefit.

Dr. CRARY has made inquiry of Bro. Hunt, who has charge of the Retreat for the Insane, in Hartford, and says:

"He informed me that of the *ninety-one* patients now in the Retreat, there were NONE whose insanity could be ascribed *in any way* to this doctrine; and furthermore *he had never known an instance where this had been the cause of derangement.*"

The N. Y. Daily Plebian thus contradicts one of the "terrible effects of Millerism" afloat:

"Mrs. Leverich, of Newark, who committed murder upon herself and two children, is said to have been of a family afflicted with hereditary insanity; and is said to have never attended any Miller meetings or had any connection with the Second Advent Association."

For the "Second Advent."

Reflections

On the last Instructions to Daniel—The attending circumstances with which they are introduced significant of their transcendent importance.

The visits of the heavenly messengers to man, most generally have had a paralizing and overwhelming influence. No instance is recorded of an effect of this kind to the extent of that of which Daniel was the subject at his last interview—and hence we infer as the closing of the series of messages to the prophet, the amazing and solemn import of the communication about to be made.

It appears when Daniel was carried captive to Babylon in the first year of Nebuchadnezzar, that he is thought to have been from twelve to twenty years of age. About ten years after this event, Ezekiel ranks him with Noah and Job, for his piety. He was a young man when he interpreted Nebuchadnezzar's dream, perhaps 26 to 28 years. He had the visions of the 7th chapter 48 years after interpreting Nebuchadnezzar's dream; 50 years after, that of the 8th chapter; 65 years after, the events of the 9th chapter, and 70 years later, the events of the 10th, 11th, and 12th chapters; at which time he would have been upwards of 90 years old.

Before proceeding directly to the consideration of the 10th chapter, where these last instructions begin, it may be proper to remark, that when any new, important, or special information is about to be communicated to his people, by the Lord, the circumstances, preceeding or attending such communication, are peculiar and significant. When the Lord would call Moses to lead his people out of Egypt, his attention is arrested while leading Jethro's flock, by the "great sight" of the burning bush. When Israel was to be brought forth it was preceded by "signs and wonders in the land of Ham." When he was about to give "tables of stone, a law and commandments," Sinai's towering rock quaked to its base, and its cloud capt top was invested with the "*thick darkness*," and now blazing with "devouring fire." When the Saviour was about to make his advent, Gabriel, who, 500 years before, had been sent to Daniel, comes to the priest officiating Zacharias, and "the handmaid of the Lord," on errands of glad tidings. Man is permitted to listen once for a moment to the songs of heaven, bearing down to earth the descending Saviour. When the Gentiles are to have preached to them a common salvation, Peter is informed by suitable indications of the Lord's will. John's visions are introduced by a view of Christ in the first chapter of Revelation, described with great sublimity.

We will look at those cases of visions or the appearance of heavenly messengers, which are the most remarkable for their effects, noting the precise language in which those effects are described. In the instance of Ezekiel, first chapter, he "fell upon his face."

When Gabriel came to Daniel the first time, in the 8th chapter, he "fell upon his face" and "was in a deep sleep, with his face toward the ground." The keepers at Christ's tomb, for fear of the angel, "did shake and became as dead men." The women at the sepulchre were afraid and bowed down their faces to the earth at the presence of the two angels. And John, when he saw one like to the Son of man, "fell at his feet as dead." But the account in the 10th chap. of Daniel, of the effect of the appearance of the heavenly messenger upon him, is without a parallel. It is supposed this is, as in the first of Revelations, the Lord Jesus Christ—the descriptions being very similar. It appears that Daniel in this instance, mentions in what part of the year these things transpired. Before, he had given the date of his visions only as in such a year of the reigning king. But now, he gives the month, and day of the month. We can imagine how the *first* month, "the beginning of months" was regarded by a Jew. We can perhaps see why Daniel in this month should give himself to a season of protracted fasting and devotion. It was in the first month that Ezra went up to Jerusalem, and that Christ hung upon the cross. The events related in this 10th chap. seem to have occurred in the day time by the side of the river Hiddekel. Daniel says of the men that were with him and who saw not the vision, that a great quaking fell upon them, so that they fled—that there remained no strength in him—his comeliness or vigor was turned into corruption—and when he heard the voice of his words was in a deep sleep on his face toward the ground. Then a hand touched him that set him upon his hands and knees, and he was told to stand upright—then he stood trembling. When the angel had spoken further-

r, Daniel set his face toward the ground and became dumb—then his lips were touched and he opened his mouth and said he retained no strength—nor was any breath in him. Then he was touched again, and strengthened, and told to be strong—then he was strengthened. The whole account shows the great efforts, even of the angel, to strengthen Daniel. The like is not elsewhere found. From all analogy on this point in the bible, we ask, what meaneth these things—this overpowering effect upon Daniel's mind and body? What is it but the revealing of things to transpire in the last end of the indignation—the time of the end—*the end itself*.

There is a direction in chap. 12: 4, to shut up the word and seal the book to the time of the end. Are we to infer therefore that the words are never to be understood? There is an express promise (10th v.) given in all the form of the most solemn asseveration while he who was clothed in fine linen upon the river has uplifted "his right hand, and his left hand unto heaven swearing by him that liveth for ever and ever" that "the wise shall understand!" Can we not truly say, "*this day is this scripture fulfilled in your ears.*" If Daniel is not now understood when will he be?

It is remarkable that when the great periods of time in Daniel are given, there are just at that moment two or more heavenly messengers present in his vision. In the 8th chap. it is the "WONDERFUL NUMBERER" who gives the 2300 days, in answer to the question of the other "Saint." And in the 12th chap., "there stood other two" when the periods then are given. *Let not this most extraordinary fact be forgotten.*

From the time he addresses the angel, 10th chapter 19th verse, *Let my Lord speak*, Daniel becomes a profound listener to all the angel says, and *never after* does he reply, nor does a single word break from his lips till, in the progress of these instructions, another significant, august and very solemn scene is presented of two additional heavenly messengers, one of them himself enquiring, "How long to the end of these wonders?" (into which things the angels desire to look.) At length Daniel becomes moved—his bosom swells and seems to respond to the same enquiry. He witnesses this now and amazing scene—a scene of most solemn import in the scriptures; and as he beholds, the profound silence he has observed is broken by the strong emotions of his soul, poured out in the *last* and the *only* words he utters, in the deeply pathetic and interrogative exclamation, "O, MY LORD—WHAT—SHALL BE THE END—OF THESE THINGS." And here dies on Daniel's lips the part he had taken in this dialogue of earth's drama, so deeply interesting to him, so indescribably momentous to all. The heavenly messenger closes, his hands still uplifted, with the assurance to Daniel, that he shall stand in his lot at the end of THE DAYS. This event we believe transpires in 1843.

The time, times and a half—the 1290 days—the 1335 days—the 2300 days of the TIME PROPHET are now about wasted and just ready to crumble and fall into that gulf that swallows up all probation.

The phrase "the End" occurs 7 times in the 12th chapter and its equivalent "at that time" five times more. Every thing about the manner of the closing of the message to Daniel is full of meaning, and it seems as if the angel would proclaim with trumpet voice, the End, the End, the End—the End, *the End*—THE END.

Dr. Scott thinks that when the 1290 days are ended the millennium then begins, and when the 1335 days are complete it is fully set up. Now we agree with the doctor as to the *time* of this event, only we differ from him in regard to the *character* of the event, & this difference is a chasm no mind can span.

As connected with the 2300 days, we observe, that Jerusalem, rising from its ashes in the time of Ezra at the commencement of the 2300 days, was most eminently typical of the New Jerusalem, "the beloved city," at the other end of the scale. See Rev. 20: 9. At the time of Ezra too, was fulfilled Isaiah's prophecy, concerning the scattered and exiled Jews over the "hundred twenty and seven provinces" by the decrees of Persian kings, permitting their return. "And it shall come to pass in that day that the *great trumpet* shall be blown and they shall come which were ready to perish." And this was as typical of the great event at the opposite end of the 2300 days when the Son of Man "shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."

A. PENFIELD.

Review of Dr. Weeks.

BY L. D. FLEMING.

I have been induced to make a brief review of Dr. Weeks' Lectures, lately delivered in the Presbyterian Church, in Newark, N. J., not from any substantial reasons which he has adduced against the arguments on which are based the expectations of Christ's speedy coming, but because many suppose that all the Doctor says must be *just so*, because he is a man of reputed learning; therefore they take for granted all he says, without examining the matter for themselves. But I must say, that I have seen no formal effort made to oppose the claims of the Advent doctrine, that possesses less point, or is more vulnerable, than the position assumed by Dr. Weeks.

Were it not entirely throwing away time, to no useful end, I should here presume to show that Dr. Weeks has made *just as many men of straw*, as he accuses Mr. Miller to have made mistakes; after he has reared them, he has gone to work to tear them to pieces. And O! how he has made the straw fly; but not a drop of blood; for Mr. Miller's arguments remain untouched. The Dr. has laid down in the very commencement, false premises, which have produced a tissue of blunders from beginning to end, in his lectures on the chronology. This being the case, the work of a review will be short. For if I can show that his premises are false, the issue must be false of course.

The Doctor makes the following extract from the introduction of Mr. Miller's chronological table, as published in the Daily Midnight Cry, No. 5, from which he lays down his premises, which premises are utterly false: "The world will be 6000 years old in 1843, if we reckon its age by the common Chronology, except in the Book of Judges; and for that time follow the plain reading of the Book (of Judges) itself." After making the above isolated extract, the Dr. says, "This implies that Mr. Miller has followed the common Chronology, meaning the Chronology printed in the Common English Bible, except in the Book of Judges. But it is not so. I have discovered several instances in which he differs from it."

It is proper to remark, that the little article from which selection is here made, was written by the junior editor, in the haste required to issue a daily paper. In giving the substance of the article for the weekly paper of Jan. 27, it was written thus, as it should have been originally:

"The world will be six thousand years old in 1843, if we reckon its age *mainly* by the common Chronology, except the time from the death of Moses to the building of the temple, and then follow the Bible in its plain reading."

The paper containing this corrected paragraph was sent to Dr. Weeks before he delivered his first lecture on Chronology, and if he had noticed the insertion of the word '*mainly*,' which was carelessly left out when the paragraph was first written, he would have been saved the trouble of pointing out a great many unimportant things, which, to the deceiving of his readers, he has magnified into great mistakes. But let us look at the original paragraph, and see if he was justified in trying Mr. Usher's standard.

"BIBLE CHRONOLOGY.—Two things are generally impressed on the public mind: first, that the world is about 5,846 years old; and, second, that it must continue about 6000 years in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to *appeal* FROM *Archbishop Usher*, (the great standard in Chronology) TO the Bible."

I ask, does the above "imply that Mr. Miller has followed the common chronology?" Dr. Weeks says so. But so far from it, *it says*, "He (Mr. Miller) resolved to *appeal* FROM *Archbishop Usher*," &c. Why did the Dr. thus misrepresent facts? Let him give us a solution, *if he has one!* Dr. Weeks says Mr. Miller has essayed to follow "the chronology as found in the margin of the common English Bible, *except* in the book of Judges," while the article from which he tries to prove it, says the very reverse of that. Mr. Miller *appeals* FROM the common chronology to the Bible, but the Doctor tries him by the common, or Usher's chronology; and in every instance where Mr. Miller differs from Usher, the Dr. sets it down as a mistake. Thus the Dr. proceeds, comparing Mr. Miller with Usher, Josephus, Rollin, Jahn, Fergusson, &c., and whenever he finds a difference between them and Mr. Miller, he sets it down as a "*mistake*."

Now, that the reader may be prepared to judge of the true merits of the Doctor's pretensions and arguments, it will be necessary to state Mr. Miller's *true* position, on chronology. His chronology is gathered from the Bible, and out of more than 70 collected items, he has given the proof from the Bible in *every instance* but *five*. He has quoted Josephus *once* and Rollin *four* times. In every other instance he has given *book, chapter* and *verse* of the Bible. And Dr. Weeks, in making out his 60 errors in Mr. Miller's chronology, has pretended to find but few in relation to the Bible; one or two of which, perhaps, claim a passing notice.

The 14th ERROR in the Doctor's numerical order, is, that Mr. Miller "leaves out Samson altogether," &c. Now did not the Dr. *know*, that Samson's time is included in the 40 years given to the Philistines? If he did know it, he is in fault for representing it otherwise; and if he did not know it, it is high time he learned it, as he might by reading the following verse: "And he judged Israel, in the days of the Philistines, twenty years," —Judges 15: 20. The days here mentioned are doubtless those 40 years, (13: 1,) in which the children of Israel were "delivered into the hands of the Philistines," as the history of Samson clearly shows they were during his life.

In *error* 16, the Dr. finds fault because Mr. Miller gives only 5 years to Jehoram while it should have been 8, according to 2 Kings, 8: 17, where it is said, "He reigned eight years in Jerusalem." Jehoram began his reign in the 5th year of Joram, king of Israel; Jehoshaphat being still king of Judah, 2 Kings 8: 16. Joram, king of Israel, began his reign in the 18th year of Jehoshaphat, 2 Kings 3: 1. Jehoshaphat's whole reign was 25 years, and the 5th year of Joram must have been nearly 3 years before they ended. Jehoram, therefore, reigned but 5 years alone, and three with his father. The Dr. could not have been ignorant of this fact.—Why, then, does he make an ERROR, out of what he evidently knew to be CORRECT!

Error 26 is made from Mr. Miller's giving to Joshua 25 years, while Jahn gives but 17. Now, when Joshua came out of Egypt, he was a young man, Ex. 33: 11—he could not have been more than 45, which would make him 85 when he entered Canaan, and 110 when he died, leaving 25 years after entering Canaan. See Joshua 14: 7, 24: 29.

When Caleb and Joshua are mentioned together, the name of Caleb always stands first, from which we may well infer, that Joshua was not much older than he. We know that Caleb was only 85 years old sometime after entering Canaan, for in a speech recorded in Joshua 14. 10, he says, "I am this day 85 years old." Joshua was 110 when he died.

Now we would very respectfully ask our readers if they can imagine any smaller business for a D. D., than trying to prove Mr. Miller mistaken *because he does not agree with Jahn*, when HE DOES AGREE WITH THE BIBLE? The chronology on the margin of all the Bibles we have consulted gives Joshua 24 or 25 years. Thus Mr. Miller is right, according to the Doctor's own standard, and yet he sets up what he acknowledges a FALSE STANDARD, and because Mr. Miller does not agree with it, sets that down as an error.

Respecting Jahn, we have only to remark, that as he had made Biblical antiquities his study, his authority stands high among theologians, on points where he had the means of getting authentic information. When, therefore, he says the Jews of China, who probably never heard of Paul's testimony, (and would have given it no weight if they had heard it,) agree with Paul in making the period of the Judges longer than the common Chronology, we consider that an important item of testimony. But because we take Jahn's testimony as to a fact, must we be compelled to take him everywhere *in opposition to the Bible?* Our remarks respecting him as being "of the highest authority where the Bible leaves us in doubt," were intended to apply to his standing among Theological writers. We regard the authority of none of these rabbis, professors or doctors, *when they merely give us their opinions*. We appeal to the Bible, on all points where it gives us light.

[Here follows the extract from a letter from Elder J. C. Goff, respecting a Chronology made out at the La Fayette College, at Easton, Penn., which agrees with Mr. Miller's, published in the 8th No. of this paper.]

This examination covers the ground of one of the Doctor's strong objections, viz., on the fractions of years,—and still corroborates Mr. Miller's Chronology.

It would be diverting to take notice of the Doctor's mode of multiplying *mistakes*, which in a number of instances is done by *repetition*, if it were not for their evil tendency o those who regard the number of items in his catalogue, instead of the nature of those items. For instance, '*Mistakes*' No. 16, 26, 37, and 48, are all based upon what the Doctor calls a mistake of Mr. Miller in giving Jehoram 5 years instead of 8. Out of that *one* item, the Doctor makes *four mistakes*.

Mistakes 10 and 52 are the same thing, i. e. he makes *two* mistakes out of *one* item. Mistakes Nos. 17, 18, 19, 28, 30, 43, and 45, are all made out of the *one* disputed passage in 1 Kings 6: 1. Thus the reader will readily perceive how the Doctor has managed to beget such a progeny of "mistakes."

We might exhibit multiplied examples of the Doctor's *modus operandi*, in this respect; but this is sufficient to give the reader a sample.

By reading the first part of the Doctor's second lecture, one would be led to suppose, that Mr. Miller had based his Chronology almost entirely on the testimony of Josephus. The use he there makes of Josephus, is just calculated to make such an impression; when the fact is, Mr. Miller has quoted him in but ONE SINGLE instance. The course the Doctor has adopted, in reference to this author, to say the least, is calculated to give a wrong impression, and prejudice the minds of the people. A Professor of Theology has just called on us, who says he understood from Dr. Weeks' articles, that Mr. Miller alternated between Josephus and the Bible, for testimony, as it suited his convenience. Dr. Weeks quotes Mr. Miller as referring to what Maccabees tells us in his first book. This was written by Mr. Miller many years before he undertook to make out a Chronology, but it is No. 41 of the 60 mistakes. Suppose, in the hurry of writing, I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove me to be ignorant or careless, in that expression, for we have no epistle of Timothy on record. But it would not weaken the truth of the Scripture I might thus quote, nor would it be impossible for me, ever afterward, to quote Scripture correctly. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed *Maccabeus*, [*the hammerers*] but no such explanation is given in any part of the Bible, and Mr. Miller made the above mistake in reference to them. Some years afterwards he enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, and referring to the best histories which record the facts not settled by the bible, and among these authorities the books called the Maccabees are *not mentioned*. But the proofs are all nullified by the fact that *Mr. Miller once made a mistake!*

So much for Dr. Weeks' Lectures on the Chronology. In the close of his second Lecture, the Doctor says:

"I have not thought it necessary to make out a Chronology for myself, in order to determine in what year of the world is the present year, 1843. I think the Scriptures have purposely left it in uncertainty," &c.

Now, if the Doctor does not know what is the right computation, how, I ask, does he know what is wrong? This is certainly an anamoly. If a man accuses me of using false scales and weights, he cannot prove his assertion true, unless he has a perfect standard to try them by. And in just such a dilemma is the Rev. Dr. Weeks. He protests that Mr. Miller is *wrong*, and confesses that he does not know what is right.

It certainly could not be expected that a man of the talents, learning and erudition of Dr. Weeks, would have been so perfectly *vulnerable* in all his positions, had his cause been a good one. Such are the feelings of many, who are opposed to Mr. Miller's views, but since hearing Dr. Weeks, express themselves as constrained to think the claims of the Advent Doctrine are strong. God will even make "the wrath of man to praise Him."

THE DOCTRINE IN ENGLAND.

Bro. Litch, writes from Pittsburgh:—"We have just seen a brother from England, who says, about seven years ago, a Wesleyan preacher, by the name of Miller, in Nottingham, England, preached to the people the identical doctrine we now preach, and had a large chart which he published and circulated, bringing out the visions of Daniel in 1843."

TERMS.

The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts.

The Second Advent of Christ.

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REV. C. FITCH, EDITOR. [Please Read and Circulate.] T. H. SMEAD, PUBLISHER.

Review of O. E. Dagget's Sermon

ON "TIME OF THE END UNCERTAIN."

BY S. BLISS.—[*Concluded.*]

"Again," he says, "we are told it must be pleasant to be among the living when Christ appears, and thus escape corruption.' But says Paul, 'We shall not all sleep, but we shall all be changed;' and you know not what violence there may be in this change, since it must in some way answer to that death which has 'passed upon all men, for that all have sinned.'"

As this change is to be "in a moment, in the twinkling of an eye," we know that as soon as we are aware of any "violence," all our sufferings will be forever past.

Again it is asked, "But if, so far as you are concerned, the prospect were all pleasure, would it overcome all your regard for others whom it threatens with imminent destruction?"

If others are in actual danger, that danger can be none the less, from our ignorance of it. If we knew nothing of their danger, we should not make the effort to rescue them as we should if we saw their true condition. A knowledge of the event, therefore, seems to be desirable, for their sakes.

We ought to regard the glory of Christ as of more consequence than the happiness of the entire human race, who can only be miserable because they refuse the offers of mercy of this same Saviour. Our knowledge or ignorance of the event can neither hasten or delay it, and therefore such knowledge cannot add to the misery of those to be destroyed. We cannot see how such reasoning can affect the question. If we knew that probation would end in one year, many would go from house to house, and from street to street, to pull sinners out of the fire, who now supinely fold their arms, because they know not that the time is so short. Such a knowledge, might accordingly have a most blessed effect, not only on the Christian, but save the souls of sinners.

The argument respecting the little reliance to be placed in conversations which take place in the prospect of impending death, and the unfitness that such prospect produces for making the necessary preparation, we cannot quote in full, owing to its length. But it strikes us, that if men were thus unfitted, the Ninevites would never have repented at the preaching of Jonah, the thief would not have repented on the cross, nor would the judgments of God be so prominently presented in his word as an inducement to repentance. But would men be any more likely to repent and prepare for an impending event, if it is taken for granted that such event is at a distance? Or would such woes be pronounced upon watchmen who neglect to give warning when they see the sword coming, and the people die in their sins, if such warning would unfit them for such preparation? With such views, Noah would not have warned the inhabitants of the old world, nor would Lot those of the cities of the plain. We are commanded to repent lest we likewise perish.

He argues, "that it is not for us to foreknow the time," &c.

III. "*From the uncertainty attending the interpretation of the Scriptures on the subject.*"

The arguments in support of this division of the subject, would seem to indicate that the meaning of the whole of Daniel and John is a matter of *doubt*, and that we can arrive at no certainty on the subject. As the evidence has been so often presented on these points, to present it again in this connection would be an unnecessary repetition. We will therefore barely notice but a few points.

Of the "fourth beast" in the seventh of Daniel, it is said to be "*a matter of doubt*," whether it was the Roman empire, or not. Daniel is informed that "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." Dan. 7: 23. Of the "fourth kingdom," Daniel says, it "shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these," (the three previous kingdoms) "shall it break in pieces and bruise." Dan. 2: 40.

In the 2d and 7th of Daniel, the fourth kingdom is described as being divided into ten parts, and continuing in that divided state, till the consummation. The Roman kingdom is the fourth universal kingdom, according to the undisputed consent of all historians; it compares with these prophecies in all their particulars, and no other kingdom can be pointed out which can thus compare. With such clear and positive testimony, we should suppose that if this could be a matter of doubt, that no truth could be freed from such doubts. If an existing doubt is an argument against a truth, then the truth of the Christian religion, and even of the Bible itself, can only be problematical; because, there are those who have doubts respecting the authenticity of the word of God. Such doubts however are not considered as valid objections, while the evidence of the truth of the Bible is so clear and conclusive. Neither because it is doubted that the "fourth beast" is the Roman kingdom, does it follow that the conclusive evidence which establishes that point, should be set aside as of no weight.

Again it is said that if the fourth beast is the Roman empire, "there is still more difficulty in determining what were the 'ten horns' or kingdoms, that arose from it. Nor is it clearly proved that the 'little horn' or kingdom, which afterwards came up among them, and subdued three of them, was the papal power, rather than Antiochus Epiphanes." p. 273.

The evidence is so clear that the fourth beast is the Roman empire, that it would seem to settle the question, that Antiochus, who came out of the division of the third kingdom, could not be the one here denoted that was to arise out of the "fourth." The first ten kingdoms that arose out of the ruins of the Roman empire, appears to be also a question well settled by Marchiavel, an historian, and Dr. Hales and Bishop Lloyd, chronologers.

"Again, it is left exceeding doubtful who was meant by the 'little horn' in the 8th chapter. It came from one of the four that rose up in the place of the great horn, which signified Alexander, whose empire was divided into four parts after his death: and this king or power, springing from one of those divisions, has been most generally understood to signify Antiochus."

To apply this "little horn" to Antiochus, is to make him the most conspicuous of any single character in prophecy,—even more conspicuous than were the preceding universal empires.

Josephus, a *Jew*, whose national feelings rendered his own nation, and the events connected with their history, as being in his eyes the fulfilment of all prophecy.—Porphyry, an *infidel*, who attempted, by showing a minute fulfilment of the book of Daniel, to prove that it was written after the events occurred; and Rollin, a *Roman Catholic*, who was interested in showing that papacy was not the *Anti-Christ*, all have attempted to prove that Antiochus was the hero of Daniel's prophecy. Such an application, however, leads us into many difficulties which cannot be freed from *doubts*. Those who thus interpret it, say that it must necessarily be him, because it was to arise out of one of the four horns.

There is however some *doubt* whether the "little horn" was to arise out of one of the *four horns*. It says "the great horn was broken; and for it came up four notable ones towards the four winds of heaven. And out of one of them came forth a little horn." The question is, are the "four notable ones," or the "four winds," the antecedent of the "little horn." The "four winds" denote the four points of the compass—in the direction of the four quarters of the globe. If, therefore, the "four winds" is the antecedent of the "little horn," it must have come forth from towards one of the four quarters of the globe—from one of the four points of the compass, or in the direction of one of the four winds; and this we find true, with regard to Rome. While the three preceding universal empires arose around the neighborhood of Judea, Rome arose towards one of the four winds of heaven—"out of one of them came forth a little horn." That this could not be Antiochus, coming out of one of the four horns, is thus shown by Sir Isaac Newton. His mind appears to be freed from doubts on this question.

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom: and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns: and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great: but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans: and he did NOT enlarge it. The horn was a 'king of fierce countenance, and destroyed wonderfully, and prospered and practiced:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power: Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus: he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecies, days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of indignation' against the Jews: and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

Antiochus was neither a great, nor a good man. According to Rollin, instead of being a "king of a fierce countenance, and understanding dark sentences," he was so given to foolish actions, that the epithet of *vile*, was most fitly bestowed upon him. And yet from the language of the prophecy, this "little horn" which '*waxed* EXCEEDING GREAT' as did NOT Antiochus, must have been as much greater than the preceding universal empires, as Rome was greater than Grecia or Persia. The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is "**Exceeding Great.**" No one will pretend that the power of Antiochus was *exceeding great!* above that of Alexander, the Conqueror of the world! At one time he was an hostage in Rome. He was never distinguished for the greatness of his exploits, or conquests, but only for his tyranny and cruelty. When he turned his arms against Egypt, the Roman ambassador commanded him to relinquish his object; and on his hesitating to comply immediately, the ambassador drew a circle about him in the sand, with his wand, and obliged him to agree before he left that circle, that he would OBEY. instead of waxing exceeding great, he became so weak that the people that had paid tribute to him were not afraid to withhold it, and to rebel against him; and he came to his end by a most loathsome disease. Surely there can be no *doubt* which power waxed EXCEEDING GREAT, that which *exacted obedience*, or that which rendered it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

This little horn was to stand up against the PRINCE of princes. Antiochus died 164 years before the Prince of princes was born, while the Roman power nailed Him to the cross.

This one consideration alone, should remove all doubt, and prove that Antiochus could not be the little horn that waxed exceeding great.

Of the prophetic periods in the prophecy of Daniel, it is said to have "never been proved that those *days* signified *years*," and also that it is a question if they are years, when they commence.

That those periods were literal days, has never been proved. If the days are literal time, they are the only portion of those visions which are literal. As all the other parts of those visions are given in tropical language, it would be strange to find the time no exception. Because days are sometimes used as a type of years it does not follow that they are always so used. But yet if it can be shown that those periods are given in tropical language, we shall have a rule how such tropical language is to be understood. That they cannot be shown to have been fulfilled in the exact number of literal days, is admitted by all historians. Mr. Dowling admits that "*we are not informed by any historian* EXACTLY" the time that makes out the 2300 days; but has no doubt, that if we *could find* such historian, we could show the exact time, which he makes 1150 days. Professor Stuart only attempts to show a fulfilment of this period, by "*counting back*" from Dec. 25th, 195, B. C. which he assumes as their "*terminus ad quem*, and we come to Aug. 5th, B. C. 171." "Hints," p. 101. Of the 1260 days, the Professor not only cannot show a fulfilment in the *exact* literal time, but even claims that *exact time is not aimed at* in these periods. He says, "a statistical exactness cannot be reasonably supposed to be aimed at, in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." "Hints," p. 130.

Thus the best authorities admit that these periods *cannot* be proved to have been fulfilled in literal days. There is, therefore, some *doubt* of their being literal days.

The Catholic church, to avoid our view of the papal anti-Christ, reckon these periods as days. But the great body of the most approved commentators in the Protestant church, have understood them as so many years. Professor Stuart says, that "for a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any." "Hints," p. 8.

Again, he says, on p. 77: "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

The learned Joseph Wolfe, a converted Jew, who is one of the most finished Hebrew scholars in the world, agrees with Mr. Miller in the interpretation of prophetic time, and is teaching the end of the world in 2300 years from the commencement of the 70 weeks.

Let it therefore be distinctly remembered, that those who adopt the conclusions of Stuart, Dowling, and others, are going in direct opposition to the fixed and settled principles of interpretation, of our standard commentators. [Such men as Faber, Prideaux, Scott, Bishop Newton, Sir Isaac Newton, all interpret the *days* of Daniel and John as so many *years*.]

As these visions were to be closed up and sealed till the time of the end, it follows there would be great uncertainty in fixing their commencement and termination, until such period should arrive when the seal was to be broken. The great difficulty has been, when to fix the commencement of the 2300 days. Now the seal seems to have been removed from the vision, by the connection which is seen between the 8th and 9th chapters of Daniel.

The vision of Dan. 8. is all explained to him, but the little horn, and *time*, that is called 2300 days, and then, he is told, "*the sanctuary shall be cleansed.*"

Now there is nothing in this chapter to indicate, before the fulfilment of a part of the vision, whether these three powers would arise and come to an end in 2300 days, or whether those days were a figure of *years*. Daniel, therefore, says he "was astonished at the vision, but *none understood it.*" Why? his ignorance respecting the *time*, must be the *only reason.*

It appears however from the commencement of the 9th chapter, that fifteen years after this vision, he had supposed they

were *literal days*, and had been then all fulfilled; for, he says, he understood by books—the 25th chapter of Jeremiah—that the seventy years that God would accomplish in the desolations of Jerusalem, were then accomplished. Jeremiah was told that at the end of the seventy years, God would punish the king of Babylon, and that nation. This was accomplished in that night when Belshazzar was slain, and Darius the Median took the kingdom, Dan. 5: 30, 31. That being done, Daniel evidently thought the 2300 *days were also expired*, for at the end of those days the *sanctuary was to be cleansed*, and we find that he immediately set his "face unto the Lord God, to seek by prayer, and supplications, with fasting, and sackcloth, and ashes;" and he prayed for what? why, for the very thing that God said he would do at the end of the 2300 days—*the cleansing of the sanctuary*. He said, (verse 17,) "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy SANCTUARY *that is desolate*, for the Lord's sake."

God saw that he had misapplied the days, and therefore at the *beginning* of his supplication, an *angel* was sent *swiftly*, to set him right—even the *angel* Gabriel, that he says he *had seen* IN THE VISION, at the beginning. He *informed* Daniel, and talked with him, and told him that he had now *come forth to give him skill and understanding;* and he says, "*I am come to* SHOW thee, for thou art greatly beloved; therefore, *understand the matter and consider* THE VISION. The information that he then gave Daniel, could not but convince him that he had been laboring under a mistake *as to the time*, and that *the vision* could not be fulfilled in 2300 literal days; for said he, "*seventy sevens are cut off*" (for so our best Hebrew scholars admit the original reads, and there is nothing from which to cut the seventy sevens, but the 2300 days) "upon thy people" &c. "and to anoint the Most Holy." All *admit* that these *seventy sevens* reach down to A. D. 33—the year that Christ was crucified; and as they were cut off from the 2300 days, they must be *sevens* of just such periods of time as those days symbolized. If therefore those *sevens* were *sevens* of *years*, as they are *proved* by the result, and are *admitted to be*, then the *days* from which they were *cut off*, were symbols of *years*, and must end in 1843.

After the angel had informed Daniel what was to be done in the *seventy weeks* which were *cut off*, he then glances over the remaining days which were not cut off; and informs him that Jerusalem is to be destroyed, and that "for the overspreading of abominations, he (the little horn) shall make it desolate, even until the consummation, and that determined," (see Jer. 25. that Daniel had been considering) "shall be poured upon the desolate." In the 25th of Jeremiah, the chapter which Daniel was considering when he saw that the seventy years that his nation were to serve the kings of Babylon, had been fulfilled, is also a prediction that all nations, beginning with Jerusalem, and extending to "all the kingdoms of the world, which are upon the face of the earth," shall take the wine cup of God's fury at his hand, and drink of it, so that they should be drunken, "and fall to rise no more, because of the sword," which the Lord would send among them. The Lord adds, "For lo I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." This prediction, Daniel is informed in the explanation of the vision, by Gabriel, is all to be fulfilled after the end of the seventy sevens, which were determined upon his people and the holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

After that event, the Jews were first to drink of the wine cup of God's fury, for he is told "the people of the Prince that shall come shall destroy the city, and the sanctuary," "and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," when all the nations on the earth will also be obliged to drink of the same cup of God's fury; and the slain of the Lord will be "from one end of the earth even unto the other end of it." As the *sanctuary* is to be cast down till that time, it cannot be previously cleansed; and therefore Daniel would naturally infer that the 2300 days, which were to reach to the cleansing of the sanctuary, were not literal days, and did not end with the seventy years, when the king of Babylon was punished, but must be such period of time as the seventy sevens, which all admit to be years, and that they would extend to the time when the Lord would call for a sword upon all the inhabitants of the earth, and they should fall to rise no more; and that *then the sanctuary would be cleansed.*

It is always painful to differ in opinion from those we respect and love, but this evidence is so conclusive that I could not feel justified at the bar of God and my own conscience, and remain silent in reference to this great and all-important question.

We are not disposed to follow out the argument, as the sermon under review has not gone into the question, but has only just touched upon those points as was necessary in so limited a space. Mr. Daggett has not brought out these points to prove that Christ will not come shortly, but only to show, that "minute and confident predictions" are not warranted, and that the prophecy of Daniel does not "authorize us to believe that God intended we should know the precise time of the end," p. 274. We ought certainly to be modest in all our opinions, we ought to believe nothing without good reason; nor should we reject any belief without good reason. Now we find these prophecies and periods in the book of Daniel: God, in placing them there, could only intend to convey information to the mind of man. If we come to the conclusion that the prophecies cannot be understood, then no purpose can be gained by such communications. If they cannot be understood until fulfilled, they do not foretell future events. There is, therefore, danger that we undervalue this gift that God has given us, and which he has not given us in vain. If it could be shown that doubts could be raised as to the application of these prophecies, so that we should not be too confident in our conclusions; even if we should give these doubts all the force that the writer can attach to them, it does not follow but that these doubts are groundless, and that sound reason would dictate that we should weigh well the arguments that are advanced in proof of our Saviour's immediate appearing. And blessed is that servant that shall be found watching.

Mr. Daggett argues "that it is not for us to foreknow the time when this dispensation will end,"

4. "*From the ignorance of the apostles—and even of the man Christ Jesus—on this subject.*"

"As to the apostles, the text is decisive. After our Lord's resurrection, the eleven inquired of him, 'Lord, wilt thou at this time restore again the kingdom to Israel?' The question regards the season of its establishment and triumph. And in his answer, he neither confirms nor contradicts their opinions as to its nature, but only meets their question, whether he is about to assume it at this time. On his point he tells them, it is not for them to receive the information they are seeking, or such knowledge does not of right belong to them: the Father hath put in his own power, or determined by his own authority, the times or seasons in which the events he has predicted will take place, and he does not see fit to make known these periods."

When this question of the apostles is alluded to, but one half of the answer of our Saviour—the 7th verse only—is usually given. The whole of his answer—the 7th and 8th verses—will give us a more correct idea of its full import. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1: 7, 8. They were to receive power of what? And of what were they to testify in all the earth? The natural inference is, that it would be that of which they enquired, as it was given in answer to that question—the restoration of the kingdom to Israel. The "times and seasons" were then in the Father's own power; and as our Saviour said in Mark 13: 32. No man or angel, not even the Son, but the Father only, knoweth, or maketh known, that day and hour. That is, at that time, the Father had the entire control of the knowledge of that event, and would continue to have until such time as He should make it known.

The question here arises, has the Father, since that time, made known that which was then in his own power? The title of the Apocalypse is a sufficient answer. That is called "*The* REVELATION *of Jesus Christ, which* GOD GAVE UNTO HIM, *to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.*"

According to this testimony, the Father gave to Jesus Christ, and he signified it by his angel unto his servant John, and John has made a record of that, which, before the Father made it known, was entirely in the Father's power, as Christ told his disciples on the day of his ascension. If therefore this record of John testifies of the times and seasons, then we know that was what was promised to the disciples, of which they should have power, after the Holy Ghost had come upon them.

In this "Revelation" the day or hour is not revealed; but Jesus Christ has signified by his angel the Epistles to the seven churches, the record of the seven seals, and the seven trumpets, all of which carry us down to the end of time. He has given us the number of the first beast—666, and the time of the continuance of the other beast, 42 months, with the length of time the woman should remain in the wilderness, the holy city should be trodden under foot, and the two witnesses should testify in sackcloth; and the length of time that the fifth and sixth trumpets should sound, with the assurance that after the sixth, the seventh should sound quickly, and that when it should begin to sound, the mystery of God should be finished, time should be no longer, and the "kingdoms of this world become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever." It also gives us a view of the resurrection of the dead, the new heaven and earth, and the New Jerusalem. Thus at the proper time, after the Holy Ghost had come to them, God gave to Jesus Christ, for his servants, a full and detailed account of that information which he promised should be given them.

It has been replied to this, that this revelation must have been already fulfilled, because, *the "time" was then "at hand."* Our Saviour told them to "repent, for the kingdom of God is at hand;" and it can be no more than fair, that he should be allowed to explain how he would be understood by the term, "at hand." We find that on one occasion, because the disciples thought the kingdom of God should *immediately* appear, that Christ "added and spake a parable," in which he illustrated it by a "Nobleman," who "went into a *far* country to receive for himself a kingdom, and to return,"—thus showing, that the term "*at hand*," did not denote *immediately*.

This revelation which God gave to Jesus Christ is of no private nature, for he that hath ears to hear, is commanded to hear, and they are pronounced blessed who read or hear the words of this prophecy, and keep those things which are written therein.

If we take the ground that what was unknown *before the Sacred Canon was completed*, can never be known, we must entirely throw aside all subsequent revelation, unless it is also recorded that such things should never be known; which is not the case. And if we also believe, that we can know nothing respecting the future, from that Revelation which God gave to Jesus Christ, to show unto his servants, the things which must shortly come to pass, then do we not undervalue such revelation, and slight the gift of God?

2. Pet. iii. 10. "The day of the Lord will come as a thief in the night," is quoted, p. 275. Peter does not say upon whom it will so come, but Paul says that it will thus come upon those who cry "Peace and safety," and not upon the "brethren." Our Saviour predicts that it will thus come upon those who say in their hearts "my Lord delayeth his coming," &c. and upon those who will not watch. This text is used by our opponents as a reason why we need not watch, and now expect his coming; but Peter gives this as a reason, why we should be diligent, that we may be found of him in peace.

The next quotation is 1 Thess. 5. 1, 2, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." It is claimed that when Paul adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief," that "he does not teach that it would not come *suddenly* upon Christians, but only that since they were enlightened as to the fact that it would so come, it would not injuriously surprise them, because, with such a conviction, they would live in continual preparation for it." p. 276.

If the assertion that the brethren were "not in darkness that that day should overtake them as a thief," did not imply that it should not overtake such suddenly, then we might contend that when it is said that "the day of the Lord so cometh as a thief in the night," it does not imply that it will come suddenly upon any. If it denotes suddenness in the one case, it would seem to denote an expectation of the event previous to its time in the other case. The apostle gives as a reason why there was no need of his writing to them of the times and seasons of the coming of the Lord, because they knew perfectly "that the day of the Lord so cometh as a thief in the night." He then explains upon whom it will so come. "For when they shall say *peace and safety*, then sudden destruction cometh upon *them;*" and he adds, "and *they* shall not escape." The apostle then excepts the brethren from its so coming; thus he seems to assert that it will only come "as a thief in the night," upon those who say "peace and safety;" which cry was to be a sign to christians that they might know when that day is near; and thus not be overtaken as a thief. Although they did not know the time of the end, they yet were to have this with other signs and revelations given them by our Lord, as evidences of its approach.

"From this undeniable ignorance of the apostles as to the time in question," he infers 1, "an obscurity in the prophecies on this point and 2, our own ignorance;" see p. 276.

We have a right to infer that the prophecies were obscure to them on this point, at that time, but from the prophecies, we should also infer that this was owing to the times in which they lived, and not to the prophecies. When the prophecy of Daniel was completed he was told to "shut up the words and seal the book even to the time of the end:" then follows, "Many shall run to and fro and knowledge shall be increased." That this "sealing up" of the words, denoted that till the time of the end, the words thus sealed up were not to be fully understood, is evident from what follows. Daniel says he heard and understood not, and then asked, "O my Lord, what shall be the end of these things? And he said, Go thy way Daniel; *for the words are closed up and sealed till the time of the end.*" All therefore who lived before "the time of the end," will, as Daniel did, "understand not." The apostles, therefore, and all who lived in that age of the world, were necessarily ignorant of the full import of that which was thus sealed. But is it to be always thus sealed? It will be to the wicked, but not to the righteous. Daniel is told "the wicked shall do wickedly, and none of the wicked" shall understand, but the *pious* shall understand. The period of time when they shall understand, must necessarily be when these prophecies are unsealed, at "the time of the end." Therefore, in the time of our Saviour, no one could have known the day or the hour, and it was not for them to know the times or the seasons: but this obscurity to them must have been owing to the fact that it was 'closed up and sealed,' and not to any obscurity in the prophecies. Therefore we cannot infer from their ignorance, that those who live when the seal is removed, must necessarily be ignorant of that which was then 'closed up and sealed.'

The assertion of our Saviour, "But of that day and hour knoweth no man," &c, could not denote that no man ever will know, for then it would contradict the previous verses. He had just assured them, that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven;" and then should follow the coming of the Son of Man. "Now," said our Saviour, "learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye KNOW *that summer is nigh:* SO LIKEWISE *ye, when ye shall see all these things, know that it is* NEAR EVEN AT THE DOORS." And then, as if to inform them how near it would be after these signs were seen, he limited it within "this generation." "Verily I say unto you, This generation," (the generation that shall see these signs,) "shall not pass, till all these things be fulfilled."

According to Luke, Christ says of these

signs, "And when these things begin to come to pass, *then look up, and lift up your heads; for your redemption draweth nigh.*" If any confidence can be placed in the word of our Saviour, then, surely, when there have been seen the very signs which he predicted should precede his coming, and in the very manner, we need not be ignorant of the approach of that event, so that it should come upon us as a thief in the night. If the pious are to be ignorant of the coming of Christ, his coming on them unawares would not be likely to be held out as an evil which they should avoid.

In Luke 21: 34, our Saviour warns his followers to "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." He then, after declaring that it shall come as a snare on all them that dwell on the face of the whole earth, calls upon us, verse 36, to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If the righteous are to be overtaken suddenly, why are they commanded to pray that they may escape such a calamity?

Again we find that Christ's coming suddenly, is an evil which is threatened those who are not prepared for his coming. Luke 12: 45, 46, "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and to drink, and to be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." In Rev. iii. 3, the same is threatened those that will not watch. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come."

We are commanded to live "like unto men that *wait* for their Lord." and those 'whom the Lord when he cometh shall find watching,' are said to be 'blessed.' To watch, and to wait, for an event, implies a readiness, and a continued expectation of it; and how can an event be expected, unless it is to be preceded by signs by which those who watch may know that it is near?

In the parable of the ten virgins in Matt. 25, before the Bridegroom came, there was a cry made, 'Behold the Bridegroom cometh;' and we are assured by our Saviour, that when he comes, the kingdom of heaven shall be likened to this parable. This could not be fulfilled, if the righteous with the wicked are to be overtaken as a thief. It does not therefore necessarily follow, that if we live at the time of the end, we are to infer from the ignorance of the apostles, a like ignorance on our part.

'That it is not for us to foreknow the time,' &c., is argued;

5. *'From the mistakes that have been made on this subject.'* p. 278.

All mistakes that have been made on this subject previous to the time of the end, are accounted for by the sealed condition of these predictions. And even if since then, mistakes have been made, it does not follow that we cannot know that this day is near, when have been seen the signs by which we might *know* that this day is near, even at the doors.

He says, p. 279: "But let it be more particularly noticed, that they who now predict the precise time of the end, are already proved to be mistaken as to the events which they say are to precede it. The papal power, in their scheme, was to be broken in A. D. 1798, but the papacy was not broken then: to break it, requires more than the imprisonment of the pope; and not only is it still a *persecuting power*, but in many respects stronger since the French Revolution than before, and on the increase, we are told, in such Protestant strongholds as England and this country."

There was no prediction made previous to 1798, which required any event in that year as a fulfillment of such prediction, therefore 'the papal power in their *scheme*' was *not* 'to be broken' in 1798; but since that year has passed away, it has been found that the events of that date are so in accordance with the predictions of events that were to mark the termination of the papal power over the saints of the Most High, that it has been made one of the great landmarks in prophetic chronology, which has shown us where, on the stream of time, our bark is floating. That the power of the Pope over the lives of the Protestants then ceased, has not been denied; and that is all that is claimed for the loss of his power to fulfil this prophecy. If it was not still a persecuting power, it could not be the 'little horn' of Dan. 7th, for that was to make war with the saints, and prevail against them, *until the Ancient of Days came*, and judgment was given to the saints of the Most High. Its existence, as such a persecuting power, therefore, cannot denote the failure of any part of this *scheme*, but is rather a *confirmation* of it.

The prediction of the downfall of Turkey, is spoken of as another failure. "Again they say the Turkish power was to be broken in the summer of A. D. 1840, and for the result they refer to the interference of the Allied Powers, at that time, in the political affairs of Turkey. But Turkish independence no more ceased then, than French independence ceased, when the same Allied Powers did more violence to France, invading her capital, and giving her one monarch in the place of another."

The entire subversion of that government was never expected at that time, but only 'a voluntary surrender of Mahomedan supremacy.' This it is believed has been proved to have been fulfilled. The Turkish Sultan now only reigns by the sufferance of the Christian powers of Europe, and not as an independent Muhomedan prince. Mahomedanism can no longer carry terror to the hearts of any in Christendom; and it is no more contrary to the fulfilment of that calculation, that the Turkish sultan should remain upon his throne by the consent of Europe, than it was for Deacozes, the Greek monarch, to continue in the same manner on his throne, by permission of Amureth, for four years after he had voluntarily relinquished his supremacy. The reference to the French revolution is just in point. The government of Napoleon was opposed to the legal heir of the French throne. When therefore the Allied powers defeated him, and placed the legal heir on the throne, French supremacy was not gone, but the supremacy of Jacobinism ceased in France.

There are two reflections drawn from this subject, p. 279—281. The first is, that 'If it is not for us to know the times or the seasons, we shall do well not to agitate questions of this nature. If such knowledge does not belong to us, neither is it our business to seek such knowledge."

It will also follow, if such knowledge *does not belong to us*, that it is our business to seek such knowledge. Such knowledge can only be sought successfully by prayer, and the study of God's holy word. God has revealed nothing in His Word, but what is desirable for men to know, and in protestant countries the study of God's revealed will is encouraged. We find no evil threatened in the Bible upon any who search as for hid treasures; but there is a blessing pronounced upon him 'that readeth, and they that hear the words of this' Apocalypse, 'and keep those things which are written therein;' and the reason that is given, is, 'for the time is at hand.' To refuse to endeavor to know and understand what is thus revealed, would seem to be treating with indifferenee and disrespect, and to undervalue, that which *'the* LORD GOD *of the holy prophets sent his angel to* SHOW *unto his* SERVANTS.'

As the opinion has prevailed that the Prophecies could not be understood, they have been greatly neglected; but is there not reason to fear that if the infidel is culpable for neglecting the whole of the Bible, that we are in proportion culpable if we neglect a part?

DR. WEEKS.

Much has been written to show the utter fallacy and unfairness of Dr. Weeks' reasoning; but we are circumscribed, and can present but little. The following must suffice for this week;

The Doctor's third lecture is commenced by *assuming* that the 2300 days, and the 70 weeks of Dan. 8th and 9th, do not commence at the same time. Now if the Doctor can clearly prove this position, it is readily conceded that he has possession of *one* strong hold—*one* important objection. But what proof does he present? Why chiefly, his own assertion. He says. "The connection between the 70 weeks and the 2300 days, is *by no means self-evident!*" This is begging the question with a witness. Why did the Doctor leave this point of the question without a single argument? Why, if it is one of the principal pillars, as he himself concedes, in Mr. Miller's theory—why, I ask, did he not demolish this pillar; and show that "the connection between the 70 weeks and 2300 days" cannot "be made good?" But no. No sooner does the Doctor approach an important point of the question than he *leaves it*, with simply saying that Mr. Miller's view of it "is by no means SELF-EVIDENT!"—FLEMING.

The error which Mr. Miller made in calling *Maccabees* A MAN, is one of Dr. Weeks' *Chronological* mistakes (!!) of Mr. M. The Dr. has a fertile imagination.

Now let it be distinctly understood that NOT ONE of the reputed chronological mistakes of Mr. M. which Dr. Weeks has discovered, affect in *the least the* main argument upon which we rely, viz. the 2300 days of Daniel—*all* the mistakes having been found *previous* to the crucifixion of Christ.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, APRIL 12, 1843.

OUR PAPER.

The present paper completes the 12 numbers which we promised our friends for the sum of 25 cents. We have printed our four thousand weekly, and for several weeks a number of extra thousands, which have been distributed gratuitously, far and wide.

We have been frequently asked recently whether we intend to continue the paper longer. It is a question we cannot answer. We expect the Lord every day. Whether he will permit us to commence another volume of twelve numbers we know not. Or if he permits us to commence, it is far more doubtful whether his coming will be delayed long enough to complete the volume. The only direct answer we can give to the question is this. We intend to *occupy* till He comes, and do all that lies in our power to pull sinners out of the fire and arouse a sleeping Church. Consequently, if another week transpires, and the Lord furnishes the necessary means, another paper will be issued, and so from week to week. and friends abroad whose subscriptions have run out can govern themselves accordingly.

We have great occasion to praise God for His faithfulness in furnishing means, from week, to week, to carry forward our paper. It has all been done in a way to show us most clearly that God was in it, and to Him be the praise. Should time be allowed us, we shall do what the Lord enables us to do, to enlighten the world respecting the coming and kingdom of our God and His Christ, which we know is now near even at the doors, with all the certainty that we know summer is near when the trees put forth their leaves. In relation to this matter we have no fears of being deceived. We trust in a God that cannot lie. We know that the wicked are expecting to triumph, but we have read in our bible, "the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment," and we remember Him who has said "woe unto you that laugh now, for ye shall mourn and weep."

The terms will be as usual, 25 cents for twelve numbers. Most of the back numbers can be furnished.

INTERESTING WEEK.

1. The Israelites departed from Egypt in the 14th day of the 1st month.

2. They entered Canaan on the 10th day of the 1st month.

3. Ezra left Babylon on the 12th day of the 1st month; and here began the 2300 days.

4. Christ was crucified on the 14th day of the 1st month.

5. Termination of the 2300 days on the 14th day of April, 1843, which is the ancient first month.

6 The Jubilee trumpet was sounded on the 10th day of the 1st month. Being the "seventh month" of the Jewish civil year.

This present week therefore is the anniversary of the above events.

LECTURES.

The Editor lectured in Newburgh, in this county, last week, and is now at Berea. The Lord attends the presentation of the subject by the outpourings of his Spirit, and the conversion of sinners, in every quarter.

Brothers Scott and Challen are lecturing in Cincinnati, and the Philanthropist says "it is a subject which is exciting much feeling."

THE 120 YEARS.

GENESIS 6: 3.

Some weeks since an intelligent friend of ours contended strongly and perseveringly that the 120 years here mentioned, referred to the *age* of man *after* the flood. A day or two since, he took another tack, and said it did not refer to the age of man, but was spoken *"in the councils of heaven"* with reference to the time *when* the earth should be destroyed by a flood, but *not to* Noah: in other words, Noah had no information on the subject.

Now what does this amount to? Why simply this, that *Moses* who lived hundreds of years afterwards, had an important fact *revealed* to *him* by the Spirit, respecting the mind of God in reference to the flood that Noah knew nothing about, notwithstanding Noah was the *only* reputed righteous man living at *that* time, and notwithstanding the Lord had revealed his intention to destroy the earth to Noah, and notwithstanding Noah was *directly* informed *seven days* before hand *when* it should be. Our friend's idea is based upon a negative fact, viz: that this was *not* spoken *to* Noah.

Now why all this labored effort to evade the truth that this was revealed *to Noah* himself, and to nobody else on earth? Why simply to get rid of the ANALOGY it bears to the second coming of the Son of Man in the clouds of heaven THIS year. If he should admit that *Noah* knew the earth would be destroyed by a flood in 120 years, *analogy* would compel him to concede the point that man *might know* when Christ would "come the second time without sin unto salvation."

THE PRESENT WEEK,

Is a time of great interest, to the believers in the personal reign of Christ, and in the Second Advent as now near. This week, we believe will conclude the 2300 years, from the going forth of the decree to restore and build Jerusalem, at which time the word of God has been given, that the sanctuary shall be cleansed, and there shall be an end of indignation. No fulfilment of the 2300 days, in literal days, *ever* has been made out, or can be. They began with the vision in the days of the Medo Persian empire, and had not been fulfilled previous to the destruction of Jerusalem; inasmuch as our Saviour speaks in the 24th chapter of Matthew, of the abomination of desolation spoken of by Daniel the prophet, as the power that should accomplish the destruction of Jerusalem: which power was included in Daniel's vision of the 8th chapter, the time for the fulfilment of which vision, was measured by these 2300 days. Now from the last date of the Medo Persian empire until Jerusalem was destroyed by that power, called transgression of desolation, were more than 400 years. No man can show any reason for calling these literal days, when more than 400 years at least, are included therein. But the overthrow of Jerusalem brought no cleansing of the sanctuary, no end of indignation, and hence the 2300 days, could not then have terminated, because these days must reach these events. We regard these days as symbols of years therefore, and we find that from the Medo Persian empire 2300 years has brought to pass every thing that was predicted of all the kingdoms and powers, that were to precede the everlasting kingdom of Christ. The 2300 literal days scarcely commenced the fulfilment of those events that were to precede Christ's kingdom, but 2300 years have brought these events fully to pass. We are therefore fully confident in our expectation of soon seeing the immortal kingdom of our glorious Redeemer established. Many have tried to show that there is no date for the commencement of the 2300 years. But we are not among those who believe that God would promise his people an end of an indignation after a specified time, and yet leave on record no date for the commencement of the time. A Christian brother has illustrated this by saying, that it would be like giving a note at bank payable after 90 days, and yet giving the note no date. Of course there would be no time for the 90 days to commence, and the note therefore never could be collected. No honest man would ever think of giving a note in that form; and God, a being of infinite truth has never thus dealt with His people. He has therefore given a time for the commencement of the 2300 years, and that is the going forth of the decree to restore and build Jerusalem, which is proved by the words of Gabriel as recorded in the 9th chap. Of the 2300 years, then, we find 490 fulfilled at the cross, in the 33d year of our era, and from that period 1810 years are left to complete the 2300; and they must therefore terminate the present year. Christ was crucified at the feast of the passover, at which time 490 of the 2300 years were accomplished. and therefore the time of the feast of the passover this present year, will fulfil the appointed period. The time of the feast of the passover, was the first full moon after the vernal equinox; which will occur on Friday of the present week. We know not how to escape the fact that there the 2300 years will terminate; and from that time we shall be in constant expectation of seeing the Lord.

REV. CHAPTERS 20 & 21.

Many contend that because the *new earth* is spoken of AFTER the events mentioned in the 20th chapter of Revelations, *therefore* they conclude that the *new earth* will not be created till *after* the thousand years and other events that are predicted therein have transpired.

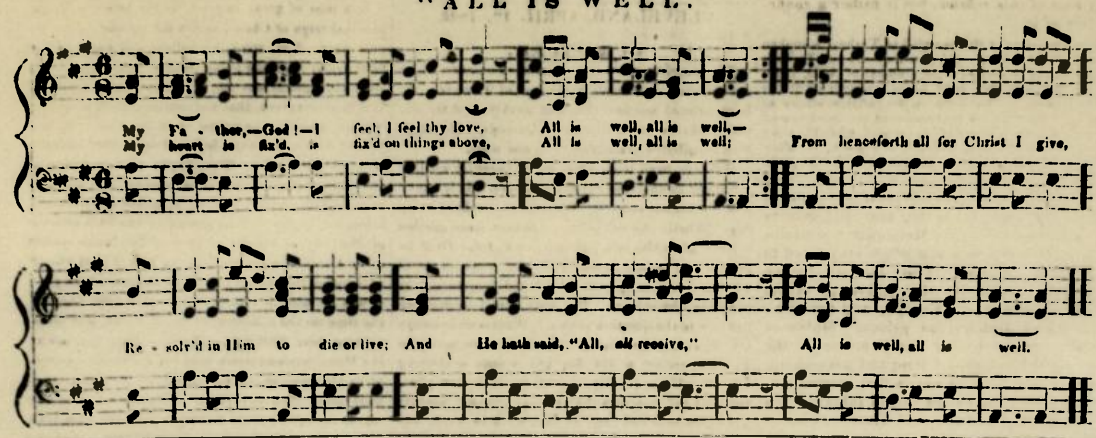
Those who are such sticklers for the *consecutive* reading of every portion of the word of God, and especially of the chapters under consideration, are respectfully requested to read Genesis 7: 12—14, where Noah, his family and the beasts and birds are *spoken of* as entering the ark AFTER the flood had been upon the earth forty days.

Do you say this is ridiculous; take care, you condemn yourselves. In the 20th chapter of Revelations, 9th verse, the army of Gog and Magog "went up on the breadth of the earth, and compassed the camp of the saints about, and the BELOVED CITY."

Now *where* is the beloved city, and *when* is it to descend? "O," says the objector, "don't you see it mentioned in the 2d verse of the 21st chapter; and is not this written AFTER the 1000 years!" Certainly we see it, but don't you see the fact mentioned in ch. 20, 9th v.? What fact? Why that the CITY had *already* descended, or else the army of Gog and Magog would never have gone up on the breadth of the earth to encompass it.

Now have we not proved *our point*, viz: that Noah entered the ark *after* the waters had been on the earth forty days, as clearly as you have proved *your point*, that the new earth was not created till *after* the 1000 years?

"ALL IS WELL."


My Fa - ther,—God!—I feel, I feel thy love, All is well, all is well,—
My heart is fix'd, is fix'd on things above, All is well, all is well;
From henceforth all for Christ I give,
Re - solv'd in Him to die or live; And He hath said, "All, all receive," All is well, all is well.

This perfect love—'tis perfect, perfect bliss,
All is well, all is well.
O what a happy, happiness is this!
All is well, all is well,
To hear Him whisper thou art mine,
'And all, in me, my child is thine,'
Of these are triumphs all Divine. All is well.

Ah! what is earth, is earth when I can sing,
All is well, all is well,
Dark! dark the joys, the joys that she can bring,
All is well, all is well;
Here, all is transport, light and rest;
Here, here am I supremely blest,
With Christ—and all in Him possessed. All is well.

Hark! duty calls—it calls, and I obey,
All is well, all is well:
What though the cross—the cross lies in the way,
All is well, all is well:
Though fearful nature, shrinking stand,
Lord, I am thine, and in thy hand;
I'll follow on—if thou command. All is well.

Rise, rise my soul, and onward, onward still,
All is well, all is well,
God shall with all, with all his fulness fill,
All is well, all is well,
Stronger than death, His love to thee,
And thou, to all eternity,
A monument of grace shall be. All is well.

24TH OF MATTHEW.

We are requested to "clear up the 24th of Matthew." Our space is so occupied that we cannot at present give an exposition. A few hints perhaps, may be beneficial.

In the 3d verse, *two distinct questions* are asked: First, When shall *these* things be? Second, What shall be the sign of *thy coming* and of the *end of the world*? In this chapter, our Saviour gives his disciples a short prophetic history, of the trials and afflictions which will come upon them, and his followers, down to the end of the world. It is divided into three parts, and each division brings us down to the end of time, or his second coming. Our Savior answers the last question from the 4th v. to the 15th, from the 15th to the 29th, and from the 29th to the 31st. The reader will see that each of the three divisions brings the end, or the appearance of Christ. Christ refers to the destruction of Jerusalem from the 15th to the 23d verse, and what is contained within these verses refer entirely to that city; and after giving his people warning to escape out of that city he then carries the chain of prophecy down to verse 28, which foretells his Second Coming, or the end.

The destruction of Jerusalem was *typical* of the final destruction of the world; and this may account for the fact that the answers to the two questions are so interwoven.

It is impossible that the 27th to the 31st verses could have been fulfilled in *that* "*generation*," for all the tribes of the earth did *not* mourn, and the Son of man was *not* seen coming in the clouds of heaven with power and great glory, at the destruction of Jerusalem. The elect (Mark 13: 27) were not *then* gathered from the four winds, from the uttermost part of the earth: neither did Christ *then* come, as another Evangelist says, as a snare upon all them that dwell upon the whole face of the earth.

Now let common sense decide what part *was* fulfilled *then*, and what part *is* to be fulfilled when Christ comes.

The objection, "But of that day and hour knoweth no man," holds good till "*the time of the end*," which Daniel speaks of. We think this *time* has come, and that the *vision* is unsealed; and if so, the objection is no longer valid. The parable of the fig tree (Matt. 24: 32, 33,) shows that we may "*know* that it is *near* even at the doors," and of course we are not to be entirely in the dark on the subject.

See the lucid explanation of this passage, in the Review of Dagget's Sermon, on the second page of this paper.

"This generation shall not pass till all these things be *fulfilled*."

Stewart, I think it is, says that this translation does not express the full meaning of the original. The word translated *fulfilled*, implies progression, instead of completion. According to this translation, the passage would read thus:

"This generation shall not pass till all these things are in the progress of fulfilment."

The judgments spoken of in this chapter, are to *begin* at Jerusalem, as Jeremiah says, chap. 25: 29, "For lo, I *begin* to bring evil on the *city* which is called by my name;" and if judgment begin at *Jerusalem* what will be the end of them that hate God, and destroy his people? God says by Jeremiah, "Ye shall not be unpunished, *for* I *will* call for a sword upon all the inhabitants of the earth."

The editor of the Pittsburgh Gazette, who does not concur with Mr. Miller, says:

"We can see neither reason or christianity in the unmerited reproach which is heaped upon him, for propagating an honest opinion. And that he is honest we have no doubt. True we think him in error, but believe he is honestly so. And suppose he does err in his views of prophecy, does that make him either a knave *or* a fool? Have not some of the greatest or best men that have lived since the days of the apostles erred in the same way? And who will say that all these, including Whitby, Bishop Newton, and others of equal celebrity, were monomaniacs and driven by a pitiable or culpable phrenzy to the adoption of their opinions!"

DEATH NOT A SCRIPTURE MOTIVE.

So far as we know, there is not a passage in the Bible to sustain the commonly received idea that *death* is presented as a motive to repentance; and yet scarcely a prayer, scarcely an exhortation, scarcely a sermon is heard in which this idea is not presented.

Now what *is* the great motive in the New Testament? What *is* it that the apostles dwelt upon with the deepest interest? To what was the sinner directed, as an inducement to repentance? "Repent for the *kingdom of heaven is at hand*." Here it is. The faithful Christian, is repeatedly and urgently exhorted to be "looking for and *hasting* unto the coming of his Lord," to establish his *everlasting kingdom*. This is the prize for which he is striving. This is the great motive which impels him to sacrifice pride, poverty, friends, reputation, comforts, life, any thing, that he may have his portion in that kingdom. It is the hope of seeing Christ in his kingdom and reigning with him, that enables the Christian to rejoice in tribulations and distresses. It is the hope of soon seeing him in the clouds of heaven to redeem his Saints, that encourages him in the performance of his arduous duties.

It is often said that Christ comes to the Christian at death. There is not a word in the Bible, to our knowledge, to favor this idea. But two comings of Christ are spoken of, the first time as a Saviour, the second time as a Judge. Paul says, 2 Tim. 4: 7, 8, "I have fought a good fight, I have *finished* my course, I have kept the faith: *henceforth* there is *laid up* for me, a *crown of righteousness*, which the Lord, the righteous Judge, shall give me at *that day*: and not to me only, but unto all them that *love his appearing*." —not for all them that are prepared *for death* simply, but for those that love his appearing. It essentially weakens the force of this blessed truth, to say that he comes at death; it is comparatively an inefficient substitute for the true motive. Death most always forewarns his approach, and to say the least, gives *some* space for repentance—the coming of the Lord in the clouds of heaven is to be sudden, as the lightning, and as a snare of the fowler; every moment may be our last; every time the pendulum of the clock swings to and fro, it may be the last. Besides it is *the great motive*, to both Christian and sinner.

BROTHER BROWN.

At a Union meeting of the Baptist and Methodist brethren in Portsmouth, N. H., brother Brown whose interesting letter we published a week or two since, said, as a brother writes in a private letter:

"He came there to let the brethren know he was one with them; but if any one had told him, last December, that in the month of March, he would be in the Christian Baptist meeting-house, embracing their views in regard to the second advent of our Saviour being this year, he should have considered himself insulted. Such was the pride of his heart, he could not think of mingling his prayers and songs with theirs: 'But,' said he, 'I shall have reason to praise God through all eternity, for the blessing I have.' He said he had often heard the brethren say, they felt the witness in their hearts, but it was a mystery to him, for he thought it sufficient to have it in his head. 'But now,' says he, 'it is the reverse. I want it in my heart also. It shall be my aim, from this time, to preach the gospel in its purity, and endeavour to remove the *taint* and *error* that has crept into the minds of the people.' He says he should have believed the doctrine before, but could not submit to the reproach that would follow; but as soon as he was willing to give up his reputation, (which was now no more in his estimation than a bubble,) *and all that he had*, to God, truth, like floods of lightning, (to use his expression,) rolled in upon his soul, till he was obliged to cry, Lord, stay thy hand. It was a soul reviving time."

HORRID.

The N. O. Picayune gives an account of a man by the name of Stewart, who had lost some property by the wood choppers in the vicinity. Not being able to discover the perpetrators, he swore vengeance, which he executed in the following manner:

An unfortunate wood chopper called upon Stewart, who admitted him. He then let in his savage dogs upon him, but the man driven to desperation, succeeded in keeping them at bay. Stewart then shot him, and the dogs tore him to pieces, and picked his bones.

It took place at Cypress Bend, Arkansas, just above Columbia.

"The things that are to come."

As a couple of our brethren were about to lecture in St. Louis a few days since, the meeting was broken up, their persons assailed with missiles and their Charts destroyed, besides being threatened with further violence.

For the "Second Advent."

Professor Stowe, Again.

The Professor says, on page 4: "All who pretend to fix the date of the millennium, from the numbers given in the prophetic books, *assume* that the term *day*, in the prophecies, stands for year: so that when the prophet says *day*, he means *year*; when he says week, he means *seven years*; when he says *month*, he means *thirty years*; and when he says *year*, he means *three hundred and sixty years*, or *three hundred and sixty five years*, according to the theory which he adopts. Every such interpreter assumes this as an indisputable fact, and without such assumption, he knows he cannot advance a step towards fixing the date in question. The first inquiry, then, to be made of these interpreters, is, how do you know that *day* means *year* in the prophetic writings? If an explicit, honest answer to this question were attempted, I believe the great mass of common sense minds would be astonished at the exceedingly slender foundation on which the whole fabric rests. There is no such idiom. *Day* does not mean *year* in the prophecies, any more than elsewhere; and the passages relied upon to sustain the assumption, are entirely inadequate to the purpose."

Reader, I will take for granted that you have a "common sense mind," though if you should happen to agree with me in opinion of Professor Stowe's letter, he will probably doubt your claim to that distinction. Now I will ask your attention to the following considerations:—

"From the time of Mede," (I use the language of Rev. N. Colver, of Boston, a bitter enemy and reviler of the second advent theory and its advocates,) "it seems to have been pretty generally taken for granted by the great body of commentators and expositors that, in the prophetic writings, a *day* stands for a *year*." Indeed there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are so many *years*. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note have considered this a settled question. So universal has been this interpretation of these periods, that Prof. Stuart says, in his Hints on Prophecy, p. 77. "It is a *singular fact* that THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, *almost universal custom*."

Now herein are three marvellous things. 1st: That for many years the most learned, orthodox, godly and esteemed commentators have been perfectly agreed in supposing that in Daniel and John *day* stands for year, when in fact it does no such thing: as Prof. Stowe says, "there is no such idiom." 2d: That this prodigious mistake was not discovered till now. 3d: That the discovery was made by Moses Stuart and Calvin E. Stowe!! Don't laugh, reader, for although Prof. Stowe is reputed to be a great wit, (indeed his letter to Dr. Mussey smacks more of wit than wisdom,) he may nevertheless not like to be laughed at. Seriously, dear reader, can you *guess* how these learned divines have made this astonishing discovery? Perhaps you are not aware that these men are learned in all the wisdom of Germany—the land of neology—that is infidelity. These christian teachers of Biblical Literature are the notorious and boasted admirers of *German* Biblical Literature. Can it be possible that they have caught the infection of German neology, and like their masters, the theologians of Germany, are filled with a dogmatical spirit, and a profound contempt for the opinions of the "great mass of interpreters in the English and American world"! It is certainly very singular that these professors of Biblical Literature, with professors Hodge of Princeton and Cowles of Oberlin, *et id omne genus*, are so positive and self-confident in this matter, while other opponents of the second advent expositions, who however do not happen to know much of German Biblical Literature, are content to admit the assumption of the "great mass of interpreters," but contest our conclusions on other grounds.

A clergyman of Maine, (who is no Millerite,) in a communication lately published in the New York Evangelist, speaking of Prof. Stowe's statements, says, "I refer to the opinion advanced in regard to the word *day*, as sometimes used in prophecy. I have been well satisfied in general with the views of prophecy, as exhibited in Scott's commentary; and in these views the intelligent christian community have, for the most part, concurred. According to these views, the Romish anti-Christ was to prevail about 1260 years: and the end of this period was approaching, without our being able to determine with much definiteness when it would come, whether in twenty-five years, or one hundred, or one hundred and fifty years. The modern views, (that is, Prof. Stowe's views, that *day* in prophecy always means a literal day of 24 hours, &c.) *tend to unsettle the minds of the community on this subject*, and they seem to me *to have been adopted* to encounter a prevailing error—the Miller scheme of prophetic events."

Yes, this clergyman, who, in the article from which I quote, shews himself quite at home in Hebrew criticism and Biblical Literature, and flatly contradicts Prof. Stowe, and *proves him in the wrong*, says it seems to him that Stuart and Stowe have *adopted* their mode of interpretation to encounter Miller! Now, gentle reader, what think you of their honesty? or their fitness to teach Biblical Literature?

But more. Rev. N. E. Johnson, the learned editor of the New York Evangelist, when commenting on the above named article, says, "by this practice of reckoning the number of years by the number of days in a given period, being as they supposed compelled to do so by the structure of the context, several distinguished expositors have developed some most important bearings on the termination of Popery. By restricting the meaning, we demolish some heavy batteries against that heresy." Again: "when Romanists behold such scholars as Stuart, Gibbs, and Stowe giving up a position from which they have been so long assailed, *it affords them a ground of triumph*."

So then these learned scribes are driven to choose between two great evils, Romanism and Millerism. Oh these "isms;" how they trouble learned men who are set for the defence of the faith.

But again, Editor Johnson says: "our correspondent could have strengthened his position by a single recurrence to the signification of the Hebrew word, which is translated day. All lexicographers agree in ascribing to the word *yom*, (day,) among its other meanings, that of a definite space of time, a year. This appears to have been a very frequent use of the word in the Hebrew. In the passage 1st Sam. 2: 19, 'Moreover his mother made him a little coat and brought it to him from *year* to *year*, when she came up with her husband to offer the *yearly* sacrifice.' Here the words which are necessarily translated *year* and *yearly*, signify also days,—(days is the *primary* meaning,)—but to translate them days would make nonsense of the passage. Yes, make nonsense of the passage!" Lask, it Stuart and Stowe do not make most ridiculous nonsense of God's solemn word, by restricting the term day in Daniel and John to its primary and literal meaning? Applying the great, stirring, terrible predictions of Daniel's little horn to that redoubtable Tom Thumb, Antiochus Epiphanes, makes most contemptible nonsense of God's truth.

"The same use of the word," says Johnson, "may be seen in a multitude of passages. Lev. 25: 29. Judges 17: 10; 11: 40; 21: 19. Ex. 13: 10. 1st Sam. 1: 3, and many others. It therefore becomes a fair and open question whether the same *usus loquendi*, (custom of speaking,) does not obtain in the prophecies. Indeed the frequency of it in other portions of Scripture is a presumptive argument in the affirmative." He then cites Daniel 9: 24, 27, and shews that the 70 weeks were really weeks of years—each day for a year—7 days, or week, 7 years; and concludes, "our construction of the passage thus far, we think, *must be admitted. If so, the question is settled that Dan. does, in one instance at least, reckon a day for a year.* Therefore it is probable he does in others." I ask, if Editor Johnson, and his clerical correspondent belong to the "great mass of common sense minds," of which Prof. Stowe speaks so familiarly and confidently? But more anon.

J. D. PICKANDS.

AKRON, OHIO.

SECOND ADVENT CONFERENCE.

To be held at Akron, (if the Lord does not come before that time,) on Wednesday, April 19th, 1843, at 10 o'clock A. M. Friends from all quarters are invited to attend. Cannot brother Litch be present?

The Second Advent of Christ.

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C. FITCH, EDITOR. [Please Read and Circulate.] T. H. SMEAD, PUBLISHER.

A VISIT

TO MY FRIEND'S MANSION, IN THE EARLY AGES OF ETERNITY.

"I go to prepare a place for you." John 14: 2.

Earth's travellers have *all* gone o'er
The boundaries of time;
Not one but what have reached the shore
Of that peculiar clime,
Where all is real. What had been
But dim, when on life's page;
In *living substance here* is seen,
Grown mightier still with age.

The beauteous *city* of my God!
Jerusalem, so bright!
Well I its shining paths have trod,
A happy child of light!
And as I walk each golden street,
Counting each towering spire,
How many a much loved friend I meet,
And strike anew my lyre.

But whose *this palace*! 'tis so fair,
I venture in! and lo!
I find the blessed inmate there,
One I well knew below.....
O I remember! *Jesus said*,
"Your mansions I prepare,"
This is my friend's, 'twas for *her made*,
Why wonder that she's there.

MRS. PALMER.

From the Signs of the Times.

The End of the Prophetic Periods.

While all the prophetic periods evidently terminate in A. D. 1843, yet two only—the 2300 and the 1335 days—seem to indicate the day of their termination. The 2300 days were to extend to the cleansing of the sanctuary, which was to be desolated till the consummation. These 2300 days were "to give both the sanctuary and the host to be trodden under foot." They therefore expire the moment those cease to be trodden under foot, and when is fulfilled the last event which is noted in the vision, and which was the EXCEEDING GREAT HORN '*broken without hand.*' This will be when the STONE *cut out of the mountain* WITHOUT HANDS shall smite the image on the feet, and grind it to powder, when God's everlasting kingdom shall be set up. It will also be according to Daniel 11, and 12, in which the vision of the 2300 days is more fully described, and where the kingdoms symbolized by the ram and he-goat are particularized more minutely, and the little horn that waxed exceeding great is delineated under its various manifestations—under pagan and papal supremacies, and then under the form of the atheistical beast, of which Buonaparte finally obtained the head, and whose acts, therefore, were the acts of this horn, he having then the supremacy. There it is said that he, i. e. this horn, "shall come to his end, and none shall help him," or, as it was said in the vision, "was broken without hand." This was the last event in the vision, and must therefore be the end of the 2300 days; and the angel proceeds to say, "And at *that time*, (i. e. when this horn comes to its end,) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." The 2300 days will therefore extend to the coming of Christ and the first resurrection, when the sanctuary and the host will no longer be trodden under foot, and 'then the sanctuary will be cleansed,' or, 'then they shall cleanse the sanctuary,' when the days are ended.

As the 70 weeks are cut off from the 2300 days, and are admitted to have been fulfilled in 490 years, the 2300 days can only extend just 1810 years from the end of the 70 weeks.

The 70 weeks were cut off upon the Jews for the accomplishment of certain events, the last of which was the anointing the MOST HOLY. Of these 70 weeks, 69 were to reach to the Messiah, and he was to confirm the covenant with many for one week. It is admitted that the 70 weeks began B. C. 457, with the decree to rebuild Jerusalem, as given in Ezra 7; the 69 weeks, or 483 years, which were to reach to the Messiah, would therefore extend to A. D 26. According to the chronology in the margin of the Polyglot Bibles, this was the year when our Saviour was baptized by John, and was first proclaimed from heaven as the Messiah of the world. Mark 1: 9—11, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

He also preached, saying, 'The time is fulfilled;' and there was a fulfilment of no prophetic time but the 69 weeks. This, according to Luke 3: 23, was when Jesus began to be about thirty years of age, which was A. D. 26, he being born, according to an astronomical calculation of Ferguson, four years before the vulgar era.

He was to confirm the covenant with many one week; 'and in the midst, (or last half) of the week, he shall cause the sacrifice and oblation to cease.' The sacrifice and oblation of the Old Testament must have ceased when the New Testament took the place of the Old; and which must have been, according to Paul, on the death of Christ, Heb. 9: 16, 17, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Col. 2: 14, 'Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.' The crucifixion must therefore have been in the midst or last half of the week, in which he was to confirm the covenant with many, and before its termination.

Christ was crucified A. D. 33; so that being born 4 years before the vulgar era, he must have been in his 37th year when he was crucified; and as he was about 30 years of age when he was proclaimed the Messiah, he must have confirmed the covenant with many about 7 years, or one week, before the crucifixion, and after his resurrection forty days to his ascension. Acts 1: 3, 'To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' He arose from the dead on the third day, and after forty days ascended to heaven. Acts 1: 9, 'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of sight.' Then about 7 days, or 50 days from the crucifixion, when the disciples were with one accord in one place in prayer, the Holy Spirit came down like a rushing mighty wind, which was a confirmation of the last promise that he made to his disciples, viz. that he would send the Comforter. Acts 2: 1—4, 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' Then also the Most Holy had been anointed—the last event of the 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his blood—the anti-type of the Jewish high priests entering once a year into the Holy of Holies, to make atonement with blood for the sins of the people. The 70 weeks therefore seem to have terminated—if not on or before the ascension, when the day of Pentecost was fully come—fifty days after the crucifixion.

According to Fergusou, by astronomical calculations, our Saviour was crucified A. D. 33, which is 1810 years to April 31, 1843.

The difference between Old Style and New Style, was 11 days, which was caused by an addition of 11 minutes to each year, the year being 11 minutes too long from the time of Julius Cæsar. In the last century, this gradual variation had amounted to 11 days, from about the time of the Christian era, so that the events that occurred on the 3d of April in the time of Christ, were made to fall on the 23d of March, 11 days previous; and what was then the 31 of April should have been the 14th. To reconcile this discrepancy, in 1752, the 11 days which had been thus added since about the time of the crucifixion, were left out of the calendar; so that what would fall on the 23d of March, Old Style, was carried forward to the 3d of April, the same as it would have been had no such variation of 11 minutes each year been made, and therefore the anniversary of events which took place before the variation of 11 days was made, will fall on the same days of the month N. S. after the variation, made since the events, is rectified.

As therefore the crucifixion was April 3d, 33, and the 70 weeks seem to have terminated within 50 days after, then the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23d of May, 1843, by which time the righteous have reason to expect to meet their Lord in the air. The 7 days before the day of Pentecost, when our Saviour ascended to heaven, corresponds with the 7 days before the flood, when Noah was told the very day of that event; and also with the half hour in Rev. 8: 1, when there was silence in heaven on the opening of the seventh and last seal. If it should prove that the 70 weeks terminated with the ascension of our Lord, when his ministry on earth ceased, then the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord, the saints may ascend to meet him in the air, and then the seven days to the day of Pentecost, corresponding with the seven days before the flood, and the half hour of silence in Revelation, would be a time of awful suspense to the wicked, till the Pentecostal day, when instead of the Holy Spirit being poured out, would be poured out the vials of God's wrath.

When it is said in Rev. 1: 7, that "every eye shall see him," "they also which pierced him" are included; and as they will not see him till the last resurrection, it may be that the wicked will only know that Christ has come, from the fact that the righteous and all the little babes are gone. When Daniel saw the Savior, his comeliness was turned into corruption, and he retained no strength, also when John saw him he "fell at his feet as dead." It may therefore be that men will be unable to behold the Saviour while in this mortal state, and that the righteous may not see him till they are changed, for the sight of him might strike all the wicked dead. If those who are not changed can see him, they would know the hour when he comes, but it is said, Rev. 3: 3, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." It may therefore be that those only will be changed who are found watching. Hence the injunction, Luke 21: 34—36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." How important it is then, that we should be continually watching; for as a snare will it come on all that dwell on the earth, or regard this as their home; but the righteous are strangers and pilgrims here below, looking for a city to come.

Our opposers all have their eye on the 23d of April; why, no one knows; for none of the Advent believers have ever thought of that day. They have had their eye more on the 15th of February, and the 3d of April—on the latter, because of the crucifixion of our Lord, when many supposed the 70 weeks expired; and on the former, because then the Pope was dethroned, which was supposed to be the end of the 1290 days. There is however no necessary connection between the 1290 days and the 1260, only that both terminate the same year. It however does not follow that they terminated at the same point in the year. But it seems to be necessary that the scoffers should have a time to rejoice, and the faith of the believers be tried. Such will be the case if the 23d of April shall pass by. Then, high in air they will toss their ready cap, and feel that they can breathe freers and then will they begin to scoff in earnest. Then will also be fulfilled what is spoken by the prophet Ezekiel 12: 21, 22. 'And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, 'THE DAYS ARE PROLONGED, AND EVERY VISION FAILETH!' They begin to say it now, but then they will shout it aloud; 23—25 verses: 'Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them. '*The days are at hand, and the* EFFECT OF EVERY VISION.' For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.'

When the *effect* of EVERY VISION has been seen, probation will be no longer delayed; and this is to be when they say that *every vision faileth*: and the vision may seem to man to tarry.

26—28 verses: 'Again the word of the Lord came to me, saying, Son of man behold, they of the house of Israel, say, *The vision that he seeth is for* MANY DAYS TO COME, *and he prophesieth of the* TIMES THAT ARE AFAR OFF. *There shall* NONE OF MY WORDS BE PROLONGED ANY MORE, but the word which I have spoken shall be DONE, saith the Lord God.'

They are already using this proverb, but they will also use it to perfection if the 23d of April shall pass away. They may therefore have one short month to rejoice over a supposed failure of the time—the same as Belshazzar, according to the tradition of the Jews, had supposed that the 70 years predicted by Jeremiah were fulfilled, at the end of which the king of Babylon was to be punished and that nation.

But the king, according to this tradition, had himself computed the time, and thinking the seventy years were fully expired, and that the prediction had failed, made a great feast to a thousand of his lords to rejoice over the supposed failure of the prophecy; and in the midst of the feast, while they were making merry, and praising the gods of silver and gold, the fingers of the hand were seen writing on the wall, filling their hearts with consternation; and in that night those seventy years expired. Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom. Even so may the enemies of Christ have an opportunity to rejoice over a supposed failure of the prophetic periods. We are however told that '*the triumphing of the wicked will be* SHORT;' and to the righteous God says, Isaiah 26: 20, 21. 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.' They may rejoice for a little moment, but soon the Lord will come to deliver his own; for a short work will the Lord make upon the earth, and he will cut it short in righteousness.

The 2300 days therefore seem to terminate by the 23d of May, so let us *now* look for the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ.

The question then arises, when will all things be consummated, and all the redeemed come down upon the new earth wherein dwelleth righteousness. As old Canaan was divided by lot among the Israelites—the type of the Canaan to come—some may suppose the new Canaan will be allotted and divided among its inhabitants, who will then all stand in their place and lot at the end of the days. The 1335 days are in answer to the question, "What shall be the end of these things?" In the 11th and 12th chapters, Daniel had been carried down in prophetic vision to the resurrection, and onward to the final state of

the righteous, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Thus must be when the righteous stand on the new earth. Then Daniel said, 'O my Lord what shall be the end of these things?' v. 8—that is when shall the righteous thus shine on the new earth, where they are to be as the stars forever and ever: verses 9—13. 'And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be for thou shalt rest, and stand in thy lot at the end of the days.'

Daniel is to stand in his lot at the end of the days. We read in Matt. 27: 52, 53 that after Christ arose from the dead, 'many of the saints arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many;' and who should be more worthy of a resurrection then, than the prophet Daniel? That he was then raised with the many saints that came out of their graves, is further confirmed from the fact, that the one who showed John the new earth, was one of his fellow servants, and of his brethren the prophets, and there is a striking resemblance between much of the Apocalypse and the book of Daniel. When Daniel is to stand in his lot, would therefore seem to be not at the resurrection, but when the Lord my God shall come to the new earth, and all his saints with him, and which would also be the end of these things to which the 1335 days extend. They who wait and come to that period are pronounced blessed; and what greater blessing can be given any, than such a glorious inheritance?

These days must therefore extend beyond the resurrection, a time sufficient for God to pour out the 7 last vials of his wrath upon the wicked, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. 34: 28. The spies returned from searching the land of Canaan after forty days, Numbers 13: 25. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year, Numbers 14: 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Eze. 4: 6. Jonah predicted yet forty days, and Nineveh shall be overthrown, 3: 4. Also our Savior fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. 11: 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman kingdom 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and under Bonaparte, which was the first day of July, 1798 The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which, from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever, and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up root and branch. But the righteous can look up and lift up their heads, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says 1 Cor. 15: 8, "And last of all he was seen of me also, as of one born out of due time."

Others suppose "the midst of the week" in Dan. 9: 27, denotes the *middle* of the week, that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down; and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or resurrection, at the ascension of our Lord or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for, as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so, come Lord Jesus, come quickly.

PRESIDENT WEETHEE.

The following *excellent* letter from Pres. Weetbee, of Beverly College, is too valuable to lay aside. We extract from the Midnight Cry:

BEVERLY, March 17, 1843.

Br. Himes—I am a stranger to you, but bless the Lord, I hope we are children of the same Father. It is with difficulty that I give utterance to my feelings. Hope is my anchor: It springs up with the freshness of youth, and the vigor of manhood. My soul is full of Divine love. Oh, that the world would but give earnest heed to the last wootings of the heavenly Dove. For more than six months I have been closely examining the subject of the second advent of the Saviour, and am persuaded that "my Lord" will *not* "delay his coming." Nature is uttering the sentiment in its most impressive language: and the inspired page sets out in bold relief the startling truth, "Surely, I come quickly." May every Christian heartily respond, "Amen, even so, come Lord Jesus." But, Oh, my God! Is there not reason to fear, that many great men, from Church and State, will be consumed at the Marriage Supper of the great God, as the enemies of the Bridegroom?

I am in a land of opposers to the doctrine of the second advent near; yet I feel it a duty to preach the truth, come what may. I dare not do otherwise. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezek. 33: 6. God forbid that I should be stained with the blood of lost souls at the judgment. I know that my worldly reputation will suffer. That is a matter of no consequence, if I can but please my God. I have been called a fool already; I am willing thus to be counted, for Christ's sake. Why, I ask, is there such an array of persecution? Is it from a tender love of the truth? Have the selfish, the Deists, and Atheists, so deep a solicitude for the honor of BIBLE TRUTHS!!! Who are the opposers? Are they the zealous, the anti-sectarian Christians? Are they those who have prayerfully investigated the subject? I fear not.

I have, for many years, discarded the common idea of the spiritual reign of Christ: but I had disconnected the first resurrection from the judgment. I looked for the conversion and return of the carnal Jews. These sentiments I am now convinced, are unscriptural, and I cannot look for any other great event before the judgment. It gives me unspeakable pleasure to hear of the glorious triumphs of the gospel. I am desirous of doing all the good I can, as the time is short. I am so engaged, during five days in the week, in the Institution, that I cannot preach as much as I could desire; yet, I intend to be industrious during the remainder of my time. I have more calls to preach upon this subject than I can fill.

The New York Observer circulates all through this region, and Dr. Weeks is in every mouth. A lame production, indeed. His 41st CHRONOLOGICAL mistake is a most singular one, indeed. "Mr. MACCABEE," a chronological error, truly!! and yet, it is one of the "SIXTY." If he keeps on, he will make *some* Millerites, at *least*.

Our moments are flying rapidly. The work we have to perform is momentous;—the last sands are dropping from the glass of time; the great time-bell is about to toll the hour of midnight;—and shall we sleep? Shall the ark leave time's shores, and souls be left to perish through our neglect? If we err, let us err on the safe side. Yours, in the bonds of the Gospel, J. P. WEETHEE.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, APRIL 19, 1843.

TAKE NOTICE.

Those who receive *this number*, are requested to renew their subscriptions, and forward the price immediately, with names and residence, through the Postmaster, who is authorized by law to do so, without charging postage. Those who wish to discontinue, will please return *this* paper with their names and residence. Individuals interested are requested to act as agents in their vicinity.

SINKING FUND.

We are indebted to the kindness and faithfulness of God, for the manner in which he has borne us along thus far. Each week as it came round, found the last number of the paper paid for, and a small amount on hand for the next; and on the *very day* that we printed the last sheet of the 12th No., *just enough* and *no more* came in to defray the expense of that and all the previous numbers.

Out of the Sinking Fund, but $67 have been paid; only one third of the amount proposed: the balance; of course, not needed for THAT volume.

Now the question recurs, can we have a Sinking Fund of $200 for the next or present volume of twelve numbers? If it is agreeable, the balance of the previous subscriptions can apply on a NEW VOLUME, and others to whom the Lord has given can add enough to make up the remainder of the Sinking Fund. Those interested will please inform us whether this meets their approbation.

Now who can estimate the good that has been effected through this medium? Eternity alone can unfold it. SIXTY THOUSAND papers have already been spread broadcast in every direction. A day or two since, a friend called and said, "I want some papers to send to an acquaintance of mine—he has been converted by reading them."

For the "Second Advent."

BE SURE THE BIBLE IS ON YOUR SIDE.

So thought I, while listening a few days since to a dialogue between three good sisters, in regard to the doctrine of the second advent. One had just expressed her belief that she should soon see Jesus. "Why," said another, "how can you hope so? I should be perfectly crazy if I thought so, when here are our dear children and friends all about us unconverted." "And I do not believe," said the third, "that we can understand the prophecies. Do you suppose we know *anything* about what God means to do?" "No," replied the second, "I don't think we can understand all the Bible until we get to heaven—it is prying into the secrets of God, to pretend to do so; and I am content to do the will of God, and let him do as he pleases—assured he will do all things well. Besides, as to knowing the time, we have his own declaration, that no man knows the day or hour."

I was amazed that remarks like these should come as *arguments*, so manifestly unscriptural as they are, from those we deem good sisters in the church—and those very persons who "would be glad to believe the doctrine of the second advent, but can see no arguments in its favor of *any weight*." It was a striking fact to me that, during their conversation, but one solitary passage of scripture had been quoted, while it came rushing upon my mind in abundance, and in direct contradiction of the points they had assumed.

We call the Bible a *revelation*, and God has, through the Apostle, declared it "*all* profitable," but can it be, if the larger part of it is mystery? And can the bare assertion, that we know nothing of what God intends to do, avail before the express declaration, "the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets;" to whose sure word of prophecy we are enjoined to take heed, and that "revealed things *are* for us?" Now is it supposed there is any contradiction to this, in the fact that the *time* of the fulfilment of Daniel's prophecies was not understood until of late? It seems, surely, most beautifully to harmonize with these declarations, and the analogy of all God's dealings with his children, that the events should be made known, but the time not definitely understood until near their fulfilment. Said one of the sisters, "I am content to do the will of God"—but is she *sure* it is the will of God she should neglect or undervalue any part of his word, when of that very part he has said, "*blessed* are those who hear and keep its sayings," or remain in ignorance of that which he has said the wise *shall understand*. And still more than this does it become us to search, and that into the very depths of the soul, to see whether our love to Jesus is that which he requires, more than that we bear for "*father and mother, brother and sister, houses and lands*." If so, shall we not hail his coming and his kingdom, though our dearest ones (remaining rebels) should be justly punished; and Jesus, the long insulted and dishonored, have his due? It seems most evident this is the love that God demands—supreme, controlling; laying as a sacrifice upon the altar our best beloved. Ah! shall we bring "the maimed, the halt, and blind" alone, by being willing that others, less dear *to us*, should perish among those destroyed by the brightness of his coming? To me it seems a new proof of the amazing love of God, and his intense desire, by any means, to save—"that he should make us know his coming near, and thus incite to diligence in "saving sinners with fear; pulling them out of the fire." And did the dear sister who felt averse to this belief, because her friends are unprepared, but realize that for this very reason it is made known, how earnest and how availing would be her efforts. It is an exceedingly common remark, that "we should live prepared for death, and then we are sure of being prepared for the coming of Christ." 'Tis granted, but how many *do* live thus? Should Jesus come and, without warning, take only those who are thus living, who feel at any hour ready to depart, how many, ah, how many in all your circle of acquaintance, reader, would be saved, think you? Jesus will come in such a day as this—in all his teachings, or in those of the apostles, we read of nothing previous to his coming but a falling away; the revealing of the man of sin, and his destruction by the brightness of Christ's coming, and the *"perilous times,"* which are now upon us.

The passage "of that day and hour," &c., seems considered by most conclusive as an objection to the knowledge of the time—but aside from the declaration in Daniel, that the wise shall understand at the time of the end, there are two passages which, to me, fully explain its meaning, in entire consistency with the belief that we may know when it is near, even at the doors. In Acts 1: 6, it is said in reply to the question, "Wilt thou at this time restore the kingdom to Israel?" "It is not for you to know the times and seasons which the *Father hath put in his own power*." And in accordance with the idea that the disciples did not then know, (remembering still that in the time of the end it was to be understood,) but that it was in the Father's hands to be revealed in his own time, we find in Rev. 1: 1, *when* that time had come. "The Revelation of Jesus Christ, which *God gave unto him*, to show unto his servants things that must shortly come to pass." From this verse, it seems manifest to me, we learn that what had not been known by men, angels, nor even Jesus as the Son of Man, of the times and seasons, was afterwards made a special revelation from God.

Ah, I pray God his dear children may lay aside prejudice of every species and degree, and receive his truth *from whomsoever* it may come, that they may be aroused to availing activity, ere sinners are forever beyond their reach. C. M. S.

☞ We contend not for victory over our opponents; we are honestly proclaiming what we think are solemn truths, in view of Judgment near at hand.

At the *urgent* request of the writer, we insert the following communication. It will be seen he does not deny what we stated last week; but simply endeavors to establish his point. By referring to our article last week, on "the 120 years," the reader will notice that we said that *"analogy* would compel him to concede the point that man MIGHT know *when* Christ would come," if he admited our view as correct. We said nothing about its application to the last 45 years. All we contend for is, that *analogy* clearly teaches that the time *may* be known. We regret that anything should have given rise to a discussion. We have studiously avoided it heretofore, and we intend this shall be the last.

For the Second Advent.

"THE 120 YEARS" AGAIN.

MR. EDITOR.—As you have felt yourself called upon to instruct your readers, by showing up what you seem pleased to consider inconsistencies in me, will you be so good as to allow me a few words in reply.

In Daniel, (Dr. Smith's Quarto edition) the first four verses of the sixth chapter of Gen., form the first paragraph; the next four verses the second; and the five which follow the third. In the first paragraph, Moses, the inspired historian writes—"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: *yet his days shall be a hundred and twenty years.*"

In the last verse of the third paragraph, where, for the first time God is represented as speaking to Noah, Moses continues the inspired record by saying, "And the Lord said unto Noah, *The end of all flesh* IS COME *before me*; for the earth is filled with violence through them; and behold, I will destroy them with the earth."

Now, if the dispassionate reader is able to gather from that part of the 6th chap. of Gen. to which I refer, or, from any other part of the Mosaic history of the Deluge, *the fact*, that, God told Noah at any time before he commenced building the ark, or at any time during its progress, to its completion, that in 120 years he would bring a flood of waters upon the earth to destroy it, I freely acknowledge that he has other if not better lights to guide him, than I have.

The manner in which God addressed Noah was most striking and remarkable. Instead of repeating to Noah what he had fixed in his Divine Mind as the time of probation for the old world, "the 120 years;" He adopts a more stirring, convincing, and alarming phraseology by saying, "The End of all flesh *is come* before me:" leaving it for Noah to infer, that no time would be granted to the wicked Antediluvians beyond that absolutely necessary for him to prepare the ark for the saving of himself and those that were to go in with him. In Gen. 4: 7, God informed Noah for the first time, as I read the scriptures, how long it should be before the flood.

So much I have written, (and less I could not well do,) to explain my *reputed* desire to escape the ANALOGY, if there *be* any, and which some suppose there is, between "the 120 years" before the flood, and the 45 years which are to intervene from the time the Pope of Rome was taken a prisoner by Bernadotte, and led captive into France, and the destruction of the world that now is, by fire. I do not learn, however that any particular revelation, *analogous* to that *claimed* to have been made to Noah, was made to any individual in 1798, showing that the world would stand just 45 years, and no longer. X.

☞ Three thousand Catholics assembled at Milwaukie, on St. Patrick's day, to celebrate the first anniversary of the Wisconsin Catholic Total Abstinence Society, representing 24 congregations.

GEOGRAPHY OF DANIEL.

refatory to the succeeding article on the "*Chronology of Daniel*," we observe, briefly, that at the time the visions of the 8th and 10th chapters, Daniel not at Baylon. Ezekiel was an instance, where, certain times in vision, he was at Jerusalem, though ling in Chaldea. The language or description by him at such times is quite different from that Daniel. That Daniel was in person at these places anifest from the language, 8: 2, "and I saw in a n, and I was by the river Ulai." and 10: 4, 7 is remarkable: "As I was by the side of the great Hiddekel, I Daniel alone saw the vision: for the that were with me saw not the vision; but a great king fell upon them, so that they fled to hide themes." We must, therefore, think that Daniel was rson where the vision appeared to him.

he river Ulai was a smaller stream than the Tigris, h received the former from the east near its enge into the Persian Gulf. In the 10th chapter he by the side of the GREAT river Hiddekel or Tigris, h, opposite Babylon, was not more than 80 miles of the Euphrates. He does not say on what part he river he was. Shushan, or Susa, was the cap of Susiana, which, in later times, seems to have a part of the country peopled by the descendants Elam: and before the captivity, the Jews seem also to have intended Persia by the name of Elam. anna was bounded west and north west by the is, which was the eastern boundary of Babylonia. el built a mausoleum at Susa, where he was bur- and his tomb in modern times is there pointed out. me think Susianna was a province of Babylon. that Daniel was there in the 3d year of Belshazzar, he king's business. Others, that after Belshazzar slain in the taking of Babylon, by Cyrus, yet in 3d year, Daniel was taken by Cyrus to Shushan, the capital of Persia. Daniel had been accusd probably for near 70 years at court, to record is as transpiring in such a year of the king. He before him the history of his own nation, of more twenty kings, where events had been similarly rded, and when one king had died, "his son ed in his stead," immediately ascending the ne. It is however evident, in this case, that some elapsed from the taking of Babylon till Darius ed there. Josephus says, that on the taking of ion, Darius or Cyrus, (it is not certain which he ds,) "took Daniel the prophet, and carried him him into Media, and honored him very greatly, kept him with him." It appears from Rollin Darius the Mede, or Cyaxeres, at this time was me in Media; that when Cyrus had got all things lated he left Babylon, and "thought proper to a journey into Persia. In his way thither he through Media to visit his uncle Cyaxeres, telhim that he would find a noble palace at Babylon, ady prepared for him whenever he would please thither. It appears that Cyrus, when he re- from Persia, carried Cyaxeres with him to ylon."

e distance from Babylon to Shushan is 250 miles, ding to Rollin's map of Alexander's expedition, course a little to the south of east. The distance Babylon to Ecbatana the capital of Media is 300 , in a north-east direction. From Ecbatana to hian, southerly, 270 miles, making the journey of about 600 miles. In going to Persia he took te to the *north about*, and may have taken Daniel him, according to Josephus. It appears from n that Cyrus spent some time in getting affairs d at Babylon. After this he exhibited a magnifiprocession—then feats of the turf; and then a entertainment to celebrate the victory he had ed in the horse-races, before he set out for Per- Add to this, now, the time spent in the journey sit before his arrival at Shushan, and we may an interval of some months, at least, from the of Babylon and death of Belshazzar till the re- of Cyrus with Darius. Daniel may have had sion of the 8th chapter when with Cyrus in , and yet be in the 3d of Belshazzar, the year ully expired.

high reputation of Daniel, his long experience dle affairs, the vast accessions of territory made us in a few years, makes it natural as well as that he should be taken into Cabinet Council become, as the history records, the first officer the king, in the administration of the govern- These considerations naturally fall in with the nt of Josephus, that Daniel accompanied Cyrus, dia, and consulted with Darius on the further ion of the affairs of the kingdom that had, in so a time, become so greatly expanded. It appears resided seven months of the year at Babylon, Shushan, and two or three at Ecbatana according the course of the seasons.

nected with this subject we notice the following Dr. Weeks, in his fourth article on the mis- of Mr. Miller:

Cyrus defeated and slew Neriglissor, king Babylon, in 556. Laborosoarchod succeed, and reigned part of a year, and then ed Belshazzar in 555. In the pursuit, the death of Neriglissor, the wife of Darius, king of Susa, (the same as Shu-) was taken captive, her husband not being in the battle, but absent on the business of the king of Babylon. This proves that Shushan did not *then* belong to Persia. I refer to Xenophon Cyropædia, book 5, and onwards. Rollin dates the battle of Thymbra in 548. This would be 7 years after the accession of Belshazzar, and four years after Daniel's vision. Some time before the battle of Thymbra, the kings of the Susians went over to Cyrus, with 2000 horse under his command, and in that battle he lost his life. From these facts, I conclude Daniel might have been in Shushan, on the king of Babylon's business, four years before the battle of Thymbra, and fourteen years before the fall of Babylon.

We have here the wife of the king of Susa taken prisoner, B. C. 556

The 3d of Belshazzar, or year of Daniel's vision 8th chapter 552

Battle of Thymbra 7th year of Belshazzar 548

"Some time before the battle of Thymbra," says the Dr "the king of the Susians went over to Cyrus with 2000 horse under his command." It would seem as if the Dr. was quoting Rollin. But Rollin places this event in 556, properly enough too; Abradatus' wife being then a prisoner. The *Doctor* we think is here very *unfair*.

It would seem, Susa, governed by *king* Abradatus, could not be a *province* of Babylon, though in 556 she was subject to Persia. P.

From the Midnight Cry

CHRONOLOGY OF DANIEL.

Each new investigation uncovers new evidences for our faith, or removes seeming difficulties.

Two objections have been raised against our belief that the 70 weeks in the 9th of Daniel, are a key to the 2300 days of the 8th, and that Persia, Greece and *Rome*, are represented by the Ram, He-Goat, and exceeding great horn, as they are by the bear, leopard, and terrible beast of the 7th chapter, and the silver, brass, and bruising iron of the second.

Objection First.—Although the resemblance between these chapters is striking, yet why is Babylon left out in the eighth?

Objection Second.—The angel's visit in the ninth chapter, was fifteen years after the vision in the eighth. How then, can we suppose he came to explain a vision seen so long before?

These objections are founded on the belief that the Lord's ways must conform to our notions.

Ans. No. 1. No new revelation was needed respecting Babylon, and why should the Lord introduce it, merely to keep up the symmetry of the visions?

Ans. No. 2. If the Lord waited fifteen years before explaining the vision, it is ours to say, 'Even so, Father, for so it seemed good in thy sight.' The Lord's time is the right time.

But easy as it is to *answer* these objections, so as to leave no real difficulty to the humble soul, it may be more pleasant to see them *removed*. Townsend's Chronology, based upon Lightfoot's Chronicle, *removes* them entirely.

"The *Chronicle* of the learned Lightfoot has been made the basis of the following Arrangement. Of all the writers of the day in which he lived, this celebrated divine is supposed to have been the most deeply versed in the knowledge of the Scriptures. It was his custom for many years to note down, as opportunity presented in the course of his talmudical and other studies, the order and time of the several passages of Scripture, as they came under his consideration. By pursuing this method, he gradually formed that invaluable *Chronicle* which his biographer, and the editor of his works, has placed before all his other publications, as the most useful and important.

Lightfoot was so eminent, that Bishop Walton consulted him both on the Polyglott Bible, and the Samaritan Pentateuch, Dr. Castelon his Heptaglott Lexicon, and Pole on his *Synopsis Criticorum*, Buxtorf, Dr. Outram, Thorndike, and Mormus, with other distinguished men, openly expressed how much they admired and venerated him. The most learned foreigners came to England to visit him. In the assembly of divines at Westminster, he was the most distinguished for his learning and ability; opposing the more violent measures, and frequently by his arguments changing the sentiments of the majority.'

Let it be remembered, that Usher, Archbishop of Armagh, and author of the common chronology of the Bible, was born 22 years before Lightfoot, who consequently must have had the benefit of all that learned chronologer's researches. With all the helps which that age of learning could give, and with the facilities he must have enjoyed as vice-chancellor of Cambridge, Lightfoot came to the conlusion set forth in the following note, which we now copy entire, from Townsend. p. 1069.

"Who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The *extreme confusion* which prevails among the historians of this period, may be seen from the following table:

Succession of the Kings of Babylon, according to

JOSEPHUS.

Nebuchadnezzar reigned	43 years.
Evil-Merodach	18
Nighissar	46
Laborosoarchod	9 months.
Belshazzar, or Naboandelus	17 years.
Darius, or Cyrus	

But in his treatise against Apion, Josephus assigns two years only to Evil-Merodach, and four to Nighissar.

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil Merodach	2
Belthasar, or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's *History of the World*. book 3, chap. 1, sect. 4.

PRIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	1
Neriglassar	3
Laborosoarchod	9 months.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	23
Belshazzar	3
Darius and Cyrus	

CANON OF PTOLEMY.

Napobolassar, or Nebuchadnezzar, reigned	23 years.
Ilvarodam, or Evil-Merodach	3
Nericolassar, Neriglassar, or Belshazzar	5
Nabonadius	17
Cyrus	

DR. HALES.

Nebuchadnezzar reigned	44 years.
Evil Merodach	3
Belshazzar	5
Darius the Mede	2
Cyrus	22

SIR WALTER RALEIGH.

Nebuchadnezzar reigned	44 years.
Evil-Merodach, Niglissar, Nilocus }	reigned during part of Nebuchadnezzar's life.
Evil-Merodach reigned altogether	26 years.
Balthasar, or Belshazzar	17
Darius, Cyrus	

SCRIPTURE,

(Which mentions three only,)

Nebuchadnezzar,
Evil-Merodach,
Bel-hazzar.

The duration of these reigns is given variously by commentators. After examining the several hypotheses here inserted, I can not but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture. Three facts seem to be implied in the book of Daniel:

1. That Belshazzar was of the family of Nebuchadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father, (see Dan. 5: 18:) and in 2 Chron. 36: 20, it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his sons, until the reign of the kingdom of Persia." Again, Jeremiah 27: 7, prophecies that all the nations of the east shall serve this king, and "this son, and his son's son, until the very time of his land come."

2. Belshazzar reigned only three years. Daniel saw the vision related in chap. 8: 1, 2, at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw the vision." The expression in verse 2d, "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus and Darius, king of Persia, and not by Belshazzar the king of Babylon.

3. Belshazzar was the last of the Babylonish kings. Immediately after his death, his kingdom was divided, and given to the Medes and Persians, (Dan. 5: 28, 30, 31.) Scripture assures us, that Nebuchadnezzar should have 'sons and son's sons,' to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of 70 years: now if we suppose that Belshazzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians before the expiration of the appointed 70 years, these prophecies must have failed of their accomplishment. God likewise threatens to punish the king of Babylon and the land of the Chaldeans, by bringing 'many nations and great kings' against them. (Jer. 25: 12, 14, and 1: 18;) but this prophecy again could not have been fulfilled, if at the end of the 70 years the family of Nebuchadnezzar was extinct, and no longer filled the throne of Babylon. The evils denounced against the kings of Babylon were caused not only by their iniquities, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar. Isaiah foretells (chap. 21,) the capture of the city at a feast, the 'night of pleasure turned into fear;' and in Isaiah 44. God promises to dry up the rivers, and to break in pieces the gates of brass, before his anointed servant Cyrus; who was to build Jerusalem, and lay the foundations of the temple: Isaiah 45: 1, 2. It cannot be thought probable, then, that the Almighty would inflict on any other family, the evils which Nebuchadnezzar's conduct had brought upon his own: and consequently whoever was the reigning monarch when Cyrus gained admittance into the city, must have been a son, or a descendant of Nebuchadnezzar.

I have therefore, according to Lightfoot, supposed that Evil-Merodach, who succeeded his father Nebuchadnezzar, reigned 23 years; and at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil-Merodach, for by this king only could she have been the mother of a son that was son's son to Nebuchadnezzar.

Profane writers give a variety of names to the last king that reigned in Babylon; he is called by Berosus, Nabounedus; by Megasthenes, Nabonnedochus; by Herodotus, Labynetus; and by Josephus, Nabonandelus, who, he says, is the same as Belshazzar; but these authors are, on many occasions, so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority. They agree in the important fact, that Babylon was taken during a festival; and both Herodotus and Xenophon relate the draining of the river by Cyrus; by which stratagem he gained admission for his troops.

The causes of the contradictory accounts related in the ancient writers, may in some degree be ascertained from the hints they give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during his distraction. Evil-Merodach, or foolish Merodach, his successor, was, as his name implies, a weak prince; and taking advantage of this circumstance several of the princes mentioned by these different authorities may have opposed him, and successively exercised the regal power, while he only nominally retained it. And to these usurpers, in all probability, may be attributed the various accounts handed down to us of the Babylonish succession during this period. The injured nobleman, in the Cyropædia, repeatedly praises the father of that king of Babylon whom Cyrus was proceeding against: whom the latter calls the Assyrian. And from the description given by Isaiah 14: 29, of the three kings of Babylon, when he describes Nebuchadnezzar as a serpent, Evil-Merodach as a cockatrice, and Belshazzar as a fiery-flying serpent, that is, worse than his cruel predecessors, it is not improbable, that Belshazzar was the king who was guilty of the acts complained of by the friends of Cyrus, and likewise of those cruelties recorded by Xenophen."

Second Advent believers can see additional reasons for the conclusions of Lightfoot and Townsend.

1. It brings the eighth and ninth chapters within a few months of each other, accounts for their manifest connection, and leave but a short time in suspense. When Gabriel came, Daniel knew him at once, and calls him, "the man Gabriel, whom I had SEEN BEFORE IN THE VISION." So the old Geneva Translation reads.

2. It accounts most satisfactorily for the omission of Babylon, which, according to this chronology, HAD FALLEN WHEN THE VISION IN THE EIGHTH CHAPTER WAS SEEN.

While on this subject, we copy another

note from Townsend, on the eighth chapter, p. 1072.

"From the 4th verse of the second chapter, to this chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because *they treat of events subsequent to the times of that nation*, and principally regard the Church and people of God."

For the Second Advent.

"WHO IS ON THE LORD'S SIDE."

In the days of Moses, (Numbers 16,) Korah, Dathan, and Abiram, "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them: wherefore then lift you up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will shew who *are* his, and *who is* holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." [Read the remainder of the chapter before reading the article.]

There are not a few, at the present day, who resemble KORAH and his company. They *judged* Moses and Aaron, saying, "ye have taken too much upon you," and accused them of setting themselves up above others, while they were rehearsing the pure word of God in the ears of the people. A part were of the sons of Levi; even they, who were separated from the congregation of Israel, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them. It seems also that there were among them certain others of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, *men of renown*. Did *they*, with all their understanding, however, judge righteously? Was not *their* wisdom foolishness? Moses carried with him the tables of testimony, and read the law to the people. Did the people rebel against Moses and Aaron, or against the law of God? the law, no doubt; at least Moses so understood it, for he says, "what is Aaron, that ye murmur against him?" And to show them how the Lord looked upon this thing, he says, "to-morrow the Lord will shew you who are his, and who is holy," and very justly retorted, "ye take too much upon *you*, ye sons of Levi!" When Moses called upon them to come up before the Lord, they replied, "we will not come up; is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness? Wilt thou put out the eyes of these men? We will not come up." But what did the Lord say unto Moses and unto Aaron? "Separate yourselves from among this congregation that I may consume them in a moment;" and the earth opened her mouth, and all that appertained unto Korah, "went down alive into the pit, and the earth closed upon them; and they perished from among the congregation." A fire also came out from the Lord, and consumed the men of renown, famous in the assembly. Quite *too* much indeed had they taken upon themselves; they were found fighting against God, and perished in the way, just upon the eve of entering the promised land. No one pretends that we, at this day, have a Moses or an Aaron, who walk before us day by day, capable of directing us according to the word of God understandingly in all cases as they did; but we do claim that the word of God is the same in all ages, let who will proclaim it, and God will defend his word, and confound, and destroy those who scoff at it, or those who make it a subject of ridicule, although such men may have sanguine expectation, that they shall be landed in the Canaan of rest, when the Lord appears to make up his jewels.

When the blessed doctrine of the second coming of the Lord Jesus Christ near at hand, has been searched out by a diligent study of God's word, promising speedy deliverance to the captive, and utter destruction to all that offend, saying, "lift up your heads and rejoice, for your redemption draweth nigh;" that blessed doctrine which all the apostles preached, and the primative christian enjoyed: I say, when this blessed doctrine has again been brought to light, after having so long been buried in the rubbish of infidelity, there are not wanting, even upon the walls of Zion, those who subject not only the advocates of these truths, but the truth itself, to the scorn and contempt of a gainsaying world. And when they are called upon to stand up and defend the truth, their conduct answers, if not their lips: "We will not come up," but will do all in our power to bury in oblivion this doctrine, which has so disturbed our repose.

Ah! "Wilt thou put out the eyes of these men?" those over whom you have influence, and render it impossible for them to see the way, that they may escape the destruction which is ready to overtake them? Wilt thou rob God of the topmost stone, in his grand edifice? The religion of Jesus Christ is incomplete without this doctrine; his word is a sealed book without this key to unlock it; and the grand edifice made up of polished stones, will remain unfinished till the topmost stone is laid, and that can never be laid, except by the bursting forth of the Saviour in the clouds, in power and great glory. Who is on the Lord's side? Who of the sons of Levi, that profess to follow Christ among us, will, at last, like Korah and his company, go down quick into the pit? Who will watch, as they who watch for the morning, constantly praying: "Thy kingdom come, thy will be done, *on earth*, as it is in heaven;" anxiously waiting to have this topstone laid, and the work completed. If one day after another *should* pass, to which we are looking forward with intense interest, during this year; still let us watch and pray, "thy kingdom come," for it is near, even at the doors. As far as we can understand, by a diligent study of the scriptures, we must say we do believe that this year winds up the scenes of this present evil world, and establishes the everlasting kingdom of our Lord and Saviour Jesus Christ. When Christ appears, he will show "who are his, and who is holy." M. M. H.

For the "Second Advent."

Professor Stowe, Finally.

Since I commenced this review of Prof. Stowe's letter to Dr. Mussey, several writers on the second advent have taken the Prof. in hand, and are laboring with much ability, and I trust successfully, to counteract the poison of his German neology. After all the hue and cry about the tendency of Millerism to lead to infidelity, a multitude of facts might be produced to show that infidelity *is, and long has been*, produced by the principles of interpretation adopted and advocated by just such professors of Biblical Literature as Professors Stuart, Stowe, and Cowles. It is certain that infidels have multiplied under their hands, and they have ascribed the mischief to the devil and total depravity. The devil is bad enough, and men are, no doubt, depraved—but still there is, according to the Prof., a "great mass of common sense minds," and when men of common sense see the Bible used as an old fiddle on which every man plays a tune to suit himself, they are very likely to suspect the claims of the Bible to divine inspiration, or to conclude that these expositors are knaves or fools—and in either case infidelity is the natural and almost unavoidable consequence. If the Bible contains a revelation of God's will to man, respecting our present duty and future interests, we may expect to find it written in the common language *of the people*, and not in the language of philosophers. It was one of the most arrogant assumptions of Popery, to deny the ability *of the people* to understand God's word, without the interpretation of the church, meaning thereby the doctors of divinity, who alone are authorized to expound the meaning of Scripture. I ask, how much less arrogant is it, for these protestant doctors to claim the same exclusive authority, and sneer at the illiterate Miller and his fellow laborers, in this business of interpretation? Now every body knows that the language of the common people has both a literal and a figurative meaning, and no part of it more so than this very word *day*. We say such a man was the greatest man of his *day*—we once did not expect the millennium would come in our *day*—not in a period of 24 hours; but we used a definite term in an indefinite sense. Now in the Bible *day* is used for 24 hours, for a year, for a thousand years. The first use is admitted. In my last communication I showed from the New York Evangelist that the second sense is often meant. Peter says, "one day is with the Lord as a thousand years."

Now if the events spoken of could, or did happen in 24 hours, we understand *day* in its original meaning. If they did not, and could not take place within one day, or so many literal days, we must go to the next meaning nearest to the original period, that is a year; and that sense we frequently find in scripture narrative, and sometimes in prophecy. For example, "in 40 days Ninevah shall be destroyed;" in 40 years Ninevah was taken by the Medes. "Seventy weeks are determined upon thy people," &c.; these were weeks (sevens) of years, each day for a year, in all 490 years. 'Tis a mere quibble to say the word *day* is not used. Ezek. 4: 4, 5, 6: "I have appointed thee each day for a year." "In a particular instance," says the Prof., 'the duration of a symbolic act is to bear the proportion to the duration of the event symbolized, of a day to a year. Does that prove that in prophetic language day means year?' It certainly does prove that *in this instance* day is put for year, and as often as day is thus used, so often may we so understand and quote this use

It is one of the sophistries of this candid Prof. of Biblical Literature, that "day for day is the usual scale" in the prophets; just as if the Millerites, or any body else, pretended that the prophets *always* use day for anything but day. We do indeed contend with the great mass of English and American commentators, that in Daniel and Revelations day is sometimes, in certain instances, put for year. "Day is the usual scale for day," says the Prof. Who doubts it? But does it follow that day is *never* used except for 24 hours? This is precisely what the Prof. means to insinuate. I need not multiply instances, the Prof. cites enough and sets them aside in the same manner.

Now did, or could the events predicted occur within 2300 literal days? or within 1260, or 1290, or 1335? "Yes, oh yes." How? when? where? Why Antiochus Epiphanes fulfilled them all. What would these men have done without Antiochus? He is a real God-send to them. They *ought* to feel extremely obliged to him for his illustrious rascalities, seeing that he fulfilled the prophecies of Daniel, and serves as a set-off against the illiterate Millerites, who are turning the world upside down. Be sure there are certain things foretold in Revelation, long after Antiochus had rotted in his ignoble grave, which look very much like those foretold by Daniel, and said to have been accomplished by Antiochus. How can they be disposed of? Oh! that is poetry, or metaphor, or something else that cannot be understood without an accurate and critical knowledge of the original languages—aye, and of German neology too. No, reader, we have in repeated instances of late, almost to tediousness, shown you in various publications that the things foretold by Daniel and John have occurred within the course of the appointed years. Messiah came, was cut off—the people of the Prince that came destroyed the city and sanctuary—the flood of desolation continues to this day—the man of sin has been revealed—the saints were in his hands 1260 years—they are *not* now in his hands, but he makes war and prevails, increases and spreads abroad, and threatens to devour again the people of God, and will not cease till consumed by the brightness of the Saviour's coming. Mohammedanism has done its work; it tormented and killed during its allotted time. *The time of the end* has come, and is now almost past. The 1335 days are almost up, and what then? We shall see. If we are wrong, we shall have made a mistake already productive of immense good and no harm; except such as comes of the perverse, wicked, and scoffing spirit of our enemies and God's. But if we be found to be correct in our understanding and exposition of these prophecies, what then? Will such men as Prof. Stowe be glad to see Jesus Christ? and will they come forward and openly and candidly confess that their accurate knowledge of Biblical Literature did not avail them to understand the Bible? that they acted very foolishly, not to say wickedly, in trying to quiet the fears of professed christians and impenitent sinners? and that they most unkindly and cruelly slandered and reviled better men than themselves? Will they confess this? No!—not willingly, I fear. We leave them to account to Him who judgeth righteously. J. D. PICKANDS.

AKRON, OHIO.

CANTON, STARK CO., April 12, 1842.

DEAR BROTHER—I came to this place a week ago, in compliance with Bro. McCue's earnest request, to present the scripture evidence of Christ's speedy coming. I found there was much excitement, many prejudices, and strong opposition in the church as well as out. I saw at once that it would be nearly useless to offer the direct proof, drawn from the prophecies of Daniel and John, because the minds of the people were pre-occupied with superstitious notions, which would prevent their seeing or admitting the full force of the evidence. I therefore spent several days in shewing from the scriptures the nature of God's kingdom; that we are not to expect a temporal millennium, and that the Jews are not to be restored to their old Canaan; and so we need not wait for those events which the Scribes say must first come. When the way was in a good measure prepared, I offered the proof in explanation of Daniel's visions, Nebuchadnezzar's dream, and the Revelations of John. By the blessing of God many were at once led to see and embrace the truth. In the mean time we pressed upon christians the necessity of immediately awaking out of sleep and preparing to meet the Bridegroom, and upon sinners the necessity of repenting and fleeing from the wrath to come. The congregation continued to increase until the house was very much crowded. Our conferences in the afternoon of each day, have afforded delightful evidence of the work of the blessed Spirit of God on the hearts of christians. Quite a number of christians of different denominations have avowed their clear and firm belief in the speedy coming of our Lord, and have been led to search their hearts and set their houses in order, and with many tears and deep repentance, have sought and found joy and peace in believing. On Monday evening some 17 persons came forward for prayer, and last evening a number of new cases. We hope that most of those have found peace in believing on Christ. Our meetings, both by day and night, are characterized by great solemnity, most fixed and anxious attention, a spirit of weeping tenderness, and great fervency in prayer and praise.

The Lord has wonderfully assisted me in preaching these glorious and blessed truths, and I trust will yet further share his gracious approbation by reclaiming backsliders, quickening his saints, and subduing his enemies. Multitudes of sinners are greatly troubled—hypocrites and formalists are astonished and alarmed. Some men and women are brought out in their true character, which they had long concealed, and the public are much surprised at the discovery. A young man (who had been a bitter and violent Universalist, and whose parents were such, and his old grandfather is still a Universalist preacher in Boston) came out yesterday in conference and candidly renounced his infidelity and wickedness, and pledged himself to serve the Lord Jesus. Last evening he found peace in believing.

The most spiritually minded christians are ready to receive and rejoice in the truth, for they have a teachable spirit, and are not so attached to this present evil world as to be unwilling to have Christ come and set up his glorious and everlasting kingdom. 'Tis truly delightful to hear the grateful expressions of old and young believers, for the light and instruction and benefit they have received by the preaching of this subject.

Yours truly, in the hope of Israel.

J. D. PICKANDS.

GOOD ADVICE.

A "Watchman," in the Signs of the Times gives the following timely and excellent advice:

"The Holy Ghost, by the apostle Paul, in 1 Cor. 12: 2, teaches us that "though we have all knowledge and have not charity we are nothing." Now, although in God's gracious providence you may have been called to learn and even teach the truth of the Second Advent near, yet as sure as God's word cannot fail, unless you secure and cultivate the Spirit of Christ in your heart, unless you have charity, you will lose your soul; after all your warning of others, yourself become a castaway in the day of the Lord. My heart has bled, as it were, under the bitter fear that many dear Second Advent brethren and sisters may be shut out with the foolish virgins, for the want of loving those well-meaning brethren who have not yet come to the truth—for drawing uncharitable conclusions about those who do not come speedily to the light—for indulging hard feelings of the fallen heart towards those who oppose the truth. If we really knew that their opposition arose from wilfulness or wickedness of heart, it would still not be our place to indulge in feelings of indignation. Leave them before God. "Vengeance belongeth unto me," saith the Lord. Christ and his apostles laid more stress, far more, on possessing love not only to the brethren, (all children of God whether they believe the Second Advent near or not,) but even to your enemies, than on any thing else; and think you it is enough to have the *knowledge* of Christ's Second Advent in your *head*, without a preparation for it in your *heart*? No, verily.

Dear Christian brother, whatever may be your private opinion, as you revere the name of Jesus, as you value the favor of God—don't—don't—don't be found scoffing at this subject, or at those who embrace these views. We honestly believe that the Second Coming of our precious Saviour is near, even at the doors.

TERMS.

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MILLENNIUM.

ORDER OF THE RESURRECTION & JUDGMENT.—By J. Litch.

THE DOCTRINE OF THE MILLENIUM.

The prevailing opinion of the present age on the doctrine of the millennium is, that it is a period of Christ's universal spiritual reign on earth for 1000, or 360,000 years before Christ's personal appearing to judge the quick and the dead. This happy state of things, it is thought, will be introduced by the universal diffusion of the gospel through the earth, and the conversion of the world to Christ; the destruction of the man of sin, the restoration of the Jews to Palestine, and their conversion to Christianity. During all this happy period, Satan is to be bound, and exert no influence on earth over the human mind, until the millenium expires. When that period ends, it is believed Satan will be let loose, and go out to deceive the nations; when a very general apostacy will take place, and, in the midst of the prevailing wickedness of that apostacy, that Christ will appear in the clouds of heaven to judge the quick and the dead at his appearing and his kingdom.

If the above doctrine is found anywhere in the Bible, it is found in *the twentieth chapter of Revelations*. No other portion of Scripture can sustain the doctrine, if this fails it; for in no other text is the thousand years of Satan's being chained, and the saints reigning with Christ a thousand years, introduced, except in this place. But if the doctrine can be sustained by this text, there are others which will *assist* in its illustration and support.

REVELATIONS, CHAPTER TWENTY.

The chapter commences with an account of the binding of Satan, and casting him into the bottomless pit for a thousand years, shutting him up and setting a seal upon him, that he should deceive the nations no more until the thousand years are finished. After that he must be loosed for a little season.

Ver. 4—6, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The doctrine taught in this passage is not the doctrine of Christ's spiritual reign on earth a thousand years before his personal appearing, but the doctrine of the order of the resurrection of the dead. That order, according to this passage, is, that there will be two resurrections of the dead, the first and second; the first of "*the blessed and holy;*" the last of "*the rest of the dead,*" which must include all the unholy. These two resurrections will be a thousand years apart.

The first resurrection (see v. 4) will consist, 1st, of all the martyrs; 2d, of all who have not worshipped the beast or his image; 3d, all who have not received the mark of the beast in their foreheads or hands. These three classes must certainly include all the saints of God. Of them it is affirmed, that "judgment was given unto them." But if the judgment had not been held, how could it be given to them, or in their favor? 1st. John saw them as souls, disembodied spirits. 2d. Then they lived, were raised from the dead, sat on thrones, and reigned with Christ a thousand years before the rest of the dead lived again.

The next point which demands our attention, is, can this doctrine be maintained without destroying the harmony of the Scriptures? Do not the Scriptures teach the doctrine of of a general resurrection of all men at one and the same time? If they do, the doctrine of two resurrections will destroy the harmony of the Bible.

The first text we will examine on this point is, 1 Thess. 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; *and the dead in Christ shall rise first.*" This text most certainly gives the precedence to the saints in the resurrection. Will it be said that precedence is in reference to the living saints, who will not be before those who sleep in meeting the Lord, and not a precedence of resurrection before the wicked? The answer is, that it is a precedence of both. If it had been the object of the apostle simply to signify that the saints then living should not meet the Lord before the dead, why did he make this distinction? Why not simply say, the dead shall be raised first, and then the saints all be caught up to meet the Lord in the air? But no, the *dead in Christ* shall rise first, and with the living saints be caught up to meet the Lord.

The next text which presents itself for consideration is, 1 Cor. 15: 22—26, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The apostle in this passage is arguing the doctrine of the resurrection of the dead, and not a spiritual resurrection from spiritual death. This argument is that both himself and the other apostles preached the doctrine of Christ's resurrection from the dead. And if so, "how say some among you that there is no resurrection of the dead?" For if there is no resurrection then is not Christ raised; and if Christ be not raised, we are false witnesses of God, your faith is vain, ye are yet in your sins, they who have fallen asleep in Christ have perished; and we, who forego all earthly pleasures to preach the gospel, with the hope of a better resurrection, are of all men most miserable, if so be the dead rise not. "But," he adds, "now is Christ raised, and is become the first fruits of them that slept; for since by man came death, by man also came the resurrection of the dead."

The death of Christ, it must be granted, was temporal death, the death of the body, and not a spiritual death. If so, then his resurrection was a resurrection of the body, and not a spiritual resurrection. It was, therefore, temporal death which came by man, and which all died in Adam; hence it must be deliverance from temporal death which comes on all in Christ. The resurrection must be as extensive as the death. ALL died in Adam; EVEN SO in Christ shall ALL be made alive from temporal death.

So temporal death is the fruit of Adam's transgression; therefore, as the same capital punishment cannot be twice inflicted, whenever God threatens us with death for our personal sins, it must be something else than temporal death, which is already pronounced on us. That death must take hold on the retributions of eternity.

As we were passive in the fall, so we have provided for us, unconditionally, through Christ, deliverance from death temporal.—"The free gift is come upon all men unto justification of life."

But, although all will be made alive in Christ, yet every man in his *own order.*—There will then be orders in the resurrection of the dead; and to state that order is now the apostle's object. "Christ the first fruits; AFTERWARD they that are Christ's at his coming." At Christ's coming, therefore, none but his will be raised. "Then cometh the end." '*The end*' is not *the end* of something else, but of the order of the resurrection. *The end* will come after Christ has reigned; 'for he must reign until he hath put all enemies under his feet. And the last enemy that shall be destroyed is death' Christ does not yet reign, nor will he until his coming and his kingdom. He is now the great Mediator between God and man, our Advocate, on his Father's throne, where he will sit until his coming again at the last day to reign with his saints on the throne of his glory. He must then reign until death is destroyed by the final resurrection at the end of the thousand years. "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the 1000 years were finished." How perfectly do John and Paul agree! Two resurrections, the first at Christ's coming, the other when he has reigned a thousand years.

The first resurrection, therefore, will, according to Paul, be at the second coming of Christ. Then, also the mighty angel, who will bind Satan and shut him up, is Christ, at his coming. "He will first bind the strong man, and then will spoil his goods."

Another passage to the point is Acts 24: 15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Here we have a plain distinction made in the order of the resurrection. There are two distinct characters, and each will have a resurrection. True, if there were no other text to prove the doctrine of a long period between the two resurrections, there is nothing in this by which we should infer that such a period will elapse; but with those texts which do teach it, this does not conflict; but it does agree with and corroborate them.

So also, the Saviour's declaration of the doctrine of the resurrection of the dead.—John 5: 18, 19. "Marvel not at this, for the hour is coming when all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life." There is clearly a distinct resurrection here announced for a distinct class of persons, and for a specific object. 'They that have done good,' the persons: 'the resurrection of life,' the character of the resurrection; to the resurrection of life, the object of it.

"They that have done evil, to the resurrection of damnation." This clause also presents another distinct resurrection of a distinct class, for a specific purpose. And all this perfectly harmonizes with the Revelator and Paul, and also corroborates and illustrates their doctrine of two distinct resurrections. It is readily granted that this passage would not, any more than the former from Acts, alone prove a long period to elapse between the two resurrections; but in the light of Revelations 20, it plainly teaches it.

"Thou shalt be recompensed at the resurrection of the just." This promise was made by Christ, when he instructed his hearers to manifest their munificence to the poor, maimed, lame and blind, who could not recompense them. There will, therefore, be a resurrection of the just, when all the obedient, faithful servants of Christ will be rewarded.

Daniel 12: 2, "Many of them that sleep in the dust of the earth shall awake." But will not all awake? Not at one time; but when Michael stands up and delivers his people who are found written in the book, many will awake; the saints, Christ's people, who are written in the book of life. Ultimately all will come forth; "some to everlasting life, some to shame and everlasting contempt." Thus the doctrine of two resurrections illustrates and makes plain this passage, which has so long perplexed expositors of the word of God. The point must now be considered as settled, that the doctrine of two resurrections perfectly harmonizes the word of God, and is true.

GOG AND MAGOG.

But a difficulty yet remains to be settled; that is, who are Gog and Magog, whom Satan is to deceive when he goes out at the end of the thousand years? This question may be best answered by proposing another. What is meant by Rev. 20: 5, "But the rest of the dead lived not again until the thousand years were finished?" Why plainly, that when the thousand years are finished, the rest of the dead, that is, the wicked dead, shall live again. No other inference can justly be drawn from the text. But at the end of the thousand years, not before, Satan will be loosed out of his prison. Both Satan and the wicked will be found on earth at that time, and be fit subjects for each other's service.

"Satan shall be loosed out of his prison, and go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

1. *The subjects of deception.* Gog and Magog, the wicked raised from the dead. But, says an objector, will not the earth and all its works be burned up at the coming of Christ, and the commencement of the millenium? If so, and a new heaven and earth is created in its place, where will the bodies of the wicked be during the thousand years? Mal. 4: "They shall be ashes under the soles of your feet in the day I shall do this." But how can it be, that after so long a time, and after the world is purified by fire, and of course the bodies of the wicked with the rest of the earth, that those same bodies will be raised, vile and sinful, fitted for destruction? There can be difficulty here, if God has promised to do it, except a want of ability. If he has not the power to accomplish it, it will not be done; if he has, it will be done. "Ye know not the Scriptures nor the power of God." Let the objector but know these, and every difficulty vanishes.

2. *The point of deception.* There is frequently an objection started like this: is it probable that after the wicked have been dead and know the consequences of listening to the devil, that he will be able to deceive them again? We know that, in this life, with all the restraints of grace around us, men are not often deterred from sin the second time, by any evil consequences they have brought on themselves. On the contrary, they seem the more eagerly to rush on to destruction. Why then, should it be thought incredible, that when all the restraints of grace are taken off, and the sinner is plunged in hopeless despair, that when he is presented with the alluring idea of being avenged on God and his saints, he should be deceived, and swallow the pleasing bait? And this one is the only point of deception so much as hinted at. There is nothing said of a great apostacy of the saints. On the contrary, it is expressly said that "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

3. *The doom of Gog and Magog.* "They compassed the camp of the saints, the beloved city, and fire came down from God out of heaven and devoured them." They are not permitted to make an assault on the city, before the Lord interposes and executes the threatening of Psalm 11: "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; and this shall be the portion of their cup." When thus gathered, Christ will execute on them the judgment of God, and they will be swept away with a deluge of fire.

4. *The punishment of Satan.* The devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night forever and ever.

5. *The meaning of a thousand years.* I think it means a literal, not a figurative thousand years. 1. Because the prediction in the chapter seems to be a literal description of what will actually take place. Therefore the time should be literally interpreted. 2. The long cherished opinion of six thousand years for the course of this sinful world and its labors, and the seven thousandth year for the great Sabbath, or earth's jubilee, requires it to be understood literally.

If the foregoing explanation of the 20th chapter of Revelations is correct, and the doctrine of two resurrections is sound a and scriptural, then the prevailing View of the millennium must fall to the ground. The Bible can afford it no support whatever. The only alternative for the advocates of the the-

ory is, to acknowledge that all the evidences they have discovered of the approaching happy millennium are so many arguments in favor of the speedy coming of the Son of man to raise and glorify his saints.

THE ORDER OF THE JUDGMENT.

The great difficulty in the way of the foregoing interpretation is yet to be met and disposed of. It is this. If there are two distinct resurrections of the dead, when is the general judgment to take place? Will it be at the first or second resurrection? *At neither*; but before either of them takes place. Perhaps there is no one point in the 20th of Revelations that has been the cause of greater obscurity and more confusion among Biblical students than the introduction of the judgment at the close of the chapter, and after the close of the millennium. The difficulty seems to be this. The Revelator first presents us with the millennial scene, and then closes with the scenes of judgment. From hence it has been argued, the millennium must be a thousand years of Christ's spiritual reign on earth before he comes personally to judgment. And this is the only reason that can be found in the chapter for contriving such a theory as that of the spiritual millenium.

The true design of the chapter seems to be this. First, to give the order of the resurrection of the dead; what would precede the first resurrection, and what follow it, until all the enemies of Christ and his people should receive their final doom. That subject is distinctly presented in the first 10 verses. That point being disposed of, he proceeds, secondly, to take up the order of the judgment. This subject is fully disposed of from the 11th to the 15th verse.

"I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Here we have a view of the general judgment.

1. *The Judge.* "Stood before God." God the Father seems to be here represented as the Judge. So also the wise man in Ecclesiastes: "God will bring every work into judgment with every secret thing." Thus, also, St. Paul: "We must every one of us give an account of ourselves to God. Likewise Daniel, chap. 7: "The Ancient of Days did sit;" "the judgment was set and the books were opened." All these passages point out God the Father as judging the world from his books.

2. *The subjects of judgment.* "I saw the dead small and great stand before God;" "and the dead were judged." *The dead*, not in their resurrection bodies, but *the dead* as such, and before the resurrection, were judged according to their works. This may seem to some a strange idea; but we beg them not to be hasty in rejecting it before they have thoroughly examined it. If it is found, on a careful examination of the subject, that it cannot be sustained without destroying the hagmony of the Scriptures, then let it be rejected. But if, on the other hand, the harmony of the Scriptures cannot be maintained in any other way than by the adoption of this idea, then let it be received with all deference for the word of God.

(1.) *The Scriptures assert the doctrine, as in the text before us.* "The *dead* stood before God;" "were judged." If there were no other text in the Bible, this is sufficient to settle the question. Then, in the next verse, we are told of the resurrection. "The sea gave up the dead which were in it, and death and hell gave up the dead which were in them." The judgment is here most certainly placed prior to the resurrection.

(2.) *The doctrine of two resurrections, that of the just, and that of the unjust, renders it necessary.* It is necessary, in order to determine the title of the subjects of the first resurrection to that honor; otherwise they would have no more right to that distinguishing privilege than the rest of the dead.

Will it be said, that the Lord knows who are his children, and who are entitled to that distinction, without the judgment? *He may.* But that will not meet the case; because, at the judgment, another book, the book of life, is to be opened for the purpose of determining who are written there. And it is absurd to suppose it will be opened after that point is determined, and the just raised from the dead; for then there will be no need of that information. The judgment must, therefore, be before the resurrection.

(3.) The general judgment must be prior to the first resurrection, to harmonize and explain Rev. 20: 4. "I saw thrones, and they sat upon them; and judgment was given unto them." "They lived and reigned a thousand years." They lived and reigned at the first resurrection, *because judgment was given unto them, or in their favor.* This cannot be done until the judgment is held.

3. *The nature of the judgment before the resurrection.* There are two ideas which should always be kept in view with respect to judgment; the judicial proceedings, or trials according to law and evidence, for the acquittal or condemnation of the prisoner; the other part, the execution of judgment. At human tribunals, if a prisoner is declared innocent, he is at once discharged from the hands of the executive power. But if he is found guilty, he may be either taken forth to execution at once, or kept for a season longer in prison. So here, the trial proceeds according to law and evidence; for the books were opened, and another book was opened, which is the book of life; from this evidence the character and doom of every one, small and great, is fixed. The trial closes, and those who are acquitted are discharged from custody at once, at the first resurrection; judgment is given *to* them, in their favor, and they live and reign. The first idea is conveyed in the following text: "God will bring every work into judgment, with every secret thing." It is the idea of a legal trial. The other idea is presented in the following text: "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him AUTHORITY TO EXECUTE JUDGMENT ALSO, because he is the Son of man. Marvel not at this, for the hour is coming when all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Here, Christ is declared to be the EXECUTOR OF JUDGMENT. And that he may execute it, all that are in their graves shall, after their trial, hear his voice and come forth, when the sentence already passed will be executed.

4. *The judgment of those who are alive when Christ comes.* A difficulty comes up, on this point, which demands a notice. It is this. As the judgment is to be prior to the resurrection, when will the living be judged? Certainly before the appearing of Christ to execute judgment. But the character and conduct of men cannot be decided on until their probation ends, and their moral character is finally fixed. If we may be allowed to look upon the destruction of the old world by water, as typifying the final conflagration at the second coming of Christ, there is certainly reason to believe there will be a period in the end of time, before his advent, when the door of mercy will be closed. *Seven days* before the flood came, God said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." And Noah and his family went into the ark and God shut him in. The door of mercy was then shut against the world, and there could be no more admission into the ark. And has not the Saviour given us to understand that it shall be so in his day? Again, he has declared, Luke 13, that "when once the master of the house has risen up and shut to the door, they shall begin to stand without, and knock, and say, Lord, Lord, open unto us," &c. But he will answer and say, I know you not; depart from me ye workers of iniquity." This most certainly intimates that there will be a space when the door will be shut.

The Revelator also informs us, Rev. 8: 1, "There was silence in heaven about the space of half an hour." The heaven here is the moral heaven, or moral world; the time is when the seventh seal is opened. At the opening of the sixth seal, the great day of God's wrath came and the judgment set under the sixth seal, when all the sons of God were sealed and stood before the throne without fault. The seventh seal, then, was opened to give time for the judgment from God's books, on the living nations. An hour, prophetic time, is fifteen days; half an hour seven and a half days; about half an hour, seven days; just the time Noah was called into the ark before the flood came on the earth. That period will undoubtedly be the great time of tribulation such as was not before; and also the time when the seven last plagues will be poured out on the earth; for there are strong reasons for believing all expositors are mistaken who think six of the vials, or indeed any of them, already poured out. During those seven days the living will be judged and sentenced, and then Christ will personally appear to execute judgment.

Perhaps the question will arise, does not Christ say, Matt. 25, "When the Son of man shall come in his glory, then shall he be seated on the throne of his glory, and before him shall be gathered all nations, and he shall separate them?" &c. He does so speak. Well, when will it be, if the general judgment is prior to his coming? He has himself told me when it will be—when he comes in his glory. The nations will then most certainly be before the throne of God, or the Ancient of Days. See Dan. chap. 7: "The Ancient of Days came, the judgment set, the books were opened." "One like the Son of man came in the clouds of heaven, and came to the Ancient of Days," where all the dead, small and great, stood. But what has Christ given us to understand he will do then; judge the nations from the books? Not but separate them, the precious from the vile. That he will do in the twinkling of an eye, at the last trump. They that sleep in Christ will arise immortal and glorious, and the living saints be changed and caught up with them in the air, and so be forever with him.

All the representations of Christ's coming and judging the world are in perfect accordance with this description of the apostle Paul of the mode of separation. Matt. chap. 24: "The Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." There is nothing said in all this of the coming of Christ to gather all men from the dead before his bar; but simply his ELECT.

Matt. 3: 12: "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Here we are told the wheat will be taken out, and the chaff left to burn. Luke 17: 30. "Even thus shall it be in the day when the Son of man is revealed." Verses 34—36, "I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left." 'Two men shall be in the field the one shall be taken and the other left.' 'Two women shall be grinding together, the one shall be taken and the other left.'—Nothing can be more sudden than the separation that will take place when the Lord Jesus is revealed. O, sinner, it will be to thee a day of darkness and gloominess, a day of clouds and thick darkness. Will you run the risk of being found unprepared? Dare you defer coming to Christ, and washing your robes while in his blood? Can you harden your heart and refuse to hear mercy while she calls and entreats? If so, be assured you will call, but God will not answer. O, bethink thee of that worm that dieth not, and the unquenchable fire in which the chaff shall be burned up. Ye worldings, too, think of that day that shall burn as an oven, when all the proud and such as do wickedly shall be stubble, and the day that cometh shall burn up both the world and its votaries. What will it advantage thee to gain the whole world if it must so soon perish and its possessor with it? Love not the world, nor the things that are in it; for how hardly shall a rich man enter into the kingdom of God. *Christian professor*, "it is not every one that saith Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Remember this. See to it, that thy profession and practice correspond; that thy lamp was not only once lighted, but that it so continues, with oil in thy vessel. Then, when he appeareth, shall you also appear with him in glory. AMEN.

The following letter is from a postmaster in this state. So much good has been accomplished by means of gratuitous circulation.

I am very thankful to you for the numbers you have already sent to this office for *free distribution;* it at first found a good deal of *opposition;* a great many made fun of the paper: but after they commenced reading and comparing it with the word of *God*, and laid by prejudice, they at once became convinced that there was a reality in the *prophecies* of Daniel being fulfilled, in 1843.

The subject I can safely say is gaining ground fast in this *neighborhood*, although some of our *eminent* Divines are lecturing against the *doctrine*.

Upwards of 2,000 persons have professed religion recently in Albany.

Second Advent Meeting held every Thursday evening at the Congregational church—every Wednesday afternoon at the vestry of the Wesleyan church.

THE SECOND ADVENT OF CHRIST,

CLEVELAND, APRIL 26, 1843.

AKRON CONFERENCE.

I have just returned from Akron, Summit Co., where we have had a most delightful conference of the believers in the second advent. We spent two days together, the morning in the relation of christian experience, and afternoon and evening in preaching. It has truly been a precious season. The Holy Spirit was truly present, shedding abroad the love of God in our hearts, and we found ourselves sitting together in heavenly places in Christ. The experience of the brethren gave abundant evidence that they had been enlightened into the truth respecting Christ's immediate coming, only by the teachings of the Spirit of God. It seems to me that the mass of professing christians at this day, have come to feel that they have no need to have "their understandings opened that they may understand the scriptures"—no need to have "the eyes of their understanding enlightened that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints"—no need of being "guided into the knowledge of His will in all wisdom and spiritual understanding;" but that philosophy, and rules of criticism, and laws of interpretation, and principles of exegesis, are sufficient to lead them into all the depths of God's wisdom and knowledge which is treasured up in the Bible, without coming to God, to have their eyes anointed "with eye salve that they may see." It is, however, a blessed peculiarity in the believers of the second advent, that they feel that they did not apprehend the truth on this subject, until they were taught it by the Spirit of God. It is true that there are not wanting those in high places in the church, who are ready to deride them for their reliance on the teachings of the Spirit, and to say that they are deluded because they believe themselves to have been taught of God on this subject, but it is a blessed consideration that the Spirit of God sheds a light on which those who receive it can rely. While the wisdom of this world is foolishness with God, and God hath confounded the wisdom of the wise, and brought to nothing the understanding of the prudent, that no flesh should glory in His presence, He has been faithful to reveal the things of His kingdom to babes. Most willing are we to be reckoned among the weak things of the world, that so we may be in an attitude to be taught of God.

One thing is noticeable among the friends and believers of the second advent, that before they enjoy a light on the subject, which fills and satisfies their souls, they are brought to a full and cordial surrender of all the interests of their being to Christ, and feel ready to lay reputation and everything else at His feet, and count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord. It is emphatically in that state of mind that they receive light respecting His glorious appearing, and when they receive it they are filled with peace with God, and joy in the Holy Ghost. This was true of the dear brethren who told us of their religious state at Akron; and it was sweet indeed to listen to the relations which they gave of their religious state, and of the joy with which they were looking forward to the coming of the Bridegroom.

The believers in the second advent, generally, are now looking continually for the coming of the Lord. While some think that the period of His own ascension is a probable time when He will come for the deliverance of His people—and others, that the anniversary of the feast of Pentecost, when the Spirit was poured out, may be the glad time to favor Zion by the return of the Lord—others are feeling a deep interest in the declaration of our Saviour, "in such an hour as ye think not, the Son of Man cometh." The fulfilment of prophetic events, and the termination of prophetic periods, show us beyond mistake, that His appearing in the clouds of heaven as lightning, is near, even at the doors; and we will therefore endeavor to "gird up the loins of our minds and be sober, and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ—and be continually as men that watch for the coming of the Lord. Our faith shall not be in vain in the Lord. C. F.

THE LAST DAYS.

What could possibly be better descriptive of the *present* state of things, than the following from Pollock's Course of Time:

"The prophecy for confirmation stood.
And all was ready for the word of God:
The righteous saw and fled without delay
Into the chambers of Omnipotence,
The wicked mocked, and sought for erring cause
To certify the dismal state of things:
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The insurrection muttering in the streets,
And pallid consternation spreading wide.
And leagues, though holy termed, first ratified
In hell, on purpose made to misdirect prop
Iniquity, and crush the sacred truth."

Extract from a letter to the editor, from Troy Mills, Ill.

A friend in Cleveland sent us the first number of the Second Advent, it was read with care and attention. Bro. —— sent for the paper. We received six numbers; they are on the wing from house to house, and a great call for more. Brother, labor on—the prize is at the end of the race—it is almost run.

THE KINGDOM OF HEAVEN.

Was the everlasting kingdom of God set up at the ascension of Christ, 1800 years ago?

There are two classes of scripture, alluding to the kingdom of heaven, one of which refers to the gospel dispensation, and the other to the everlasting kingdom of God. The kingdom set up in *time* bears a near resemblance, and may with great propriety be considered the type, of the *heavenly* kingdom; and consequently there need be no difficulty in reference to their being designated by the same terms. To illustrate our meaning: the same *terms* are applied to Christ when he is spoken of as being upon the earth, as are used in describing him in his glorified character; yet on earth he was a man of sorrows and a Saviour; but when he shall have received the kingdom which the Father will give him, then his character as the "mighty God, the everlasting Father," will be exhibited to the universe.

Now some take the ground that the kingdom of heaven was set up at the *ascension* of Christ, because, in his instructions, he likened it to a merchantman seeking goodly pearls—to a man sowing good seed—to a certain king who made a marriage for his son, inviting many—to a house-holder hiring laborers to work in his vineyard—to a grain of mustard seed, which grew and became the greatest of herbs—and to leaven which a woman took and hid in three measures of meal.

In the sense *designed* the kingdom of heaven was set up while Christ was upon earth. The question then is, in what sense did he set up his kingdom? It was beyond dispute a kingdom of grace; else how could Christ have taught his disciples to pray "*thy kingdom come*" or with what propriety could he, in his revelation to John, have said, in speaking of events that were to occur *after* the sounding of the seventh trumpet, "the kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever!"

This then unravels the difficulty which some find in examining this point. Christ, in this world, is "formed within us the *hope* of glory;" but the time is coming when we shall no longer *hope*, but "the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Christ, in Mark, 10th chapter, spake a parable, because "he was nigh to Jerusalem," and because they "thought that the kingdom of God should *immediately appear*." "A certain nobleman went into a far country, to *receive* for himself a *kingdom*, and to return, and he called his ten servants and delivered them ten pounds, and said unto them, occupy till I come." We think no one that has been truly "born again," will deny that this refers to Christ, who is now exalted to be a prince and Saviour, and that he is gone to *receive* for himself a kingdom, which has not yet *appeared*, and which will not "*appear*," till he shall "*return*" to reckon with those servants.

Christ said, at the bar, Pilate, "my kingdom is not of this world." At his ascension, his answer to the question, "wilt thou at this time restore the kingdom to Israel?" shows conclusively that his kingdom, in the *second* and *grand sense*, was not yet set up; for he says, "It is not for you to *know*," &c.

In Christ's explanation of the parable of the wheat and tares, we find both ideas fully brought to view. See Matt. 13: 41, 43: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom [on earth] all things that offend, &c. Then shall the righteous shine forth as the sun in the kingdom *of their Father*, [in heaven, or, the new earth,] which, according to Dan. 7: 14, is to be given to the saints: "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be *destroyed*."

Now if we adopt the exposition of those who contend that the everlasting kingdom of God *was set up* at the *ascension* of Christ, we find difficulties at every step. For instance:

1. Dan. 7. The Lord's prayer, "*thy kingdom come*." Matt. 6: 10.

2. "*My kingdom is not of this world*." John 18: 36.

3. The kingdoms of this world are not yet "*become* the kingdoms *of* our Lord and of his Christ." Rev. 11: 15.

4. We are only made *heirs* of Christ's everlasting kingdom; the time is *yet to come* when "the saints shall possess the kingdom." Dan. 7: 22.

5. Christ says, "It is not for you to know the times or the seasons" of the establishment of the kingdom which he has taken to himself. Acts 1: 6.

6. This time has not yet come when "the God of heaven shall set up a kingdom which shall never be destroyed." Dan. 2: 44.

7. The kingdom has *not yet* been "*given* to the saints of the Most High." Dan. 7: 27.

8. "Flesh and blood *cannot* inherit the kingdom of God." 1st Cor. 15: 50.

9. The Lord Jesus Christ "shall judge the quick and the dead at his *appearing* and his *kingdom*." 2d Tim. 4: 1.

But if, on the contrary, we understand Christ and the prophets and the apostles as teaching that there is a kingdom of heaven on *earth*, and a kingdom of God yet to come, or to be set up, at the appearing of Christ, all is delightful harmony.

SIGNS OF THE TIMES.

The Brahmins expect their religion will come to naught this year.

The Jews are looking for Messiah in 1843.

Many of those who believe in a temporal millennium expect it will commence this year.

There is an account in a recent paper which states that the Mahometans have a tradition that this year their government will be overthrown by a power from the north. Russia is now contemplating a movement of this kind.

The Mahometans have also an impression that the world is about to be destroyed.

The Catholics of Europe have a tradition that their present Pope is the last that they will ever have.

There is a general impression among Frenchmen that the present year will be fatal to France.

Many of the people of London are expecting the destruction of that city within a very short time.

A pious Negro, recently a slave in Virginia, when asked if the slaves knew any thing about the coming of Christ, replied, that the pious slaves do, and they have been praying about it these ten years, but the whites knew nothing about it.

SIGNS.

The account of an interesting phenomenon of *three moons* and a *cross* seen at Auburn on the 16th February, which we published in the double No. 9 and 10, of this paper, is confirmed by a private letter to a friend in this city.

The Midnight Cry, of April 13, contains a letter from Leavenworth, Mo., which, after speaking of the extraordinary season, and three shocks of an earthquake, that they have had, says:

"At 3 A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep blood-red color, with a black cross of equal proportions over the face, but not extending beyond the rim; while on the two sides small pieces of a rainbow were visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half an hour, and heavy clouds then intervening, obscured the moon. This was seen by the hospital attendants, by the guard and sentinels on post, and by several citizens of Weston, a little town 5 miles off." This occurred Feb. 14.

The People's Friend says that a lady in Covington In. recently saw a "bloody sickle" suspended in the heavens about midnight:—character of the woman unimpeachable.

CHRONOLOGY.

Just at this time, when such an amount of scoffing has arisen in consequence of the pretended "mistakes" that Dr. Weeks has discovered, it will be interesting to friends and annoying to cavillers to learn, that there are those in the world who have arrived at similar conclusions to those Mr. Miller has published. The fact that an examination of chronological data at Lafayette College, resulted in an admission that Mr. Miller *might* be correct, is fresh in the minds of those who have read this paper. In addition to this, we have the following.

"A late work on Egyptian literature, by Geo. R. Gliddan, late U. S. Consul at Cairo, gives the various periods which have been given by different chronologists as the length of time from creation to the birth of Christ. Among 120 different opinions, he admits that the Hebrew Text gives us 4161 years, which differs but 4 years from Mr. Miller's chronology, and makes the world 6000 years old, as we have contended in opposition to those who say, "the end is not yet." —*Mid. Cry.*

PROPHECIES.—While so many are slighting the prophecies, and casting contempt on the study of them, it is interesting to read such testimonies to their value:

"You see, or may see, with your own eyes, the Scripture prophecies accomplished; and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true."—*Newton on the Prophecies*, 1760

FALSEHOOD NAILED.

A friend in Norwalk, O., writes thus to the editor of this paper:

"A report came here yesterday by a very respectable clergyman, that you on last Sabbath, stated in public, that you had no more faith in the prophecies or in the Bible."

The above report is an utterly baseless fabrication, and is another illustration of the ten thousand means Satan employs to overthrow, destroy or hinder the work of God. The editor still adheres firmly to the belief that Christ will come this year to take to himself his saints, and destroy all those who "love a lie that they may be damned."

☞ Bro. THAYER of Pomfret, Ct., will be interested to learn that his beneficence of $20 settled the question in our minds with reference to the number we should print, of the succeeding numbers, which will be 4000 per week.

COSTLY CHURCHES.

The estimated expense of building the Trinity Church in New York is about $500,000. How many of the "poor," think you, will ever hear the gospel there, when it is completed?

The editor of the Portland Advertiser gives the following as the substance of a dialogue between himself and the sexton of the Trinity Church, Boston.

"Will you accomodate me with a seat?"

"Haven't any to spare."

"Where are your free seats?"

"Haven't any."

We concluded to stand.

"Come, get out of the way, sir," said the sexton—"you mustn't stand here."

SECOND ADVENT NEAR.

It is said, that belief in the second advent of Christ near, will be followed by pernicious consequences, should it prove unfounded. It is true that believing in erroneous doctrines is always more or less prejudicial, and of course, on the other hand, belief in the second advent *far off*, should it prove false, cannot but be fatal to the eternal interests of man.

Should the churches receive the doctrine that the second coming of Christ may rationally be expected, during the present year, what would be the consequence? It is plain that it would be a most powerful incentive to efficient labor for the salvation of men, and for preparation of heart, to meet that tremendous event. With God's blessing on such labors, they would result in the salvation of many souls. But suppose the year to pass away and time still continue: then says the objector, the evils of such a belief will appear. But surely the evils will not be greater now than in the days of the apostles. No, says the objector, but you fix the time, you say it will come *this year*, but Christ and the apostles only proclaimed it near, "even at the doors." But should the time pass away and Christ not come, then the very believers in the doctrine will disbelieve the Bible, and much more the people of the world. But we may ask the objector why a christian should any more disbelieve the Bible on account of his misinterpreting those portions of prophecy which he thinks speaks of, and fixes the year of Christ's second coming, than for misinterpreting any other passage of holy writ? Has not every christian such unnumbered proofs of the truth of the Bible within himself, and from without, that his misapprehending the teaching of prophecy on one point will not in the least incline him to doubt its veracity? "Let God be true, though every man be made a liar." But if christians will not reject the Bible, other men will. How does the objector know this? he may think so, but this will not make it so.

Unconverted men do all, practically, disbelieve the Bible, and will do so, until they embrace the gospel, "by repentance toward God and faith in the Lord Jesus Christ." The infidel in heart is an infidel, because he has not the moral courage to believe the Bible; he dare not look over and settle his accounts with his Creator and Judge, and hence in his heart he says, "no God," no truth in the Bible. Such an one would not *believe*, "though one should rise from the dead."

The speculative believer receives the scriptures as abstractly true, because he has evidence enough of their truth, to command the assent of his rational faculties, and he *could* not disbelieve them, for this reason, however much the second advent believers may misinterpret them. There seems then, no just foundation for these objections: but man has always had pride enough, to induce him to act, as though the truth of the Bible was in itself of a nature so frail, as to need the constant nursing of his great foresight and profound sagacity. "But God taketh the wise in their own craftiness;" and as He has ever done, He will doubtless still uphold the ark of His covenant, without the interference of man's presuming ignorance.

Without presuming to pry into the unseen future, excepting by the light of divine revelation, let us look at the present influence of these two interpretations of prophecy. Christ and the judgment far away, a thousand years beyond an indefinite future, and that indefinite future to be devoted to war—and the contests of ambitious statesmen for wealth and power—to improvements in science and the arts—or "ameliorating the condition of mankind—and to the endeavor to evangelize the heathen: and that thousand years to be spent in the triumphs of the church—its peace and prosperity, in a world laboring under its Creator's curse of barrenness, sickness, sorrow and death.

Who cannot see that here is full scope for the selfish heart to sin "as with a cart rope, and to draw in iniquity with cords of vanity." What more in a world where death is the acknowledged lot of all, can pride, ambition, sensuality, avarice, sloth, and hatred ask, for their gratification? Here is full license so far as time and means are wanting. True, the objector says, that it is the heart of wisdom to be always ready for death, as that may come at any time. True, but unfortunately men are not *wise*—the professed people of God are not wise. "The ox knoweth his owner, and the ass his master's crib, but Israel doth *not know*, my *people* do not *consider*"—and consequently, as it has been and is now, under the influence of this most pernicious error, so will be the long dark years of future time, for aught that man can know. But this, says that learned and most devoted christian, (Prof. Finney,) is limiting the power of the Holy Spirit—the power of the Holy Spirit in the conversion of the world, will be (unless the Bible teaches the contrary,) hereafter as it has been heretofore, limited only by the wisdom and benevolence of the all wise God. And I do not see why it is not as much "limiting the power of the Holy Spirit," to say that all men *have not been* converted, as to say that they *will not be*, at any time in the history of the race on this earth. To argue from the resources at the command of the infinite God, to the salvation of man, is to give the argument to the Universalist, however averse to this may be the man by whom it is urged.

But this is aside from my purpose. Let it once be understood that those who believe, and love and obey the scriptures, do not expect the coming of Christ until this long uncertain futurity shall have elapsed, and who will venture to predict from it, better fruits to the church and this world than have been gathered in past years? Will the mere worldling, or the worldly professor be likely to loose his grasp upon the world—the devoted christian, less tempted to desert his God and trust the world—the father less eager to provide for his children and his children's children, every means of gratifying vanity, avarice and worldly ambition—the proud man to lay aside his arrogancy—the ambitious man to scramble less eagerly for the honors and titles of this vain world—the avaricious man to grind the faces of the poor any the less, that he may heap up stores of gold and silver, on which to feast his shrivelled heart—the man of pleasure less eager to grasp at his evanescent enjoyments, and less ready to sacrifice innocence and beauty to his brutal selfishness—the warrior less ambitious of the slaughter of his race, that he may engrave his name among those who are to illustrate the page of the historian of future ages—the oppressor less tenacious of his grasp upon his brother's throat; less reckless of trampling under feet the laws of God and the rights of nature in the plunder of his helpless victim—an arrogant and licentious priesthood less disposed to lord it over God's heritage, in the name of religion—the child of ignorance and oppression less disposed to envy his more fortunate and wealthy neighbor or the proud lording less eager to spoil, in the name of law and government, his ignorant and impoverished fellow worm?

Those who predict all these things, look for a change far more wonderful than that anticipated by those who now expect the advent of their King and Lord, to "take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ." They look for a "new thing under the sun," some new and mysterious move of the Almighty on the hearts of the "children of disobedience;" and surely they ought to show us where, in the book of God, this "strange work" is foreshown. If this doctrine is plainly revealed in the Bible, then we are to receive it with humble trust in God, that it is right: and every child of God will rejoice to do so, though he cannot see the reasons which move upon the benevolent heart of the glorious Redeemer, thus to delay his coming, and so to teach in his word.

But if this doctrine be not true—be not most plainly taught by the divine word, surely it is most hazardous to trust in it. Before the glorious doctrine of Christ's immediate coming to judge the world in righteousness, every worldly motive lies prostrate in the dust—ambition is reigned up in its mad career, and less humbled and chastened at the rebuke of the Almighty—the christian parent learns to cast all his cares upon the arm of his Almighty Saviour—avarice no more hoards up God's gold and silver to gratify the lowest of all the base desires of a fallen race—the sensualist feels the workings of his putrid heart rebuked before the glance of his coming judge. In short, every worldly desire becomes chastened, and the minds of men, as God designed, turn with eager solicitude to the eternal future. Man learns that the "fashion of the world passeth away," and he instinctively turns to God as the only firm, unshaken basis on which to fix his tossed and wearied spirit—earthly, "sensual, devilish;" full of unfounded hopes—full of presumptuous

reliance upon his own good fortune—ready, it is true, to concede that all other men are in imminent danger but himself, he casts the fear of death, and the withdrawal of the Spirit of God, behind his back, and rushes on to his eternal ruin, as the "horse rusheth to the battle." But under this most grand and awfully solemn reality, that though death may be far from him, and God might be gracious in after years, yet that the Judge is at the door, come as a thief in the night, in a moment, in the twinkling of an eye, with no space for even the frail chances of a death bed repentance, come to take vengeance on all the ungodly—all such as love not His appearing—come to wind up the drama of this world's guilt and shame—to seal up for eternity the destines of all men. Before this grand and glorious reality all unworldly ties are broken, and poor, frail, helpless man, is constrained to cry out, in view of his utter destitution, "God be merciful to me a sinner." With this expectation the christian may live as it is his privilege and duty to live, "as a pilgrim and a stranger" in the earth, but with his eternal inheritance in prospect.

Thus cast upon the faithfulness of his Redeemer, he finds abundant strength to endure the scoffs of an unbelieving generation, and to fulfil all the obligations cast upon him by his Creator. He is enabled to walk by faith, and to look upon the impending realities of the world's destruction—the final judgment—the doom of the wicked, and the reward of the righteous, as scenes in which he is soon to mingle as an actor; and, as well he may, he turns from the earth, wearied and heart sick at its crimes and follies, with one only desire: "O that they were wise, that they would consider this, that they would think of their latter end."

E. WADE.

From the Midnight Cry.

PROPHETIC PERIODS.

The termination of the 70 weeks or 490 years of Daniel, has been a matter of some doubt, though it is agreed by all that they must have closed near the crucifixion. To make them close *three* and a half years after that event, would be to break the entire prophetic chain, because you cannot harmonize the 1290 and 1335 days with such a termination; for nothing, in my mind, can be clearer, than that the 1290 closed in 1798; then there are but 45 years more, which must terminate in 1843. But if the 70 weeks closed three and a half years after the crucifixion, the 1810 years from that period would not close till 1847; thus making an entire break in the chain of prophecy. I consider the 1290 and 1335, so to speak, a *binder*, that fastens the whole period, and makes it sure that the 2300 and 1810 terminate in 1843: and I consider that position *immoveable*. The only question, in my mind, is, at what time in the year these prophetic periods run out. I conceive it must be somewhere between the Crucifixion and the "king of the south" pushing at the "exceeding great horn." See Dan. 11: 40. The power pushed *at*, I apprehend, was the same "horn." That horn, at first, was pagan Rome; then Rome under the ten kings, the dominant power of which, for a long time, was papacy; then came up the atheistical beast, viz: France, the head of which at length was Buonaparte; and the French power becoming the dominant power in the "divided" Roman empire, is then the "exceeding great horn," at which the king of the south, Egypt, *pushed*, which pushing marks distinctly the *commencement* of "the time of the end." The French army, under Buonaparte, landed in Egypt the 1st of July, 1798, and during that month the most decisive battles seem to have been fought. From that period we may safely date the commencement of the time of the end, and 45 years from that time we may expect Daniel will stand in his *lot*. "Lot," in the Scriptures, signifies *inheritance* in the promised land; and not the resurrection, as some of us have thought. See numbers 26: 52—56.

"And the Lord spake unto Moses, saying: Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance; and to few thou shalt give the less inheritance; to every one shall his inheritance be given, according to those that were numbered of him. Notwithstanding, the land shall be *divided by lot*, according to the lot shall the possession thereof be divided between many and few."

See also 33d chapter, 54th verse:

"And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit."

Also, Ezek. 46: 29, which, I apprehend, is a description of the division of the heavenly Canaan, or new earth, among the tribes of the true Israel, who are "heirs according to the promise."

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God."

When that division is made, and not till then, will Daniel stand in his "lot." The 1290 days, then, carried us to July, 1798; and the 1335 will carry us to July, 1843, when all the saints may expect to stand in their lot on the new earth.

Before that time, the 2300 days must terminate; and as the 70 weeks *seal* those days, if we can find where the 70 weeks terminate, we can come at a pretty accurate calculation as to the termination of the 2300 days. I conceive they will close *to a day*, because when a part of a year belongs to the prophecy, "an hour" is added, as in the case of the Ottoman Empire, Rev. 9: 15; and the angel says, Dan. 8: 19, "At the time appointed, the end" shall be.

The last week of the 70, the Messiah was to "confirm the covenant with many;" and that week carries us to the anointing of the Most Holy, Holy of Holies, or "Holy place." See Heb. 9: 12. That was the last act of the 70 weeks, and must be supposed to take place either at our Savior's crucifixion, resurrection, or the day of Pentecost, which was 50 days after the crucifixion. The same may be said to be true with respect to the termination of the week in which he confirmed the covenant. "To confirm" a thing is, "to put past doubt by new evidence; to settle, to establish." Now all this was done at farthest by the Pentecost; and I can hardly see how the Lord could be said to confirm the covenant with many after his ascension, when he personally left his followers, in any sense that he did not for years after, if not unto this day; i. e. he does it by pouring out the Spirit. It strikes me, therefore, that the ascension is the most probable period of the termination of the 2300 days. It may be at the crucifixion, resurrection, or Pentecost; but *I* give the preference to the ascension.

The inquiry now arises, what day in the year does the anniversary of the ascension occur this year, 1843? I answer—If we reckon by solar years, the crucifixion took place 1810 years ago the 3d day of our April; then the 5th would bring us to our Lord's resurrection; 40 days from that would bring us to the ascension, and would be the 14th of May, if we reckon the 5th of April for the first of the 40. But there is a doubt in my mind whether we are to reckon solar years or lunar; i. e., whether we are to reckon to the *day* in the year, or to the paschal full moon; if we reckon the latter, then the anniversary of the crucifixion is Friday, the 14th of April, this year, and the Sabbath after comes the resurrection; from that point, 40 days inclusive will carry us to the 25th of May as the anniversary of the ascension; and I find all our almanacs have that day marked as the ascension. Now, our Lord may appear any hour, and the saints be "caught up," yet I am inclined to believe it will be the 14th 22d, or 25th of May; at farthest, the 1st of June; beyond that, with my present light, I can see nothing of the 2300 days. I believe at the *outside* they expire then. And when those days expire, then the sanctuary, and the host, the church, cease "to be trodden under foot," "then shall the sanctuary be cleansed;" and the month of July, it may be expected, will bring the saints into their lot in the new earth.

If it be said, the time is too short to destroy the wicked, melt the earth, burn up the works therein, and restore the earth again to that glory God designs to give to the inheritance of his saints, I answer—God created the heavens and all the hosts thereof, and the earth with all its animals, and man upon it, in six days; and his power is adequate to restore it, and put his saints in possession, in any period he chooses, however short. "For he will finish his work, and cut it short in righteousness; because a short work will the Lord make upon the earth.' There can be no reason assigned why the Lord should be even 40 days in destroying the wicked out of the earth. True, he gave 40 days to the flood, but then men, perhaps, might repent, and find mercy to eternal life, though they must die by the flood; but when the saints are taken up, the door of mercy is shut, and there is no hope for those left behind; and why may we not suppose it will be as it was in the days of Lot, as well as that it will be as it was in the days of Noah? "The *same day* that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all;" and our Saviour adds, "Even thus shall it be in the day when the Son of Man is revealed." See Luke 17: 18—30.

If all the periods spoken of in this communication, should pass by without bringing the event, with my present light, I could fix upon no others, but should wait in constant expectation of the revelation of the Lord Jesus, as I can have no doubt but that all the signs have taken place that the Lord has given us to precede that event; but I do not believe the event will pass by all the periods above mentioned; and my faith is daily increasing, that our Lord will speedily appear. Glory to his ever blessed name. "Even so come Lord Jesus."

GEO. STORRS.

Albany, N. Y., April 6, 1843.

Orthodoxy and Universalism.

Dear Bro. Fitch—You recollect that in the town where I labored last winter, a Universalist minister said "the orthodox, as they became more enlightened, were coming over to their views," and named some prominent individuals, who, he said, took the same view of the 24th chapter of Matthew, as they, (the Universalists) did. This is not a solitary instance where the orthodox and Universalists have of late joined hands in the interpretation of God's word. I was not at all surprised to hear such a declaration. I well knew that many of our rabbies took not only the same view of Matthew 24th, as Universalists did, but that their general principles of interpretation, were the same.

For instance: that Dan. 7: 9, 10, "only means some transaction in the providential government of God"—the 13th and 14th vs., "the setting up of Christ's kingdom on the day of Pentecost or at the destruction of Jerusalem," or some other time already past, no one knows when, that the 21st and 22d vs. mean the "restoration of the kingdom to the pious Jews, which Antiochus Epiphanes had taken from them;" that Dan. 12: 2, "means the revival of religion which the Jews enjoyed under Judas Maccabeus, when he arose, as it were, out of the dust of the earth, with many other pious Jews, and drove the enemies of God (the Syrians) out of the land;" and in the last 'Evangelist,' I find the parable of the tares of the field made to represent "the blended operation of good and bad influences, saving some and destroying others in this world of trial.'

These things I have seen and heard. I have lately heard that a Theological student in this institution, openly takes the ground, that if God should come this year and destroy the world, *He could not be benevolent*. Who wonders that Universalists are complimenting 'the Orthodox' (!) for their advancement in theological lore, when we see them thus frittering away God's blessed word? And yet some of these very men have the want of candor, or blindness of mind, to hint that we are 'strengthening Universalists by our interpretations.' We have not yet, been complimented by Universalists, for the help we have vouchsafed them, and I think we shall not be soon. No! second advent doctrines find no favor with Universalists, only as, blessed be God, it converts their hearts.

But I wish to consider some of the above interpretations. If Daniel 7: 9, 10, only means "some transaction in the providential government of God," when and where was it fulfilled? Was it general or local in its character? If general, what record have we of its accomplishment? If local, on what nation, kingdom or city was the threatened judgment poured out? Was it on Babylon or Jerusalem, Tyre or some other city? Will any of the Prof's of Biblical Literature tell us? Perhaps Colver or some other *learned* man might find a fulfillment in Antiochus Epiphanes (!)—he seems to be the hero of all the opposers of the glorious appearing of our Lord.

How is it possible for a man filled with the love of Jesus, and reverence for the word of God, to litter down that awfully grand, and and sublime description of the judgment of the great day, the bare reading of which almost curdles one's blood, to some ordinary occurrence in God's providential government? I do not hesitate to say, that no man, unless he has a theory which he has determined to sustain at all hazards, will so treat God's blessed word.

But I have seen a President of a College stand and say that tho' he *once* believed it to be a description of the judgment of the great day, he did not *now*. Well may Universalists congratulate themselves on the accession to their views.

Again: If the kingdom spoken of in the 13th and 14th verses, was set up on the day of Pentecost or at the destruction of Jerusalem, to what kingdom belonged all those who "died in the faith" previous to that time? To what belonged Abel and Enoch, Abraham and Moses, Simeon and Anna, Zachariah and Elizabeth? or James and Stephen? for these latter died before the destruction of Jerusalem.

The truth *is*, no kingdom was set up either on the day of Pentecost or at the destruction of Jerusalem. The kingdom in its embryo state, i. e. in the hearts of believers, which is "righteousness and peace and joy in the Holy Ghost," has existed from the days of Abel to the present time. From the bringing in of the remedial scheme, to the present, God has been gathering materials for his glorious and everlasting kingdom; and I bless his name, the time for its establishment is at hand! He sowed the mustard seed then, and the tree has ever since been growing, until the last branch is nearly matured, and soon the fowls of heaven will lodge in the branches of it.

So far from the 21st and 22d verses being fulfilled by the "Ancient of days restoring the kingdom to the pious Jews, which had been taken away from them by Antiochus,' they had no kingdom, to be either taken away or restored. The kingdom passed from the Jews in the days of Zedekiah, and has not been restored to this day, a period of some 2500 years. Read Ezek. 21: 25—27: also Neh. 9: 36—38. Men cannot thus escape from the word of God by their alegorizing.

Since writing the above, I have read some 80 or 100 pages of 'Stuart's Hints,' and although I had heard it spoken of as a most dreadful perversion of God's word, I must confess I had no adequate idea of the liberties there taken. I think Universalists need no more Skinners to 'utterly' explode 'Millerism.' Henceforth they can have Orthodox weapons. My soul is sick. Is *this* a specimen of *learned* Orthodoxy? Then I pray God to deliver us from it altogether.

Of the remaining specimens of Orthodox Universalism, I care not to say much. They are so absurd that they carry their own refutation with them. One thing, however, in reference to "H. C.'s" lucubrations: from my certain knowledge, the readers of the Evangelist are not much edified by them. At least so many of them have themselves told me.

Prof. Stuart thinks the church has been driven, hove and tossed on the billows of uncertainty too long; and that she will gladly find a resting place, as soon as possible. Certain I am, she must seek it elsewhere than in "Hints," for it would take more oil than can be extracted from ten thousand *such* hints to smooth the comb of one wave, even. For a specimen of *certainty*, the reader is referred to the book itself. Give me a resting place in the bosom of Jesus and it is enough.

GEORGE NEEDHAM.

Oberlin, April 14th, 1843.

LETTERS.

We have thought best to insert the names of individuals from whom we receive letters, that they may know that they arrive.

From Postmasters—O. W. Dingman, C. P. Jadson, L. Tracy, C. R. Starkweather, C. Hubbard, T. J. Carlton, T. McBride.

From Individuals—S. Jones, J. Tift, Bro. Thayer.

There are other names that should be added; but we have just commenced the list.

THE BIBLE.

At a meeting of the inhabitants of the township of Rockport, with reference to the circulation of the Bible in said township, held on the 12th inst., Mr. TRUMAN S. WOOD was appointed Chairman, and Mr. JOHN D. TAYLOR Secretary.

Mr. J. A. Foot having addressed the meeting, the following resolutions were adopted:

1st. *Resolved*, That by divine aid we will faithfully endeavor to supply each family in the township, now destitute, of a whole bible, with this holy book: and each youth under 16 years of age who can read, to whom there is neither a bible nor testament in the family, with at least a new testament, on such conditions as the circumstances require, and report the fact to Mr. Mather of the Cuyahoga County Bible Society, before the 2d day of August next.

2d. *Resolved*, That we will earnestly endeavor to pay for all such books either from the proceeds of their sales, to such as are able and willing to pay for them, or from contributions of the benevolent, for the purpose of a gratuitous distribution to the necessitous.

3d. *Resolved*, That Mr. Joel Deming have the care and oversight of this enterprise for the township.

4th. *Resolved*, That Samuel Masters, Theophilus Crosby, Colonel Mastick, Israel Kidney, James Clinton, Henry Alger, Ezra Bassett, Richard Hooper, be severally charged, within their respective districts with the duty of ascertaining and supplying the destitute.

5th. *Resolved*, That the proceedings of this meeting be published in all the papers in the county.

Mr. Deming, the superintendent for the township, and most of the distributors for the destitute, were present at the meeting and cheerfully accepted the appointment.

TRUMAN S. WOOD, *Chairman*.

JOHN D. TAYLOR, *Secretary*.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

The Second Advent of Christ.

Vol. 2. **CLEVELAND, WEDNESDAY, MAY 3, 1843.** **No. 3.**

C. FITCH, EDITOR. [Please Read and Circulate.] T. H. SMEAD, PUBLISHER.

EXTRACTS FROM LETTERS,

Published in the Signs of the Times.

Bro. Waldrow writes from Acton, Maine:

"There never was a time when the blessed bible was so clearly understood; the vision is made so plain, that he that reads may run—never such an increase of knowledge.—Earthquakes in divers places; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth.' Never such a time of strengthening the hands of the wicked, by the cry of *peace and safety*. Never did evil servants not only say in their hearts my Lord delayeth his coming, but resort to such means—and beat or smite their fellow servants, and eat and drink with the drunken as now—never such *caricatures*, such mocking and scoffing at the idea of the return of our heavenly Nobleman. Brethren, seeing all these things according to God's immutable word, may we not, look up and lift up our heads, for our redemption draweth nigh? I find that some of our dear second advent friends have had, and probably may still have their minds on some particular month and day when our Lord may come. I have thought myself that inferences might be drawn from the scripture to favor his coming the first part of the year, but not strong enough for a full RELIANCE. I find that the prophetic periods, or numbers, all that bring us down to 1843, have no fractional parts, such as hour, day, month, as was the case in Rev. 9: 15; on which brother Litch gave an exposition some two years before events, prophesied of, proved his exposition true to the very letter. Therefore, as the year is only brought to view in prophetic vision, I thing no satisfactory calculation can be made on the month or day. But glory to God, I should not be surprised if we should see the sign of his coming at any moment. Therefore, beloved brethren, let us gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

Brother R. Kimball, formerly agent for the American Bible Society, writes from Upper Alton, Ill.

"Some three years since, I read a book written by William Miller, but with little interest; as I did not, from the hasty perusal, comprehend its import. Last fall I providentially listened to a lecture on the second advent by William Clark, a lay brother of the presbyterian church who had been in Boston. My curiosity was excited, and I procured a copy of Miller's Lectures and commenced a candid examination.

On reading the third lecture, my mind received convictions. I then examined the numbers in Daniel's visions, pen in hand; on this part I spent three days before I could fully comprehend the whys and wherefores; at length all was clear; and here, my dear brother, came my trial. If I believed so important a doctrine, how could I withhold it from my perishing fellow men? And yet could I breast the storm? A most solemn and critical pause ensued. Could I bear the frowns, the sarcasms, and contempt of my brethren, and especially my brethren in the ministry? They were near and dear but God enabled me, I trust, to feel that the Saviour and his cause were far more precious than all the world beside. Never before did I feel that I could die for the Saviour and his precious cause. Never before could I comprehend how primitive disciples felt when they were willing to suffer martyrdom for the sake of Christ.

After my first effort I was extremely happy—I felt that I had acted worthy of that dear Saviour that had suffered so much for me. I was astonished, too, at the power that seemed to accompany the word preached.

The Lord has now given me two excellent efficient brethren in the ministry to strengthen my hands, and finally, the whole country in this region is alarmed; many believe, and sinners are being converted under the sound of the midnight cry. * * * I read the prophecies with more pleasure than formerly.

Our brother Clark lectures to very good acceptance, and has been the cause, under God, of waking up the whole region. How much good can even a lay brother do, if faithful. I have heard of a number of ministers of late who are about convinced."

Another brother writes:

"Those that are willing to hear the doctrine are generally the most devoted; and those that believe it are living souls. In many places it is received, and those that believe it declare publicly, that they feel as if they were newly born of the Spirit."

Bro White, of North Wrentham, Mass., after alluding to the scoffing of professed Christians, and the extraordinary course some religious papers have taken, writes:

"But a few weeks since we had in the religious papers (Christian Watchman and Reflector) a piece of the greatest scoffing and blasphemy, over the signature of "Country Pastor," that I ever heard or read from any known infidel whatever. Surely we have fallen upon strange times. What can the poor sinner think who is candid and somewhat concerned about his salvation? Above all, what must the Lord think of men professing godliness, and in high places? Is it not true, that the time spoken of by Peter, has fully arrived? 'There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?' They cannot find any promise of his coming in the Old Testament; that part of the Bible, say they, mostly belongs to the Jews; and they tell us that nearly all the book of Daniel was fulfilled, when the Jews heard that *Antiochus* was dead; and the remainder, when the Romans destroyed Jerusalem.—They find no promise in Matt. 24th that the Lord is yet to come; that, they say, was fulfilled in the calamities which fell on the Jews No promise can they see in these words of Christ, 'I will come again and receive you to myself.' This, say they, is fulfilled when a Christian dies. In like manner do they dispose of almost every thing in the Bible, which relates to the coming and kingdom of Christ."

Brothers Campbell and Reed, writing from Bellville, say:

"The truth in Upper Canada prevails with many souls. Perhaps about 200 have turned to God. The cry has aroused many a sleeping virgin. Dear reader, pray for us in this region. The end is just upon us. A few instruments have been raised to help sound the midnight cry.

The Lord has blessed the labors of brothers Huff and Devzell in this region."

Another brother writes from Winchester:

The Lord is with us, more than 200 souls have recently been converted, in this town. The whole region is moved, and some of those old professors, (who in every petition, pray for the carnal Jews to return to Palestine, because they are God's peculiar people,) are very fearful lest the people will think these extensive revivals are the result of sounding the Midnight Cry, so they pray longer and louder for the Jews, and repeat nearly all of the eleventh chapter of Romans."

A brother in Middletown, Conn. gives the following:

"The prophecy on which Mr. Miller bases his calculation that *'the end'* will be this year, is recorded Dan. 8: 13—19, and more fully explained Dan. 9. We feel persuaded that the 70 weeks, Dan. 9: 24, end in the crucifixion, or the ascension of Messiah—which occurred A. D. 33. We find Playfair, Ferguson, and David Young confirm our faith. Nay more, it is understood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation. The remainder of the 2300, Daniel 8: 14, from which the seventy sevens were cut off, is to be reckoned from *that point*, A. D. 33.—Thus 70 sevens—490,—2300 leaves 1810—|—33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in prophecy, consequently they are not allowed to divert or confuse us. The *year referred to in prophecy*—the year of Jesus death, is *ascertained* I suppose, beyond controversy. This makes *'the vision,'* 'the time appointed' for 'the end,' terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that this, though not necessary to an explanation of this prophecy, may be satisfactorily answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when *'the end'* is to be looked for, when the beloved prophet will rise up in his lot.

The question is asked, what will you do if the Lord does not come at the time expected? I answer I shall have the satisfaction of *knowing beyond all controversy* that I 'love his appearing'—also that my soul is much richer in the experience of divine grace—that my views of Bible truth are greatly enlarged and improved, & that it is much better 'to be ready and not go,' than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise will fail; neither will my conscience, or my Judge, ever cause a blush for *lifting up my head and looking up*, as he has directed, when my *"redemption draweth nigh."* If shame ever mantles any face at the appearing of Christ, it will be the face of him who, when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not affect *my* duty." Who would, who could blame an affectionate, afflicted wife for desiring the return of her husband, when she knew it would end her trials! 'Twould be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation; hence I long for it more than for any thing else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! come Lord Jesus."

PREDICTIONS OF THE END.

There are but three well authenticated instances, as we learn by an excellent article in the Signs of the Times, where a *general* belief has prevailed that the end of the world was at hand.

1. In the days of the apostles.
2. In the eleventh century.
3. In the present year, 1843.

"The primitive church believed that this world would terminate at the end of six thousand years from creation. St. Barnabas, Papias, Ignatius, Polycarp and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six thousand years immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.

Again, at the end of the tenth century, a belief prevailed that when our Saviour was crucified Satan was bound, that the one thousand years of Rev. 20 then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon the army of Otho became unmanageable, and hid themselves in cellars, &c.

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will also fail, for never before has the belief been based upon such an array of evidence as at the present time."

Other dates are given when it is said such expectations prevailed. But it is one thing to say it, and quite another to *prove* it.

"Of actual predictions which have been made at various periods and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world *before* the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in *time*, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in *this world before* the resurrection. The same was also held by the *Cocceians*, a sect founded by *Cocceius*, a professor of theology at Bremen in Germany, and who died A. D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events and not of the end of the world; so that the catalogue of such instances is still further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief; or at most had extended to a very small circle, and were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfilment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private *impressions*. They have guessed and judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.

SIGNS OF THE TIMES IN PERSIA.—The Rev. Mr. Perkins says in his 'Remarks,' "That the signs of the times, in this eastern world, betoken the speedy approach of mighty political revolutions. Mahommedan powers are crumbling to ruins. Christian nations are soon to rule over all the followers of the False Prophet. Turkey and Persia are tottering to their centres, and would fall at once of their own weight, were they not held up by rival European governments. The universal catastrophe of Mahommedan *dominion* cannot, in all human probability be, in this way, much longer postponed. And as the *Religion* of the False Prophet was propagated and is sustained by the sword, so its overthrow, there can be little doubt, will quickly ensue, when the *sword* shall be taken from its hands."

REMARKABLE COINCIDENCE.—The popular sentiment of the Doctors of the Law at the present time, with regard to the second coming of Christ, is strikingly similar to that evinced by the same class of men at the time of his coming. To some of the people who were almost persuaded to believe in Him, they replied, (as the Apostle John declares) "Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? but this people who know not the law are cursed." Is not this language almost identical with that which we now so frequently hear from those who say that it is presumption and profanity for us to pretend to understand or interpret the prophetical scriptures, which so clearly foretell the time of his second appearing?—*Gospel Publisher.*

THE SECOND ADVENT OF CHRIST.

CLEVELAND, MAY 3, 1843.

Daniel 8th and 9th Chapters.

THEIR CONNECTION.

In Daniel's interpretation of Nebuchadnezzar's dream of the image, the Lord made known the successes of four kingdoms reaching thence to the end of time, without affixing any period how long each or any one, or all should continue. Nearly 70 years after, under other emblems, he reveals the same succession again in the 7th chapter. In the 8th chapter, two years later, under other emblems still, the last three; the first having become extinct. In this 8th chap. we suppose the length of time for the duration of these three last kingdoms is marked.

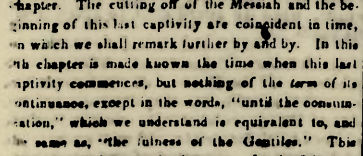
In this communication we shall be understood as believing that a day in the 8th chap. means a year, and that a week in the 9th chap. stands for seven years. In the 8th chap. Gabriel is directed to make Daniel "understand the vision," and 17th verse, "understand, O Son of man;" but at the close of the chap. Daniel says, "none understood." It is manifest from these expressions that something further is to be made known. The very solemn and imposing manner, in which the 2300 days are given, could not but strengthen such an expectation in Daniel's mind, and strongly arrest his attention. He knows not when, nor where, this period is to be applied. Jeremiah, in predicting the then captivity, had given no time for its commencement, but Daniel, having been among the first captives, knew very well where that began, and was now contemplating with joy its near termination. But here, unlooked for, and unexpectedly, is another treading down of the sanctuary. What does it mean? When shall it occur? All is darkness to him. In the 9th chap. there is something said about *time* again, and it looks as though Daniel might learn something further about this, especially as the angel tells him, he had "come forth to give him skill and understanding."

Two prominent events are revealed in the 9th chap.

1st. Another sore, long and final captivity, and another destruction of Jerusalem.

2. The time of the first advent, or cutting off of the Messiah.

Let us read the account of this captivity and desolation of the city, disconnected from the other event. "Seventy weeks are determined upon thy people and the holy city. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and for the overspreading of abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolate." Daniel had often revolved "70 years" in his mind, at the termination of which his people would return and the sanctuary be cleansed. We see in his remarkable prayer (and when that prayer has been *thoroughly studied* and the references compared, it will be seen to be most remarkable) what was the strong desire of his heart. "Cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Instead of fixing upon the time when he was speaking to him and counting from that, 571 years, or 81 4-7 7's, he cuts off 11 4 7 7's, and dates forward, in round numbers, from the going forth of the commandment to restore and build Jerusalem, an event connected with the welfare of his own nation, and from *that point* counts 70 sevens. Daniel may and doubtless did have understanding of this space of 81 years intervening before he began to count the seventy weeks. Is there any thing here that would lead him to conclude that the 2300 days should also be dated at this same point? Is there any thing subsequently given by which he would understand where these days should begin—any thing in the next and last communication, the 10th, 11th and 12th chapters? Nothing appears. We fall back then upon the 9th, satisfied if there is any explanation about this, it must be found in this chapter. The cutting off of the Messiah and the beginning of this last captivity are coincident in time, on which we shall remark further by and by. In this 9th chapter is made known the time when this last captivity commences, but nothing of the *term* of its continuance, except in the words, "until the consummation," which we understand is equivalent to, and the same as, "the fulness of the Gentiles." This *was* the end, but not the duration. In the 8th chap the 2300 days reveals the termination of this captivity, and the space of 70 weeks is included in the 2300 days, and dates from and at the same time. Can any thing be plainer? We illustrate in the following manner:



Let the line B. D. above represent the 2300 days—the space A. B. 91 years, intervening from the time the angel is speaking to Daniel till the date of the decree or commandment to build Jerusalem. B. the date of that decree, given to Ezra in the 7th of Artaxerxes. Space B. C. 70 weeks or 490 years. C. the point whence commences the long, dark captivity, continuing to D. the termination thereof according to the 8th chap. Daniel having "skill and understanding," by subtracting 490 from the 2300, would find that this dispersion of his people and desolation of the city would be nearly 26 times as long as the one just then closing. With what unutterable feelings of astonishment, then, must he have reflected upon these things, especially after he had been praying, "I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain."

We infer a connection of the 9th with the 8th chap. in respect to the time periods of both, *from analogy*. It is discernible every where through the Bible, that when great events are about to be made known they are at first comprehended in a bare announcement. Afterwards they come to be, from time to time, more unfolded and explicit. The great plan of redemption was broached in the curse pronounced upon the serpent. Noah is first told that the days of man shall be 120 years; subsequently the destruction of man and beast—the direction to build an ark—and then, yet seven days the flood. The Lord's dealings with Abraham were a striking instance, unfolding his mind from time to time during 50 years. The Babylonian captivity is first revealed—afterwards the time of its continuance. Ye shall be baptised with the Holy Ghost not many days hence, was developed more and more from and after the day of pentecost. The 11th and 12th chapters of Daniel are illustrative. Finally we discover in the 9th chap. the same process. The 70 weeks are mentioned—next the going forth of the commandment—then the period is further divided into three parts, 7, 62 and 1 week. Thus we think the 2300 days is announced, and there left, in the 8th chapter; their date fixed in the 9th, and a monument set up at 490 years, and in the 12th chap. other way marks established.

The *time* of the first advent is revealed only in Dan. We think the time of the second is also. If the Lord has revealed the time of the first advent, why not that of the second? Why not the latter as well as the former, and the time of both involved in the same explanation? Take a case somewhat parallel. Prophecies for the destruction of Babylon had been, for a long time, uttered by Isaiah and Jeremiah. Suppose that Belshazzar, having heard of these threatenings, should have set himself to work to learn the time when they were to be inflicted. He finds in the 25th of Jeremiah that the Jews "shall serve the king of Babylon 70 years, and it shall come to pass when 70 years are accomplished I will punish the king of Babylon, and that nation, and the land of the Chaldeans, and will make it perpetual desolations." He now has got something of a clue as to the time when 70 years are elapsed, when the infliction of the threatenings begins. All he now wants is the *beginning* of the 70 years. He finds this prophecy was made in the 4th of Jehoiakim, which was the first year of Nebuchadnezzar. History informs him that in the 1st of Nebuchadnezzar, Jewish captives were brought to Babylon. He makes the proper calculation. Is he now at any loss when the threatened punishment and destruction begin? Here we find the time of the commencement of the Jewish captivity, involves the time of Babylon's calamity.

In dating the beginning of the captivity at the expiration of the 70 weeks, we are authorized so to do by the terms of the prophecy. This date as much respects the captivity as the cutting off of Messiah. Both events are closely interwoven in the prophecy, very much like the destruction of Jerusalem and the end of the world in the 24th of Matt. Perhaps it may be objected here that the history shows the captivity and destruction of the city did not take place at the end of the 70 weeks, but in A. D. 70, 37 years after the crucifixion. We reply, in 9: 26 the text is, "and the people of the Prince that shall come shall destroy the city and the sanctuary," the marginal reading is, "and [the Jews] they shall be no more his people, or, and the Prince's [Messiah's] future people." Christ said, behold your house is left unto you desolate. But now are they hid from thine eyes. Paul says, he hath broken down the middle wall of partition, blotting out the hand writing of ordinances, nailing it to his cross. At the cross, then, the Jews were rejected; *right there* they were broken off to be no more his people. Is it necessary to have the captivity commence, and the city desolated the very year of the crucifixion to fulfil, in this case, the terms of the prophecy? We think not. Let us look at parallel cases. Of Saul it is said, "the Lord hath rent the kingdom of Israel from thee this day," although he still reigned till his death, upwards of 20 years after. The Lord said unto Solomon, "I will surely rend the kingdom from thee and will give it to thy servant, notwithstanding in thy days I will not do it for David thy father's sake, but I will rend it out of the hand of thy son." Here is the declaration, though not executed till 17 years. Again the Lord says, "I will remove Judah also out of my sight as I have removed Israel, and will cut off this city Jerusalem, because of the sins of Manasseh." Spoken in the last days of Josiah; not executed for some years. The Babylonish captivity began in the reign of Jehoiakim, not completed for 18 years when Jerusalem was destroyed. Very soon after the crucifixion the Jews "had not the least vestige of civil power, but were entirely subject to the Romans," their troubles increasing from that point till the end was "with a flood" at the sacking and burning of the city. We think, therefore, we are authorized to establish the captivity where the prophecy fixes it, at the end of the 70 weeks.

The cleansing of the sanctuary, 8: 14, implies a cleansing in a far higher sense than Daniel was looking for, when, at the close of the 70 years' captivity, he prays, "cause thy face to shine upon thy sanctuary that is desolate," and hence the first words of Gabriel to him in the 9th chapter, "I am now come forth to give thee skill and understanding." "The people of the prince that shall come shall destroy the city and the sanctuary; and for the overspreading of abominations he shall make it desolate even until the consummation." Here is a captivity, and here a desolation of the city, and here a pollution of the sanctuary which is included in the great cleansing of the sanctuary, 8: 14: "How long the sanctuary and the host to be trodden under foot? Unto 2300 days. Then shall the sanctuary be cleansed." Not *beginning* to be cleansed, as Dr. Weeks intimates Popery was at the reformation of Luther, or at the more recent era of Bible societies, but *then* shall the sanctuary *be cleansed*. No process going on, but, *it is done*—the one, single blow of the stone striking the image on the feet, breaking the composite materials together in a promiscuous mass, and then driven away like the chaff of the summer threshing-floor, that no place was found for them.

ENDING OF THE PRESENT CAPTIVITY OF THE JEWS, 1843.

Our premises lead us to this inevitable conclusion. With the ending of the 2300 days, ends the last, final captivity of the Jews. No other is ever to succeed, nor is this to be prolonged. Here we can understand the article "the Jews" in another column. We can also understand the reason touching the expectation of the Jews in Europe, the present year, as to Messiah. This wonderful people, who have been fulfilling one prophetic period of calamity, after another, for several thousand years; to them, *all prophetic time now ends*. What is to be their future lot and condition on earth? The pen of inspiration further writes not. Will God restore them to earthly Canaan, and thereby, in any sense, rebuild that partition wall that cost the blood of his beloved Son to tear down? We think not. Will they have a spiritual restoration? That we leave to the advocates of a temporal millennium to begin somewhere, nobody knows when, in the distant, unknown future. But is there any event here, common to both Jew and Gentile? "And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles *till the times of the Gentiles be fulfilled*."—What did the Lord do when one hundred and twenty years were fulfilled, and Noah was shut in, from all the millions without? What did his mighty arm in Egypt, "in the fields of Zoan," when 400 years in the self same day were fulfilled? When stood his chosen tribes at Jordan's sides and defiled around Jericho's walled towers? Precisely when 40 years were fulfilled. What did he at Babylon, "the glory of kingdoms," when 70 years were fulfilled? What did the Sun witness, or rather hide his face from witnessing, at Calvary when the 70 weeks were fulfilled? What was done with the Ottoman empire, when "an hour, a day, a month, and a year," to August, 1840, were fulfilled? From that day she wanes, as did Babylon, and as did Jerusalem. So rigidly exact, at the close of the prophetic periods, in *every* instance heretofore, *what will he do next?* We believe as truly as the close of the 70 years' captivity was the appointed time for Babylon's discomfiture and overthrow, so and in like manner, is the close of this last captivity, the end of the 2300 days, to be the signal when the Lord awakes, and comes out of his hiding place, to punish terribly his enemies; that then "the year of my redeemed is come."

The close of the first captivity restored the Jews to their beloved Jerusalem, reinstating them in their social polity and worship. "The consummation," or close of this last, long captivity, we think emancipates and restores the true Israel "to the New Jerusalem, the beloved city." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy and gladness, and sorrow, and sighing shall flee away. But be ye glad and rejoice *forever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people and the voice of weeping shall be no more heard in her, nor the voice of crying. They shall not hurt, nor destroy in all my holy mountain saith the Lord. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people."

A. P.

NEBUCHADNEZZAR AND BELSHAZZAR.

It has generally been allowed that Belshazzar reigned 17 years at Babylon, and consequently the 8th and 9th chapters of Daniel separated by a space of 15 years. Many cannot see the 9th chap. to be in any sense a key for the explanation of the 2300 days of the 8th chapter; one strong reason being the long period intervening. If in fact the period was no more than a few months, this consideration may help to aid our apprehensions in understanding their connection here. Profane writers disagree as to the number of kings reigning at Babylon between Nebuchadnezzar and Belshazzar, most of them making three, while the Bible in several places mentions but one. From Dan. 5: 11, it is evident Nebuchadnezzar was the grand father (margin) of Belshazzar. Now we take the Bible in this matter as truth, and if historians are in error in the *number* of kings, they are as likely to be in error as to the number of years Belshazzar reigned. If, according to the chronology of Lightfoot, as stated in a late number of our paper, Belshazzar was slain in his third year at the taking of Babylon, we can see a reason why Babylon is left out of the vision in the 8th chapter. We can see, too, that Daniel might have been at Shushan, the court of the Persian kings. Josephus says Daniel was carried into Media at the reduction of Babylon, and Rollin says Cyrus went into Persia, going through Media, some little time after he had taken Babylon. Hence Cyrus might have taken Daniel with him. And there seems to us no impropriety in Daniel's dating his vision in the 3d of Belshazzar *after* his death, and *before* Darius came to reign at Babylon.

THE JUDGMENT.—Dan. 7th.

PRESIDENT MAHAN.

We were permitted last Sabbath evening to listen to the reasons which Pres. Mahan, of Oberlin, presented for *disbelieving* the doctrine of Christ's pre-millennial advent. We must confess our disappointment; for, occupying the position that he does, we expected *some* good substantial reasons would be given. With two or three exceptions, the objections he presented were familiar, and have from time to time been fully elucidated in this paper.

We propose, in the few remarks we have to make, to direct the reader's attention to what the President said respecting the judgment brought into view in Dan. 7: 9—13: and we invite a *close examination* of what we here present.

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

The President said the above passage had no reference to the final judgment—that it wanted all the characteristics of the final judgment—that it was the *beast* only, which was judged—and that the *rest* of the beasts had their dominion taken away, and their lives prolonged *after* the judgment here spoken of, and consequently *this* could not refer to the final judgment.

If the above passage from Daniel does not refer to *the final judgment*, what language can be found strong enough to express the idea. The thrones were cast down—the ancient of days did sit upon his throne, thousands thousands minister unto him, and ten thousand times ten thousand stood before him—the judgment was set—the books were opened—and the beast was slain and given to the *burning flame*. Can this mean the judgment of the beast, or rendering judgment to the pious persecuted Jews against Antiochus Epiphanes? O how absurd! What drivelling nonsense such expositions make of God's word. Are there no *characteristics* of the final judgment here presented? Let the reader turn to Rev. 20: 11, 12, and read what the President himself considers a description of the judgment. John saw a great *white throne*—and Him that sat on it. . . He saw the dead stand before God—and the books were opened. Are there *no characteristics* of the final judgment *here*? In the passage under contemplation, in Daniel, not one word is said about *judging the beast*. Neither does the *angel's explanation*, in the 26th verse, imply any such thing. In this passage two things are affirmed, 1st, the judgment shall sit; and 2d, the saints shall *take away* the horn's dominion to consume and to destroy it unto the end. The taking away of his dominion has nothing to do with the judgment spoken of. So that, whatever the language in the 9th and 10th verses may mean, it is entirely disconnected from the destruction of the beast in the 11th verse: and of consequence it *cannot possibly* mean the judgment of the beast.

There is a close connection between the 8th and the 11th verses: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . . I beheld then, because of the voice of the great words which the horn spake. I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

The scenes of the *final judgment*, which are described in the two verses between these, (9 & 10,) might with equal propriety have been placed *after* the 12th verse. The 12th verse, concerning the *rest of the beasts* that had their lives prolonged, undoubtedly, refers to the *three first* beasts which Daniel saw in the vision, viz. the lion, the bear, and the leopard, whose lives *were* prolonged for a season and time. Of course the lives of *these* beasts were not prolonged *after* the judgment here brought into view, nor after the fourth beast either. And in all sincerity, we ask President Mahan, what *other* beasts can be referred to? Certainly *no others* are mentioned.

We are informed that the arrangement of the 26th verse is arbitrary, and that it may with the utmost propriety read thus: "And they shall take away his dominion, to consume and to destroy it unto the end, when the judgment shall sit." And if so, we find it perfectly harmonizing with the obvious and common sense interpretation of the passage under consideration, viz: that the *judgment* spoken of was *subsequent* to the time when the "rest of the beasts," whose lives were prolonged, had their dominion taken away. S.

For the Second Advent.

President Mahan's Sermon.

In a sermon delivered by President Mahan, at the Congregational Meeting house, in this city on Sunday evening last, he stated his objections to the views of the believers in the near Advent of our Saviour, which so far as I am enabled to state them from recollection, consisted of the six following—viz:

1. That the *stone* cut out of the mountain, Dan. 2: 34, 35, and 44, 45, signified the Church before the resurrection, and not Jesus Christ. That it was the Church and not Christ, which was to consume and destroy the kingdoms, and that such destruction must be either spiritual or by the sword, and that in either case it could not be accomplished within the present year.

2. That the judgment spoken of in Dan. 7, is not the final judgment, but merely adjudging the kingdoms of the earth to the spiritual dominion of the Church in its temporal ascendency on the earth.

3. That the first resurrection spoken of, Rev. 20, is not a literal resurrection of the righteous, but merely elevating the church to its spiritual reign on the earth, and that 1 Thess. 4: 16, 17, does not prove that the righteous dead will be raised before the wicked, but before the righteous living are changed.

4. That the parable of the wheat and tares, Matt. 13: 24, &c., does not teach that the wicked shall dwell on the earth with the righteous, until the final judgment.

5. That the little horn, mentioned in Dan. 8: 9, &c., being interpreted by the Second Advent believers, to represent popery, is a glaringly false interpretation inasmuch as popery did not extend itself to the east, or south or towards Palestine.

6. That the believers in the second advent apply the whole of Matt. 24th to the final judgment, which is incorrect, and that no part of that chap. relates to the final judgment.

The first objection was put forth by Bro. Mahan as unanswerable, and if I mistake not, it was said that it had been stated to Mr. Miller, and that he admitted that he could not answer it. The justly deserved reputation of President Mahan for talents and piety, together with the confident manner in which the objection was put forth, no doubt had much weight with many who heard him, and the confidence and esteem with which I regard Mr. Mahan, would lead me to review any opinion which I had formed on such a subject, and could I see the objection in the light in which I have no doubt he views it, to renounce such opinion altogether. But in a world where obedience to the truth is the one thing needful; in a world too, where, to shuffle off, by any means whatever, the convictions that eternal retribution is but just before us, is almost the only thing sought for, I could not receive and act upon the objection, as well founded, without examination.

I propose then to test the objection and the arguments adduced in its support. It was stated that the stone cut out of the mountain must signify the church and not Christ. That the work of "breaking the kingdoms" was the work of the church and not the work of Christ. If this be so literally, then it seems to me that the church has her hands full, to say the least of it, whether the conquest be spiritual or by the sword; but if it be replied that Christ, by his Spirit, will aid the church in this work, then I answer, that the stone does not mean the church alone, but Christ, after all, does the work, and then the stone does mean Christ, and the objection is answered; and the question recurs as it was before the objection was put forth, Does the breaking in pieces, consuming and destroying these kingdoms, mean a literal destruction, or only a spiritual destruction? Though this seems to me to be a sufficient answer to the objection, still it was further urged in support of it, that the kingdom signified by the stone was set up in the days of the kingdoms signified by the feet and toes of the image, and consequently that those kingdoms could not be destroyed when this kingdom of the stone was set up. In this light also the objection was considered as unanswerable. But so far from this being the case, to me it seems that in this form, the objection amounts to a mere verbal subtlety, a very refined criticism at most.

Let us read in connection, the vision, so far as the stone is mentioned, and the prophet's interpretation of it. Dan. 2: 34, 35: "Thou sawest till that a stone was cut out without hands, which smote the image on his feet, that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth." Such was the vision, and the interpretation given by the prophet is as follows, verses 44, 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest, that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter."

Now from this language, what would a plain man of common sense, and uncommitted to a favorite theory, infer? Would it be a contest between the kingdoms and the stone, so long, so arduous, and so doubtful, as after near two thousand years of warfare, to leave the stone in a state of defeat and disgrace, trampled on, hated and despised by the subjects of the opposing kingdoms; with, for aught we can perceive, two thousand years more of unsuccessful warfare? If we may predict the futuro from the past, this contest of the church, is likely to hold out through an illimitable future, until her King shall come to her aid, and this aid is as much needed to give her her spiritual dominion, as anticipated by Bro. Mahan, as it is to give her her rightful immortal dominion, as anticipated by the believers in the second advent. Surely, if language can convey the idea of a sudden, resistless, utter overthrow and destruction, then this language of the prophet conveys such idea. Who could possibly infer from it, the slow, almost imperceptible process now going on, of preaching the gospel, and by its spiritual power, alluring to the dominion of the church, here and there, amidst the vast multitudes that people the earth, a single man, woman or child. To express this idea, language which imports the exercise of resistless physical power, would not be used, but rather expressions that imply a slow but almost imperceptible wearing off, and wasting away.

By the imagery used by the prophet, the mind is not at all prepared for any thing but an instantaneous, overwhelming revolution—such a revolution as takes place when one mighty power is "smitten, broken in pieces and consumed" by another mightier power, which stands in its stead. But it may be said that this does not obviate the difficulty of *setting up the kingdom of the God of heaven in the "days" of these kings.* But it seems to me that if one power smites another, breaks it in pieces, and consumes and stands in its stead, that this is setting up the last power in the days of the power destroyed; why not? If not in the days of the power destroyed, in whose days is it? Suppose it should be said that in the days of President Tyler, Martin Van Buren should set up a government that should break in pieces and destroy Prest. Tyler's government. For 20 years Mr. Van Buren, by his emissaries and agents, should be employed in gaining over the friends of Prest. Tyler, and at the termination of this period, either by other friends and followers who have attached themselves to his interests, or by his own single-handed prowess he rents the government from President Tyler and puts him and all his adherents to the sword, and assumes the reigns of government over those who are attached to his interests in the country. In whose days would this government of Mr. Van Buren be "set up?" Not in President Tyler's days, says Bro. Mahan, because if it was "set up" in his days, then the two government must co-exist, or be *set up* both at the same time. But in the days that Tyler's government is destroyed, Van Buren's is set up; and in whose days pray, is President Tyler and his government destroyed? Why, to me it seems that it is in his own day, and in the same day Mr. Van Buren's is "set up."

But according to Pres't Mahan, the Kingdom of the stone was set up when Christ commissioned the apostles to preach the gospel to every creature. But was this the kingdom set up by smiting other kingdoms and beating them to the chaff of the summer threshing floor. The Shepherd was smitten "and the sheep scattered." "Behold I send you as sheep among wolves;" do the sheep smite the wolves? "The Bridegroom shall be taken away and the children of the bride-chamber shall mourn." "Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations for my name's sake." "But he that shall endure to the end, the same shall be saved." Endure what, the spiritual triumph of the church? This is strange language for the monarch of the "smiting kingdom" to address to his subjects.

But it may still be said that "the days of these kings" still continue, and the church may still smite the image on the feet. But how? without the aid of her king? President Mahan will doubtless say no, and so we say. The image is yet to be smitten on its feet by the destroying stone, and then the whole question comes back as it was before the objection was put forth. How is it to be smitten, by a destroying annihilating power, or as it is now being smitten? Let the plain unvarnished language of the Bible decide. But the kingdom to be set up by the God of heaven is 'never to be destroyed, it shall stand forever.' How can a spiritual kingdom subject as it now is, to sickness and sorrow and sin, and death the "wages of sin," stand forever? Can Pres't. Mahan escape from this dilemma? If so, where is our hope of the resurrection, for which "all creation groaneth and travaileth in pain together?" Surely, if the President's interpretation violates any clearly admitted doctrine of the christian religion, as it seems to me to, the doctrine of the resurrection, it is untenable.

I had intended to remark upon Bro. Mahan's statements of the Second Advent views of the 24th Mat., in which he certainly mistook all my notions of the true interpretation of that chapter, and was unintentionally led to caricature what I believe to be the views of most of the believers in the Second Advent of Christ, but I have not time at present. E. WADE.

For the "Second Advent."

Pres. Mahan—8th chap. Daniel.

Bro. Mahan, in his remarks upon this chapter, last Sunday evening, said the 8th chapter of Daniel was one of the most important proof texts of the Second Advent theory. His text was: "Prove *all things* and hold fast that which is good." He dwelt long upon the injunction, "prove all things," and remarked that he always obeyed it before embracing any theory. If the good brother had done what, from the text, we supposed he would have done, I should not now feel the necessity of endeavoring to show wherein he lacked much of "proving all things," and that, in his exposition, he did not "hold fast that which is good." My design in remarking upon this chapter, is to correct a very important error, which the brother has fallen into, in commenting upon a point which he handled with much apparent skill, and which undoubtedly contributed, in the opinion of many, to overthrow the Second Advent doctrine; and also to show that this brother's views on this chapter are erroneous.

Bro. Mahan gave the following exposition: "First, the ram, Medo-Persia; Second, the goat, Greece; Third, the four horns, or the four kingdoms which arose after the death of Alexander, Egypt, Syria, Thrace, Macedonia; in verse 9th, another little horn is brought into view, concerning the fulfilment of which we differ."

Bro. Mahan, in commenting upon the views of Bro. Miller, misrepresented them entirely in relation to the little horn. Bro. Mahan said: "Bro. Miller thinks this little horn refers to the Papal power, which arose A. D. 508." Now see Miller's Lecture 3, p. 50, and you will readily perceive that Bro. Mahan has overshot the mark; or if he hit it, the man of straw, which he had just set up, was the only object affected by his arguments:

"By the *little horn* (in Dan. 8: 9,) we are to understand the *Roman power, viz.* its conquering to the south, the east, and the pleasant land, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary. All this agrees with the history of Rome, and cannot apply to Antiochus, as some writers seem to suppose."

Now we find Bro. Miller applies this little horn to the Roman power, and not, as Bro. Mahan supposes, to the Papacy alone. The horn represents, beyond reasonable doubt, the Roman power, under the form of Paganism and Papacy; and I think it can be shown clearly that this is the power indicated by it. Now all this Brother's efforts to prove that Papacy did not fulfil the prophecy, and that it did not spread towards the south, and east, and pleasant land, falls to the ground. Bro. Miller never supposed Papacy alone did fulfil the prophecy.

Bro. Mahan believes that either Antiochus Epiphanes or the Mahometan power is here meant to be represented. I will present a few objections to show the utter groundlessness of this theory. I need not speak of the efforts of Prof. Stewart, and Stowe, and Dowling, and a number of others, to puff up the acts of this ignoble king of Syria, to correspond with the terrible acts of the little horn which the prophet calls *exceeding great*. The objections that follow conclusively prove to my mind, that neither Antiochus nor the Mahometan power is intended; but that ROME, and that power only, fulfils the prophecy.

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of Rome, in Deut. 28: 49, "The Lord shall bring a nation against thee from afar, from the END of the earth.

2. Antiochus reigned over one of the four horns. But the little horn was a FIFTH, under its proper kings. This was at first a little horn, but it waxed exceeding great towards the south, the east, and the pleasant land. This was true of ROME; but so did NOT Antiochus; his kingdom was weak and tributary to the Romans, and he did NOT enlarge it.

3. The little horn was to arise in the LATTER time of the kingdom of the four horns. But Antiochus was the EIGHTH in the Syrian line of kings, which numbered TWENTY-FIVE, and he therefore could not be in the latter time of that kingdom.

4. The power of the horn was to be mighty, but not by his own. This was true of Rome whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

5. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But Rome in a single siege destroyed 1,100,000 of that nation, and scattered the remnant into all countries.

6. It is said of this horn, "he shall prosper, and practice." Thus did Rome. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

7. This HORN magnified himself even to the *Prince* of the host; and stood up against the Prince of princes; but Antiochus died 164 years before the Prince of princes was born; while the Romans did fulfil this prediction in crucifying Christ.

8. This HORN, which Bro. Mahan will have is Antiochus, is the same which our Saviour brings into view in Matt. 24: 15, which shows there was an act of this *same* power yet *future*, and which he said was mentioned by Daniel the prophet; or, as Luke says, 21: 20, "when ye shall see Jerusalem compassed with armies." Who compassed Jerusalem with an army forty years after this prediction? Why Rome. Then our Saviour meant the Roman power by this horn, which he says was spoken of by Daniel. When this event took place, Antiochus had been dead nearly 200 years.

9. Of the ram, he goat and this horn there is a regular gradation. Persia, which extended from India to Ethiopia, over *one hundred and twenty-seven provinces*, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule *over all the earth*," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING

GREAT, even greater than the preceding powers. The natural gradation would therefore be: great, *Persia*—very great, GREECE—exceeding great, ROME. How absurd and ludicrous would be: *Persia*, great—GREECE, very great—ANTIOCHUS, exceeding great.

The above considerations render it morally certain, that Bro. Mahan is in an error, and that Antiochus cannot be the power symbolized by the horn of Dan. 8: 9. But that Rome is the power which waxed exceeding great. The horn, which we think means the Roman power, arose 158 B. C. At this time the people of God, the Jews, FIRST became connected with this horn, or the Romans, by a league.

If this is so, we have the Roman power presented in the three visions of Daniel, in the 2d, 7th and 8th chapters.

1. "His legs of iron." Dan. 2. This is conceded by all to symbolize the Roman power.

2. "Fourth beast, dreadful and terrible, and strong exceedingly." Dan. 7. This is the SAME POWER represented by the "legs of iron," viz. Rome.

3. "HORN." Dan. 8. This power, which it is said "waxed exceeding great," is also evidently intended to represent Rome. See the interpretation of this horn in verses 23—25, and you cannot fail to notice the striking resemblance it bears to the language used in the 2d and 7th chapters, where the same, or Roman power, is brought into view.

Thus we have seen that Bro. Mahan has failed in "proving all things," when he affirmed that Antiochus Epiphanes fulfilled the prophecy in the 8th chapter, which we have considered; and when he *holds fast to Antiochus*, we know he does not hold fast, in this matter, "that which is good."

As there are but few who think this Horn represents Mahomet, I have thought it advisable not to enter into a discussion on the subject, at least for the present. G. C.

NEW PAPERS.

A new second advent paper called "*the Jubilee Trumpet*," has just been started at Cincinnati.—L. Caldwell, editor and H. B. Pratt proprietor.

Another in Philadelphia, entitled "*the Trumpet of Alarm*," by brother J. Litch.

We hail with pleasure these new "trumpets," and we trust that thousands will be waked up to a sense of the vastness of the subject through these means. The Lord bless the efforts of these brethren.

THE JEWS.

The following was communicated by Dr. Fanning, a gentleman recently from Baltimore:

The High Priest of the Harrison street Synagogue in Baltimore, in a conversation, last January, with Rev. Mr. Prettyman, of the Meth. E. Church in Caroline street, stated that he and the Jews there generally, look for the coming of the Messiah *this year*—that all their calculations from prophecy would end *this year*—and that if the Messiah does not come this year, he and the Jews generally in Baltimore would admit that He came 1810 years ago, as Christians and the New Testament say he did.

INSANITY.

Our opponents seem to think, if a few cases of insanity can be attributed with certainty as the result of preaching the doctrine of the Second Advent, that this settles the question, and it must all be a humbug. "A resident of Newark" thus appeals to common sense, Aonest minds:

"What would it all amount to, even if all they attribute to '*Millerism*,' and a hundred-fold more, were true of it? What has that to do with the Scripture argument in the case? If Mr. Miller were a *cut-throat*, and thousands were made maniacs and suicides by his teachings—is *all that* an argument? Such seems to be about *all* the argument that most newsmongers have to present. 'A workman is known by his chips.'

THE TABERNACLE.—The completion of this edifice is now rapidly progressing, and it is hoped that in a short time it will be in readiness for use. It will be a very comfortable and commodious place for worshipping God, and we trust and hope that the Lord will meet there with his people, and that many souls will find within its walls a joyful deliverance from their sins.—*Signs of the Times.*

"*The sea and the waves roaring.*"

The gales during the month of January in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

There can be no scriptural hope where the principle of love is not in exercise.

SCOFFING.

In pursuing what we conscientiously believe to be our duty, we expect, in common with the apostles, to be persecuted, misrepresented and belied. *Some* minds are so narrow contracted, that they cannot conceive that a man can be actuated by any other than selfish motives, and especially on the subject of the second advent of our Lord. The charge of dishonesty is quite common. Should the motives of those who prefer this charge, be subjected to the same ordeal, we fear that *they themselves* would be found wanting, and not unlikely guilty of the most flagrant abuses of the laws of common *decency* and *parental* authority. To reason with such, is wasting time: they will only turn again and rend you. A man who *desires* to find fault can *always* find enough in the purest of beings to condemn; and the eye of such an individual being evil, his morbid perceptions will never fail of finding something to condemn. If the actions are pure, the motives are condemned; if the motives are pure, the actions are condemned.

Let it be distinctly understood, that the present year, should it pass, will not settle the question of the truth of the views we hold on this exceedingly interesting subject. We claim to be *reasonable* beings, and to be honestly and conscientiously inquiring after, and endeavoring to promulgate truth. Whatever real or imaginary inconsistencies may be discovered in us has nothing to do with the question. What is truth? This is the question. Are we understand the prophecies they indicate the *near approach* of the interesting events of the consummation of all things. *Some parts of them*, we think, indicate about the *time* of their accomplishment. Should this year pass, we shall of course conclude that we have misunderstood these *parts* of the prophecy. But should time prove that we have misunderstood them, it could have no possible bearing upon the evidence that the events are *near*; for this evidence is founded upon other and altogether *different portions* of prophecy. For instance, we derive the *prophetic periods* from the 8th and 9th chapters of Daniel, in connection with the 12th chap., and some portions of Revelations. But the evidence of the *near approach* of the Judgment we derive from the *prophetic events* related in the 2d, 7th, 8th, and 11th of Daniel, in connection also with other prophetic writings.

We insert the following letter to show our readers a specimen of what we have to encounter. If they have called the Master (Christ) Beelzebub, much more will they revile those who are of his household. One thing may be relied on—truth, when addressed to the heart and life, never was and never will be popular with unregenerate men; and hence the woe: "woe unto you when all men speak well of you;" and woe unto that doctrine which all men speak well of; something is wrong about it. But to the letter:

BEDFORD, April 29th, 1843.

Friend Fitch—By a certain clause of the Post Office laws we are forbidden, under a heavy penalty, to write upon a newspaper sent by mail; therefore it would not be well for me to say, on 'the Second Advent' accompanying this scroll, what I feel anxious you should hear! In the last of the 12 No's composing the first volume of your 'Second Advent,' dated April 12th, you (if you were *honest* in your remarks) confidently looked for the Second Advent of Christ—the *final consummation of all things*, on Friday, the 14th. You said you were looking *daily* for his appearance, and said pretty plainly you had no idea he would delay his coming long enough for you to publish even the 1st No. of a 2d vol. Now Sir, did you, seriously, pen those articles as the sentiments of your heart? If so, has your belief since undergone a change relative to the matters to which all your editorials of the number spoken of directly pointed? If no change has been wrought in your mind, since the publication of that number upon the subject of the Humbug Advent, why, in the name of 'Noah, Job and Daniel,' do you now call upon old subscribers (and new one's too) to pay in advance for the 12 numbers the publication of which you have just commenced? You know, if you are not disappointed, most egregiously deceived, those who pay will be *chiselled* out of nearly the whole amount; and wherefore, Sir, do you presume to *ascend* with the money, thus wrongfully obtained, in your pocket!!! It would, to say the best of it, be downright swindling! *and you must be aware of the fact!* Should Christ come as soon as you expect him, depend upon it, Sir, you will share the fate of all the wicked—*no mistake!* You may—aye, will undoubtedly, plead in extenuation of your *rascality* (I can conceive no more just term,) in this matter, that subscribers, in the event of Christ's coming quickly, will have no use for the money—that the same may as well be in your pocket as in their's—that *all things* at that time may as well be common stock as held in accordance with the provisions of common love, by individuals! Admit the same to be true—But does it argue in favor of your *sincerity* in the views you professedly hold? No Sir, and not a few of those about here, who have heretofore been inclined to believe you *honest* in the promulgation of your *Millerism*, have become satisfied, from your late equivocal, zigzag course, that you are not alarmed at the declarations of the *Prophecies*; but that your sole object is to *fleece* those whom you can gull into the belief that the end of the world is at hand. Make a man believe this, you know, and he will *throw his all into your hands to aid you in pulling sinners out of the fire, during the short space of time that is left.* Yours, B. J. GRAY.

Bro Fitch has no interest whatever in the pecuniary concerns of this paper, and has had none, except what he has *contributed*. If the author of this letter had paid his own postage, it would not have been *consistent* with the tone of its contents. Will "friend" Gray receive this paper *gratis*. T. H. S.

For the Second Advent.

I am often startled, while kneeling before the Lord, with Bible outspread and heart upraised in thankfulness, that ever in His abounding mercy He has suffered *me* to hear and inclined me to receive the precious truth of His speedy coming, and others connected with it—at the thought that *any* should deem this glorious belief delusion, or fear infidelity as a consequence of it. If ever there were a truth that would bind the gospel to the soul with seven-fold grasp, loosening, yes, *severing* its hold of all beside—that would throw over its whole teachings a beauty and harmony unequalled, and before unknown, 'tis this, the glorious doctrine of the second advent as now made known to us. And often when my own soul has been blest, instructed, filled to the utmost with delight under the presentation of this truth from our beloved pastor, and the consequent meditation and prayer induced thereby, have I sat down and wept in agony that there should be *one soul* in the vast universe unblest with this same light, truth, and bliss. Still more that there should be those *in our very midst* sitting in darkness, while thus upon their own horizon the light has broken in *floods*, unclouded, dazzling. They seem down, down, down in earthliness and ignorance, shutting themselves like miners, in caverns dark, and dwelling content with a faint glimmer from the far off sky, while just above them beams one unbroken, rapturous day; aye, and like those miners too, *unheeding* the light that falls upon them from above, there they are, groping by sparks of their own kindling, in search of glittering dust, which in its best estate is but alloy stamped with corruption; while they might walk on upper earth whose very atmosphere is glorious and *golden*. And so it is, we can but weep and pray, and bear alone the burden of our joy, while the great mass rush on in bitterness and ignorance, for *prejudice* has power to banish from the soul *truth coming from Omnipotence*. And this world has ever been like one vast carnvan, travelling their chosen way to the land of death, although at each step of their journey they meet a path that would win them aside to the way of peace and the land of life.

Now why is it, why is it, I often ask myself, that there are those all about us, neighbors and friends, beloved friends, who so bitterly oppose the doctrine of Christ's speedy coming, *without examination?* that its bare mention in their presence meets a frown or chill, the intercourse before so free and glad? The answer comes, because of ignorance and prejudice. But why this ignorance? Can he be guiltless in the sight of heaven, who, when light has come into the world, *loves darkness* still? Much less shall he upon whose soul is found the sin of prejudice. Oh Christian, do you know that prejudice is *sin, rebellion against God?* That sin is yours whenever you dare deny or doubt God's truth, *because* it comes not to you in your chosen way, through *your own* pastor, *your own* pulpit. If the Most High shall send it otherwise, is it not guilt of high degree to disregard or slight it, because the means are not of your own choosing? Up, up I pray you, wrestle with this destroying foe, burst from his fetters, and there bow before the Lord, ask of *Him* wisdom in your need, and not of man. Oh linger, linger not in thraldom, *your soul* lives or dies upon the choice, it will be *unforgiven* if it pass before the Eternal with this sin unrepented. We will bless the Lord that in His mercy He has visited us, inclining many to turn from the dark doom of the unprepared in heart, and still be watchful "lest he come upon us as a thief."

I do marvel that any dream of infidelity as a result of this belief. Why I have sometimes felt that much as I now look for and anticipate the Saviour's coming this very year, I could even love to linger through another still, *that I might search the Scriptures*, so glorious and harmonious are they in the light of this new truth. But there is such an utter ignorance with many upon this vast subject that they really believe it all comprehended in, or at least all to be proved true or false by this one fact, that the world ends *this year*—ignorant altogether of the many kindred subjects included in our belief independent of any relation to this one point, and which are so clearly and fully taught in the Scriptures of truth that we should still cling as firmly to them as now, though even *years* roll on. They seem not to know that aside from any calculations of prophetic time, there is an *overwhelming mass* of testimony proving *these* to be the very last days, which would not be in the least affected should the *time* prove incorrect in regard to the exact year.

Yes, *this year*, towards which so many hearts have turned with intense desire, measured only by Him who searcheth them. This year, which has already applied so severe a test to the soul, bringing out in undeniable colors the hidden hatred of many who had worn a fair name, and "dreamed of heaven while slaves to lust." This year, which perchance [how solemn the possibility] now witnesses the marshalling of heaven's hosts to herald the coming Saviour, and the gathering of that storm of wrath to be poured out upon His enemies who "would not that He should reign over them." This year *may* pass and leave the sinner to set his heart more fully to do evil, because sentence against his evil work is not executed thus speedily—but still will it be true that we are to "be as those that wait for their Lord." There is not one item of our belief that would admit of the cry "my Lord delayeth his coming," or sanction any other than a spirit of watchfulness and expectation during *every future instant of time*. Then where, where I would ask, the danger or the space for infidelity, and all the disastrous consequences so loudly predicted, should this year pass? where but in the brain of those who thus cavil? We look back and find all the kingdoms of this world spoken of by prophecy have arisen, waxed great, and guilty in the sight of heaven, and filled the earth with violence, until now the "last days," so abundantly set forth in the Scriptures of truth, are upon us, so like the portrait drawn of them, that even he of little faith 'would seem might recognise it. And now, when "distress of nations and perplexity" are no longer figures or fancies but literal truths—when "perilous times" have come and "men's hearts are failing them for fear, and looking for the things that are coming upon the earth"—when a professedly christianized world "have the form of godliness without its power," and the church boasting of love to God, but *in works* denying him, so aptly typified by that of Laodicea—when the astonishing predictions of Isaiah 29th and onward, and Ezekiel 13th, so *closely* connected as they are with the descriptions of the coming of the day of God's wrath upon the whole earth, are so manifestly fulfilled—the fear of God's people being "taught by the precept of men;" the unlearned neglecting the vision because they are "not learned," and the learned, to whom they look for wisdom, declaring it sealed; the "wisdom of the wise having perished, and the understanding of the prudent being hid; the prophets having seduced the people, saying peace, where there is no peace; one having built a wall and others daubed it with untempered mortar,"—the who has been sickened with all earth's pride and guile, oppression and misrule, will gladly turn to the sure word of prophecy by faith, and read the coming of that kingdom that shall never end, upon an earth without a curse—and if his heart have learned to love the King, and he have dared to wear His livery where many had turned traitorous—if he have wept to see the world, created and *redeemed* by Him, revolted and defiled, how will he leap for joy as he shall hear the declaration, "lo, I come quickly," and add his glad "amen, even so, come Lord Jesus," and "come *quickly*." C. M. S.

LETTERS.

From Postmasters.—N. Hubbard, J. W. Cathrow, D. Cristy, O. Jenney, J. Card, L. B. Austin, O. Jenney, E. Wetmore, B. D. Austin, H. L. Hill, O. E. Drake, W. R. Henry, B. S. Crawford, N. Allen, W. H. Boerstler, J. M. Chapman, L. Leonard, J. Goulborne.

From Individuals.—J. Tift, H. H. Hall, W. Harrison, L. L. Adams, T. P. Boyd.

TERMS.

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THE SEVEN LAST PLAGUES.

BY JOSIAH LITCH.

The first question to be settled, in reference to the seven last plagues, is, are they, any or all of them, past, or are they all future? It is the opinion of most expositors of the Apocalypse, that there are at least six of them already executed. The time has been when I was disposed to fall in with the prevailing opinion; but more recently have been constrained to dissent from that view, and consider them what they are, emphatically said to be—"THE SEVEN LAST PLAGUES," in which "is FILLED UP THE WRATH OF GOD." The chronology of their execution seems to me to be in the future, and after the second advent. Some of the reasons for this opinion are the following:

1. They are introduced after the *Son of man* comes on a white cloud to "reap the harvest of the earth,"—the saints,—for they are the wheat. Then the vintage will come, and the vine be cast into the great wine-press of the wrath of God. Rev. 14: 14—20.

2. The redeemed are represented as standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb, before the vials are poured out. But the song of Moses is the song of triumph and deliverance. See Ex. 15. So also is the song of the Lamb. "Thy judgments are made manifest." See Rev. 15.

3. Another reason for considering them all future, is analogy. In the destruction of the old world, God secured Noah in the ark, before the flood came on the ungodly. Before the storm of fire came on Sodom, God, by a special interposition, and the ministry of his angels, brought righteous Lot out of the devoted city, to a place of safety.

When destruction was to come on Jerusalem, the Saviour took care to deliver those that trusted in him, and they were led to a place of safety before the dreadful siege began, and not a Christian perished there.

4. Yet again, the very first vial, when it is poured out upon the earth, will affect the men who have the mark of the beast, and them that have WORSHIPPED HIS IMAGE. Rev. 16: 2. The *image* of the beast did not exist until the present century, *see* and could not be worshipped before it existed. And also those who gain the victory over the *image of the beast* are to stand on the sea of glass before the vials are poured out.

Although the saints are to stand on the sea of glass, as it were mingled with fire, before the vials are poured out, no man can enter the temple of heaven until all the plagues are fulfilled. Rev. 15: 5, 8. The saints will be caught up to meet the Lord in the air, to be forever with him, in a moment, at the last trump. But the New Jerusalem will not come down and the saints enter it, until the earth is desolated, and the new heavens and earth appear, and the New Jerusalem comes down. Then the saints shall have right to the tree of life, and enter in through the gates into the city.

The vials, I must regard, as producing the same literal effects ascribed to them in the 16th chapter of Revelation. The plagues are almost identical with those which came on Egypt when God delivered his people, and I can see no reason why these will not be as literal as those.

THE VIALS AND THEIR EFFECTS.

Rev. 16: 2—"The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them which had worshipped his image." Some of those will be alive who HAD the mark of the beast in his day; and those will be alive who "*worshipped his image.*" The *beast* will have passed, and the *image* be alive.

"Noisome and grievous sore." This will be best illustrated by referring to Ex. 9: 8—11: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Why will not the antitypo be as real and literal?

Verses 3—7: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

In illustration of these two vials, read Ex. 7: 17, 21: "Thus saith the Lord, in this thou shalt know that I am the Lord: behold, I will smite with the rod which is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." This judgment will be a retribution for "the blood of the saints."

Verses 8—11: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds." The scorching of the fire in the midst of their trouble, will be terrible in the extreme.

Ex. 10: 21—23, will illustrate the fifth vial: "And the Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings." What a terrible scene! with all their grievous sores, blood to drink,—stagnant blood—and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the kingdom of Anti-Christ is to be full of darkness. O, what a picture of woe! Reader, make haste to escape it. "Watch ye, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

Verses 12—16: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." The 6th vial is to prepare the way for the battle of that great day of God Almighty. The three *unclean* spirits like frogs, go forth from the beast, *Popery;* the dragon, *Mahomedanism,* (for the Mahomedans now possess the imperial power of the east;) and the false prophet, *Infidelity.* These all are the spirits of devils, working miracles, or prodigies, like the magicians of Egypt, by which Pharaoh was deceived and fought against God and his hosts, even to the last. So the world of the ungodly will be deceived, and gathered against him that sitteth on the horse and his army, with the vain hope of triumph. They will go to gather the kings of the earth, and of the whole world, to the battle of that great day of GOD ALMIGHTY. The great river Euphrates will be as literally dried up, to make a highway for the nations to come to that battle, as the Red Sea was for the Israelites to pass over dry shod.

That the kings of the earth and of the whole world will be gathered together to battle against Christ when he shall appear in his glory, appears to many to be exceedingly incredible; because they must know, it is said, that they cannot prevail. So might Pharaoh have known that he could not conquer Israel, after all the manifestations of God's power which he had witnessed; but yet he rushed madly on, with his eyes open, time after time, into ruin. Why did he do it? I answer, '*the spirits of devils,*' in his magicians, deceived him. "The magicians did so with their enchantments." So '*the spirits of devils,*' with their miracles and prodigies, will deceive the kings of the earth and of the whole world, not to pursue the saints into the Red Sea, but to go up to battle with the great KING OF KINGS, AND LORD OF LORDS, HIMSELF.

The Lord has declared this gathering of the nations by the mouth of his prophets.—Joel 3: 1, 2. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Also, verses 9—16, of the same chapter: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." The same great event is likewise predicted by *Zephaniah,* 3: 8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

From these and many other passages which might be quoted, it is clear that God will gather all the nations of the earth together to the battle of the great day. The kings of the earth and their armies, will be "gathered together to make war against him that sat on the horse, and against his army." Rev. 19.

"*The great river Euphrates*" will be as literally *dried up* to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, *first,* to dry up the waters of the river, to make a highway; and, *secondly,* to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them.

Being gathered by the sixth vial, under the seventh vial the battle will be fought.

Verses 17—21: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Let us now carefully mark the instrumentalities by which the battle will be fought, on the part of the Lord and his saints.

"*Into the air.*" Denoting an all pervading and universal judgment.

"*Saying, it is done.*" It is the last vial, and under it all the judgments of God are to be consummated—the wicked be swept from the earth, and the conflagration of the world take place.

"*There were voices.*" The voice of the Lord is to be heard in that day, declaring his wrath upon his enemies. Joel 3: 16, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Jer. 24: 30, 31, "Therefore, prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

"*And thunders, and lightnings.*" Ex. 9: 23, "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground." As truly as the thunders and lightnings of Jehovah came on Egypt, and destroyed the Egyptians and the produce of the field; so truly it will come on the ungodly world, when God fills up the cup of his fury.

"*A great earthquake such as never was since men were upon the earth, so mighty an earthquake, and so great.*" The terrors of an earthquake are more easily experienced than described. The account given of the earthquake at Aleppo, will afford some idea of its terrors. What can exceed the terrors of such a scene! But O, when it shall not desolate a single city only, but desolate the *globe*!!! For "*the great city,*" Rome, "*was divided into three parts, and the* CITIES OF THE NATIONS FELL." They were laid in a heap of ruins. Think of ten thousand human beings buried in the ruins of the earthquake of St Domingo last spring! But what is that to the time when all the cities of the earth are destroyed at a stroke, by the power of Omnipotence; when "*every island shall flee away, and the mountains are not found!*" What a picture is presented of this scene of destruction in Ezek. 38: 19, 20, "For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a

great shaking in the land of Israel; so that fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." It is not that time God will fulfil his promise, to "*shake not the earth only, but also heaven;*" that what can be shaken may be removed; and that the things which cannot be shaken may remain, even the kingdom of the saints, which cannot be removed, but must endure forever and ever.

"*And there fell on men a great hail out of heaven.*" This is the most dreadful of all God's judgments. After the cities fell, the islands flee away, the mountains, walls, fences, and steep places, are all thrown down, and no place of refuge is found; then the overflowing hail storm follows on the naked heads of a guilty race. Think, reader, a moment of this terrible scene. Think of Egypt again. Exodus 9: 22—25. "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was not like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and break every tree of the field." And is God less faithful to fulfil his threatened judgments *now* than in the days of old? Or is he less able to do it? No, in no wise. For the treasures of the hail are still his. And to the wicked God has given the assurance (Isa. 28: 17) that he "will lay judgment to the line and righteousness to the plummet, and *the hail* shall sweep away your refuge of lies." It will satisfy you that God is in earnest in his denunciations of wrath. How awful too, the view given of the same scene, Ezek. 38: 22, "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

"*Every stone about the weight of a talent.*" *Richard Watson*, in his Bible Dictionary, says a talent is a hundred and twenty-five pounds. Others say 90 pounds, and some 60, pounds. Whichever it may be, nothing could stand before such a shower. A hailstone falling from heaven would produce all the effect of a lead or iron ball of the same weight. What could endure a shower of cannon balls falling from heaven, each one weighing 125, or even 60 pounds? Yet God's mouth hath spoken this word. The following account from Fisk's Travels in Europe, will give the reader some faint idea of the power of such a storm; and how perfectly easy it will be for the Almighty to prepare such an engine of destruction: —

"The University of Padua once had 18,000 scholars; but like all the other universities of Italy, it is greatly fallen. It has able professors, however, and lectures in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine.

"There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraordinary cause, in a very mutilated state. In 1835, there was a violent hail storm of stones as large as cannon balls; which fell, in twenty-seven minutes, to the depths of one foot and a half. It broke in the tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statutes."

Such a storm of hail as this must be dreadful, the stones the size of cannon balls. But what are such hail-stones when compared with those spoken of under the seventh vial? Reader, have you found a refuge from such a storm? The only place of refuge is the name of the Lord of hosts.

"*The battle of that great day of* GOD ALMIGHTY." It is not man's battle; but God's. Let us look again at its terrors, as described by Jer. 25: 15—17, 26, 30, 33, "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Such a war of extermination God has declared, and he will accomplish it. There will be no refuge then left. It is the day described in Proverbs 1: 24, 33, when the wicked shall call, but God will not answer, but will laugh at their calamity, and mock when their fear cometh; when their fear cometh as a desolation, and their destruction as a whirlwind; when distress and anguish cometh upon them. The Lord have mercy on the impenitent *now*, and save them before the terrible day overtake them!

The same great battle is described in the 38th and 39th chapters of Ezekiel. Gog and Magog are all the devil's armies, whether before or after the second or final resurrection. After the Lord has taken his people out from the earth, all who are left constitute Gog and Magog.

The 37th chapter describes the first resurrection, the gathering of the whole house of Israel from their graves, bringing flesh and sinews upon them, covering them with skin, putting his spirit within them, as the vital principle, and bringing them into the land of Israel. Then David, or Christ, the heir of David's throne, is to be king over them forever. They shall never more be dispersed or plucked up out of the land of the saints.

Then follows, after thus harvesting the wheat by Christ in the resurrection of the just, the vintage, when the wicked are to be destroyed. In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we be changed. See 1 Cor. 15. All these will be caught up to meet the Lord in the air. See 1 Thess. 4. They are to stand on the sea of glass mingled with fire; having the harps of God, and sing the song of victory and deliverance, as did the Israel of God, when they stood on the eastern bank of the Red Sea, and their enemies were forever left behind, overwhelmed in ruin. It was not until they had passed the sea that the tribes were marshalled according to their tribes, and their government organized under Moses. So now our prophet, like Moses, will bring his people from their enemies' land, to a place of safety; then organize his kingdom on the sea of glass. This kingdom thus organized, will smite the image of Dan. 2, on his feet, and grind the whole to powder. First it is said the stone will do it; then that the God of heaven will set up a kingdom which shall do it. The stone and kingdom then are identical. The kingdom of Christ, thus organized, will come down according to the prediction of Enoch, the seventh from Adam. Jude's Epistle: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and hard speeches," &c.

Then, too, the second Psalm will be fulfilled, where it is promised Christ that he "*shall break*" the kings of the earth, the rulers, the Gentiles, or heathen, together with the unbelieving people of the Jews who rejected him. "*with a rod of iron, and shall dash them in pieces like a potter's vessel.*

He will then, also, as he has promised in Rev. 2, give to them that overcome power over the nations to rule and break them with a rod of iron, as he has received of his Father. The saints are to be joined in judging the world, with Christ. "*This honor have* ALL *his saints.*" They will not sit to try and pass sentence on the world; this is not their prerogative, but the *Lord's*; but to execute the *judgment written*, is the prerogative of the saints. Ps. 149: 5—9, "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

The Lord, and all his saints with him, is to come down on the Mount of Olives to fight the battle and drive out all the wicked from Jerusalem, and take possession of the place and fight the battle spoken of by Ezek. 38 and 39. The scenes of the last day will not be filled instantaneously, as we have been accustomed to think. The old Israelites were seven years, after entering the land, in subduing their enemies, before they enjoyed their sabbath, or year of rest. So Ezekiel tells us, that the whole house of Israel will be seven years (literal years) in burning up the weapons of their enemies; and seven months after the battle in burying the dead bodies of the wicked, on which both beasts and fowls have feasted at the supper of the great God; and then men of continual employment will be appointed to cleanse the land of dead bodies and bones.

But, says an objector, you do not suppose the glorified saints will be set at work to bury the wicked? That is too absurd and humiliating a thought! Indeed! why so? If God has thought that "*it shall be to them a* RENOWN," as he has declared it shall be, (Ezek. 39: 13,) why shall we be displeased? We can know nothing of the future, except what is revealed; and if God has revealed that Israel, when brought back from their graves to eternal life, shall bury the dead bodies of the wicked, it will be so. That it is revealed, cannot be denied, until we deny the word of God.

If the saints are to remain on the earth until the judgments are all executed, it is more reasonable that they should bury the dead, than that they should be left upon the earth to pollute it a long time.

The same great battle is described in Rev. 19: 11—21. The two scenes, as described by Ezekiel and John, are so nearly alike, that we cannot fail to perceive that they refer to one and the same event.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, MAY 10, 1843.

OUR PAPER.

In the 12th No. of this paper we stated that means had come in sufficient to defray all expenses up to that time. Through the kindness and faithfulness of God, a sufficient amount has come in to defray the expenses of the present volume so far: and all we wish now to do is to remind the *faithful stewards* of God, of our desire and intention to publish 4000 copies of the paper each week, the Lord permitting. Let each one be fully persuaded in his own mind as to what is duty, and we will be perfectly satisfied. During the publication of the first volume, one or two brethren volunteered their services to go from place to place and distribute papers and get subscriptions. These brethren find it necessary to turn their attention elsewhere, and consequently we have not the same facilities as before. We thank the Lord for what he has inclined our Eastern brethren to send us; and we trust that other hearts will be moved in that quarter, to assist us in spreading light in the West. The Lord has been faithful heretofore, and we have no doubt as to his faithfulness in future.

Much may be done by individuals in the various places where they reside, in procuring subscriptions. Each individual might procure the names of three others besides himself, and let the Postmaster forward the names. This would contribute essentially to defray expenses, for every subscription of one dollar enables us to circulate four copies gratuitously each week.

Those who have *not* returned their paper, according to the request published in the first number of the second volume, of course consider themselves subscribers, and we expect will forward the subscription price soon.

Let no one think of withdrawing from the field, because of what the enemy says. Remember, we are not under their control, neither under any obligation to square our belief according to their wishes. Our faith does not rest upon expecting Christ to-day or to morrow, this month, or next month, this year, or next year simply; but viewing the prophecies as honest and intelligent men, we believe that event is nigh, even at the doors. And the scoffer's cry, that "the day set for the destruction of the world has passed," should not turn away any one from a straight forward course. Be careful that you do not turn aside and become offended because of the persecution which arises in consequence of the word preached. Don't forget that "he that WILL LIVE godly in Christ Jesus SHALL suffer persecution." Christ himself was charged with having spoken blasphemy. No doubt many reviled and ridiculed the disciples for believing that Jesus was the Christ foretold by the prophets: and *especially after* their expectations had been so disappointed at the crucifixion; for they verily thought that it was He that should have redeemed Israel. Now suppose that some of the points of time when we expect our Lord *should* pass, is it any the *less* true that his coming is "nigh, even at the doors!" Did the disciples deny Christ because He did not *then* restore the kingdom to Israel; and shall we deny the plain, common sense import of the prophecies because a particular *day*, to which some of the second advent brethren have looked with interest, has passed?

24th Chapter of Matthew.

PRESIDENT MAHAN, AGAIN.

In opposing the views of the second advent believers, as proven from the 24th of Matthew, Pres. Mahan in his late sermon in this city, seemed to lay out his whole strength, in the endeavor to prove that the following passages from that chap. are not descriptive of scenes which will transpire at the final judgment, verses 16, 17, 19, 20: "Then let them which be in Judea flee into the mountains. Let him which is on the house top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter neither on the Sabbath-day."

There, exclaims the President, when the Saviour shall sit on the great white throne, and all nations shall be assembled for the final sentence, is it possible that such scenes, as fleeing from Judea to the mountains, and coming down from the house tops, and not stopping to take anything away, of fleeing in the winter and on the sabbath-day, is to take place! Impossible says the Pres. and how absurd! If I am not in a gross error, Pres. Mahan said, that he presented this view of the subject to the editor of the "Signs of the Times," which I believe is the Rev. Mr. Himes, and that he seemed to be so overwhelmed and confused, as to exhibit such a rushing of blood to the face, as to present the very picture of shame and surprise. Now if Mr. Himes had, before that interview, supposed that these passages were descriptive of the judgment, I do not wonder at his confusion; but I must say that I am much inclined to believe, that his embarrassment might have proceeded from amusement at the profound error into which Pres. Mahan had fallen, as to the interpretation of these passages by the believers in the second advent. President Mahan's text was, "prove all things—hold fast that which is good," and I have no doubt the sermon was designed to overthrow, what he believes to be a very mischievous error. But the Bro. will bear with me while I admonish him, that it will be impossible to convince men of the errors of their belief, until he first convinces them, that he himself understands what that supposed erroneous belief is, and that this can never be done by utterly distorted exhibitions of such opinions; and it is very clear to my mind that Bro. Mahan, instead of convincing any second advent believer of his error, succeeded in satisfying nearly all, if not every one present, of that way of thinking, that he knew but very little about the second advent doctrines—that he had not so "*proved*" those doctrines as to state them intelligibly.

It was stated by Bro. Mahan, that there never had been any controversy between the Universalists and their opponents, on the interpretation of the 24th of Matthew—that the controversy arose upon the 25th chapter and not the 24th. Well then, if the Universalists believe that the 24th chap. is descriptive of the destruction of Jerusalem, so also does Bro. Mahan and all orthodox believers; and that such is the belief of many Universalists, I know, and report attributes the same to that sect generally.

But why is that chapter confined to the destruction of Jerusalem and surrendered to the Universalists! Christ says to his disciples, (speaking of the temple,) verse 2d: "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down;" verse 3d: "And the disciples came unto him, saying, when shall these things be, (what things, if not the overthrow of the temple,) and what shall be the sign of thy coming and of the end of the world?" Now I put the question distinctly to Bro. Mahan, was this interrogatory of the disciples, confined to an inquiry as to the time of the destruction of the city solely, or did it include an inquiry as to the time of Christ's second *literal advent?* Now if the inquiry of the disciples only relates to the destruction of the temple, one part of it was *literal* and the other figurative. Thus, "when shall these things be," was asking literally when shall these stones be thrown down: but the residue of the question, "what shall be the sign of thy coming and of the end of the world," was but repeating the same question over again in figurative language; as much as to say, first, tell us the

plain facts in the case in *undesired* language, and then *if you please* turn it into poetry.

This is no caricature, for Bro. Mahan makes the *overthrow* of the city, the sign of Christ's coming and the end of the world, mean the same thing throughout the chapter: and inasmuch as Christ does speak of his coming and the end of the world, there can be no reason for making the question broader than the answer. But I ask in all seriousness, as one who desires to know, is the Bible made up of such puerile quibbles, or is it plain language, designed to be read and understood by plain men? For this question, to any mind of plain common sense, includes two distinct inquiries, and there is an answer to it, which does not intimate that Christ did not intend to answer the one branch of the inquiry, with as much distinctness as he did the other. And in his answer he *does* most distinctly speak of the destruction of the city, and of his coming, and of the end of the world; and why are we told that these last events mean the same thing as the destruction of the city? But why insist upon this most absurd position, in defiance of the most explicit declaration of our Saviour, that he *should not come* at the destruction of the city? verses 21—22: "For *then* (that is at the destruction of the city,) shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: but for elect's sake those days shall be shortened." Now mark the 23d verse: "*Then* (that is when that great tribulation which is shortened for the elect's sake shall come,) if any man shall say unto you, lo, here is Christ or there: believe it not." But why not believe that Christ had *come*, if that were the fact? If that tribulation were the figurative coming intended by the chapter, why this further solemn admonition, verses 25, 26: "Behold, I have told you before: wherefore if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chambers, believe it not." Why also, if the destruction of the city is the coming of the Son of man, spoken of in this chap. should he have assured them, that he would *not come then*, with such solemn emphasis, and then proceed with the sublime announcement in verse 27: "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." Not in the desolations of the doomed city—not in the slaughter of its wicked and worthless inhabitants—not in the eagles of its victorious and relentless conquerors, but as the "*lightning*" of heaven, so is the coming of the Son. Why, if the overthrow of the city was the coming of the Son of man, spoken of in this scripture, is it announced, *verse* 30: "Then shall all the tribes of the earth mourn, (mourn for what? the overthrow of this fated city, the most refractory and perverse in all the annals of mankind? Did all the tribes of earth mourn for this? rather did they not rejoice with savage delight, at the supposed extinction of this sullen and misanthropic race?) and they shall see the Son of man, coming in the clouds of heaven with power and great glory." Is this figurative language? If so, what event is pre-figured by it? Why the destruction of Jerusalem, to be sure; but *Jerusalem is already destroyed*, before the event here spoken of shall occur. But by what rules of interpretation is this language said to pre-figure the destruction of Jerusalem? Show us, for we desire light. But if this language be figurative, I ask in what language could the Son of man have described the literal fact of his coming in the clouds of heaven? What language would have satisfied biblical scholars, that Christ meant to be understood as he said? would they believe "though one should rise from the dead," and *repeat* the same language? But further, verse 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." When shall this be, and for what purpose? Why, says Bro. Mahan and the Universalists, (for there is no controversy between them on this point,) it comes to pass at the destruction of the city, and doubtless the gathering of the elect, is to witness its overthrow. But just before, the *elect* were directed to flee from the city, on the approach of its desolating foe. But this also we must take to be figurative language: and here also we repeat the question, what events do these symbols represent? Where besides, in all the universe, has the conquest of a city been represented by the figure of the Son of man appearing in the clouds of heaven, and sending forth his angels to gather his elect from one end of heaven to the other? Again I repeat the enquiry, if this language be figurative, how could the same event be described literally?

Brother Mahan spoke of the language of the 29th verse, where it said that "*immediately after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of Heaven shall be shaken, and said this was but the common language of prophecy, when speaking of the fall of empires. He read in proof of this from Isa. 13: 10—14, in which the same imagery is adopted as preceding or accompanying the destruction of Babylon, and he drew the inference, that all that was said in Matt. 24 of Christ's coming in the clouds of heaven, only related to the destruction of Jerusalem. But here, to me is a difficulty, how could this darkening of the sun, &c., portend the overthrow of the city, when the sign came after the event signified. Further, suppose the point conceded, how does that conduce to show that what Christ says of *his coming*, only refers to the same event signified by the darkening of the sun? How does Bro. Mahan make these two figures, the darkening of the sun, and the coming of the Son of Man, mean the same thing?

But if Bro. Mahan had read the 13th and 14th chapters of Isaiah through, he would have seen that both were descriptive of the overthrow of Babylon. Will the reader peruse these chapters *through?* See chap. 14: 23, "I will sweep it with the besom of destruction, saith the Lord of hosts." Verses 24—27 "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders."

This then is the doom of Babylon and the Assyrians. Now mark what follows. "This is the purpose that is purposed, upon the whole earth: (not Babylon only or Jerusalem) and this is the hand that is stretched out upon *all nations*. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? aye, who shall turn it back! If the darkening of the sun be but the common language of prophecy, when portending the fall of empires, then does it not by the express declarations of the scriptures portend the destruction of "*the whole earth*, of all nations?" Babylon was doomed, but so was the "whole earth," at the same time. All the nations have been, and are in the sight of God Almighty, as Babylon, and though *her* destruction went before that of others, theirs shall as surely follow. And it is as much skepticism to to disbelieve the one as the other.

But it *is* amazing, that the rash assertions should be put forth, that the 24th of Matt. does not allude to the final judgment. How marked is the difference in description of the event called the coming of the Son of Man, and the state of mankind at the happening of that event, and the admonitions to be prepared to meet it, and the destruction of the city. Of the *first* it is said, "of that day and hour knoweth no man, no not the angels of heaven, but my Father only."—"But as the days of Noah were, so shall the coming of the Son of Man be. *They knew* not, until the flood came and took them all away, so shall the coming of the Son of Man be." But in the other it is said "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet," or as it is stated in Luke 21: 20, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee to the mountains, &c." This would be an event, known to all men, and all the warning the disciples needed was to be assured, that when the city should be besieged, it should fall, and that at the approach of the besieging army, they should escape. What special watchfulness would be required to apprize them of the advance of the Romans? None whatever, and no intimation is thrown out, that the city would be taken suddenly or by surprise. They were not directed to watch for the approach of the hostile forces, but as the city should be invested, to leave it. Now suppose, in case of a war with Great Britain it should be told to the people of Cleveland, when you shall see the city beset by a British fleet, then "know that the desolation thereof is nigh, flee from it," what more would be required to caution those who believed? But for the event, called the coming of the Son of man, they were commanded, verse 42: "Watch therefore, for ye know not what hour your Lord doth come," 44: "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." 50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Luke 21: 35, "As a snare shall it come on all them that dwell on the face of the whole earth." What is this that is coming as a snare upon all that dwell on the whole earth? Why, says Bro. Mahan, the destruction of Jerusalem. But if these glaring absurdities do not sufficiently refute themselves, it will be in vain, it seems to me, to apply to them the test of argument.

But Bro. Mahan stated that the contest with the Universalists arose upon the 25th chapter, and not the 24th. But I would enquire, whether the 24th and 25th chapters are not upon the same subject—whether the 25th be not a continuation of the same discourse, and if it be not, then where is the new subject introduced? Bro. Mahan is fully aware that the division of the Bible into chapters and verses is not the work of the authors of the Bible, but is comparatively a work of modern times for convenience of reference alone.

This division often suggests the idea, that each chap. is devoted to some subject peculiar to itself; but this is by no means the case, and especially, it is not the case with the 24th and 25th chapters of Matthew. Nothing can be more obvious, to any one who will read the two chapters continuously, than the identity of the subjects of all the last part of the 24th and the whole of the 25th; and I will venture the assertion, that, had the two chapters been embraced in one, it would never have occurred to any one, that they were not both upon the same subject—the answer to the questions, propounded by the disciples to our Saviour, at the commencement of the 24th. The 24th concludes thus: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The 25th begins: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. The parable shows the fate of the foolish virgins, and concludes with this admonition, verse 13: "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." Repeating the same admonition to watch for the same event, which they were directed in the 24th chapter to watch for. The word "then" at the beginning of the 25th chapter means, doubtless, "at that time." But what time? Why most obviously, the time called the coming of the Son of man in the 24th chapter. There is no other time to which that word can refer. The 24th chapter clearly depicted the state of the world when the Son of man should come—eating and drinking, marrying and giving in marriage, as in the days of Noah, when the flood came and carried them all away—and in view of this stupid security, the admonition to his followers is, *watch*, lest your Lord come and cut you asunder, as well as to sweep the world with the besom of destruction. The 25th proceeds to show, by the two parables of the ten virgins, and of the slothful servant, the condition of the church when the Son of man should come—one half or a great number (I pretend not to say what proportion,) stupid, careless, negligent of all wise preparation for that momentous event—some accusing God of being a hard master, reaping where he had not strawed, and the admonition to them is, "*watch* therefore, for ye know neither the day nor the hour when the Son of man cometh:" and the same calamity overwhelms the slothful servant here, as in the 24th chapter; see verses 30—31.

At the close of the parable of the slothful servant, there is a statement, not that the Son of man would come, for that had been fully stated in chap. 24: 30, 31, but of what the Son of man would do, when he should come, viz: "*When* the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." This, says Pres. Mahan, is the literal coming of Christ. No, say the Universalists, not at all, this is figurative also. And I should like to know by what rules of *exegesis* chap. 24: 30—31 is called figurative, and this literal. Surely, if the one belongs to the Universalists, they make such a title to the other, as I should not dare dispute. It is true, I know nothing of the rules of *exegesis*, as they are termed, (with more parade in my opinion than good taste,) but I am sure, if the coming of the Son of man, described in the 24th chap., can by those rules be made merely figurative, then, I have no doubt, that in the hands of a skilful tactician, the same coming of the Son of man, spoken of in the 25th chap., may be made figurative likewise: if not, those rules of exegesis must be strangely accommodating in some cases, and as strangely refractory in others. Why, who does not see, that the whole Bible must be a sealed book, to those not initiated into the profound mysteries of the rules of exegesis? Let the learned unlock those mysteries of *exegesis*, and not exhort us to search the scriptures, and when we have complied, and we "think we have found therein the words of eternal life," let them not turn upon us and say, O, you are mistaken, you cannot understand, you do not know the rules of *exegesis*. This is indeed worse than Popery outright, which openly assures us, that in our hands, the Bible is worse than useless. What boots it to the unlearned, whether they have the Bible which they cannot understand, without a knowledge of these rules of an occult science, or whether they be deprived of both? And if the plainest language which speaks of the second coming of our Lord and Saviour, can be turned into an enigma, which we cannot solve, how are we to know, that by the same legerdemain, those not more explicit passages, which assure us that, "except a man be born again he cannot see the kingdom of God," "Without holiness no man shall see the Lord," "These shall go away into everlasting punishment, but the righteous into life eternal," are not enigmas also, which the rules of exegesis may metamorphose into something, we know not what? By what warrant are we required to believe, and conform to these last, as literally true, on pain of eternal ruin, and yet told that the others are but fancy sketches of the inspired penman, which may be tortured to mean whatever a roaring fancy, or an unbelieving heart may choose?

E. WADE.

For the "Second Advent."

Oberlin—President Mahan.

EXTREMITY OF A SUBTERFUGE.

We are led to a few remarks on Pres. Mahan's sermon delivered in this city on Sabbath evening, April 30th, on the *erroneous explanation of certain Scriptures by the friends of the Second Advent*. We like to hear the President on other subjects, but on this, think he is not so much at home. We speak of Oberlin in this connection as a faculty, of which Bro. Mahan is the head. It is not our aim to begin to smite our fellow servants, nor exhibit aught but a spirit that is peaceable; still, we think the occasion demands, and we cannot forbear saying plain things in a plain way. Second advent friends have been not a little tried that Oberlin does not see the peerless, unclouded light on the subject. It has been our wonder and grief that she did not receive *instanter* this glorious, blessed doctrine, with open arms, as did the good old Simeon, the infant Saviour: of wonder, that having eyes she did not perceive—of grief, because that over her many would stumble to their utter destruction. The Lord had raised her up for a most important end. She had taken a high stand. She was engaged in a good work. Our hearts were cheered by the consideration, that from this quarter there was arising help for Jacob. She had struck out a new path—some of the features of her adventure were novel—the experiment succeeds, and pledged to the temporal millennium theory, all her arrangements and plans are made to fall in and harmonize with the great outline—her course is onward, her aim is high, and among the means to produce that ideal condition of the world—that moral El Dorado—a paradise regained, while earth should be yet reeling and groaning under the superincumbent weight of the curse not yet removed by the intervention of that one great antecedent, *the restitution of all things*, she feels bound to proclaim, this is *the way*. We thought surely she would follow on to know the Lord still further. But in our expectations that Oberlin would receive this doctrine we are disappointed, and taught, affectingly anew, the lesson, in a way and manner least expected, *"cease ye from man."* Oberlin has done a good work, but we think she is verily guilty in not coming up to this help of the Lord. There may be a secret pride lurking, and the Lord may see something wrong, as he did in the heart of Hezekiah, when he showed the messengers of the king of Babylon his treasures, for which thing the Lord said his sons should be carried captive to Babylon, notwithstanding Hezekiah had just been raised from the border of the grave, and had a miracle wrought for a sign of his recovery. But help *will arise* from some quarter, and the Lord raises up other instrumentalities when he sees fit to push forward his glorious cause. Nor have we a right to expect he will use the same instruments in every and all departments of the great field of his operations. Isaiah depicts the man of sorrows, Micah tells the place of his birth, Daniel the time of his advent. Peter *only*, of all the twelve makes known a common salvation to the Gentiles, but let not Peter glory, nor any or all of them feel otherwise than abased that they did not understand what had been then so long, so clearly revealed in the scriptures. We appreciate to the utmost extent the feelings of dear brethren, when they look upon large portions of the Church that are so slow of heart to believe these glorious things, when they might and ought to take down their harps, sweep them anew, and lift up their heads. But of all men, second advent believers have cause to be prostrated in deepest dust if the Lord has showed them these great truths; and their first and continued emotions should break out in the involuntary exclamation, "Depart from me, for I am a sinful man, O Lord:" while yet they may well sing on higher notes, with tenfold interest.

"Oh! to grace how great a debtor."

Of Pres. Mahan's sermon we notice one point only—the parable of the tares, Matt. 13: 24—30, 36—43. The time has been when one individual would reason truly from the Bible on temperance, while on the subject of slavery he did not perceive the truth as the Bible teaches. Another has clear and just views from the Bible on the subject of slavery, who yet apprehends not, as Bro. Mahan does, the truth on sanctification. Pres. Mahan thinks the doctrine of sanctification most clearly taught in the Bible; while on the second advent we believe he perceives only "men as trees walking." We think this will be evident in the sequel.

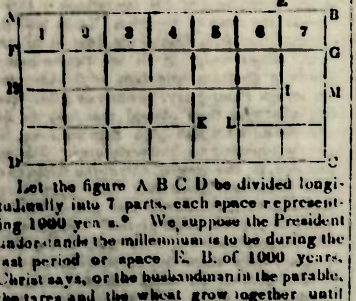
For the understanding or applying of parables, "fix it as a principle to attach yourself to the grand object of the circumstances and terms which it comprehends." "The truth of the parable lies in the justness of the application." "Our Saviour's parables are distinguished above all others for clearness, purity, chasteness, intelligibility, importance of instruction and simplicity." "All is built upon nature and life, and the reality of things, and composed of circumstances which every one perceived might probably happen." Of all his parables only two, the one of the sower and this one of the tares, are explained by Christ himself. Pres. Mahan stated that the words, let both grow together until the harvest were "the husbandman's words—go to Christ's explanation—no such thing in this as the righteous and the wicked to grow together till the judgment." Well we will take Christ's explanation, if that is his any more than what the householder says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." The tares are there whether they have grown together or not. The Pres. stated "that in applying a parable we are not to take all the terms but those only, the most important, which illustrate the subject and hence the omission by Christ in the explanation." We have a difficulty, the converse of this, for the Pres. to remove. It is the parable of the sower in Luke 8th chap. We place in parallel columns the parable and the explanation, noting the difference in italics.

PARABLE.	EXPLANATION.
A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.	The seed is the word of God. Those by the way-side, are they that hear; *then cometh the devil*, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away.

Here in the explanation is a term not found, or exceeding the terms in the parable. It were folly to spend time in explaining a parable that Christ himself has explained, and when he gives the explanation we understand the meaning becomes fixed, absolute and arbitrary: and nothing is to be added to, or subtracted from, either the parable or its explanation.

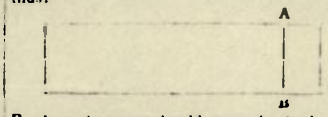
We understand the President to lay down the position, that the righteous and the wicked will not remain together till the end of the world; or, in other words, that *during the millennium all men will be holy.* To this effect is also the Encyclopedia of Religious Knowledge, a standard work: "Our world becomes the seat of one grand, triumphant, adoring assembly."

To mark more palpably to the eye, the points of difference between Christ and the President, we shall construct the following geometrical figure:



Let the figure A B C D be divided longitudinally into 7 parts, each space representing 1000 years.* We suppose the President understands the millennium is to be during the last period or space E. B. of 1000 years. Christ says, or the husbandman in the parable, the tares and the wheat grow together until harvest; and Christ says the harvest is the end of the world—that is, to accommodate it to our figure, the tares grow with the wheat all the while from F. to G. President Mahan says, no, only from H. to I. But why may not the President select the space K L. instead of I. M. with just as much reason? But the line E. B. equal to I. M. is a part of A. B. and when the President will show that it is not, we will yield the controversy. We did not before know that we could make a geometrical demonstration, that there would be no temporal millennium. We thank the President for giving us the hint.

Again, the President represents the servants as coming and telling the husbandman that they found one part of the field that had no tares. (This is not in our translation, we would respectfully remind the President.) "Very well, says the husbandman, I knew there was a portion of the field without, but go ye and gather the tares." It is possible there was something in the climate, soil, or manner of cultivation in Palestine that favors this, to us, unheard of idea. The seed was all "good" at any rate. But how this peculiar portion of the field was located we are at a loss to determine. Whether it was in one corner, or on one side of the field we cannot decide. Whether the line dividing the pure wheat from the mixture was a continuous straight line, or an isothermal, or a zig zag, or what, we are unable to divine. In this country, with our notions of tares, this would be a phenomenon of nature's wildest freaks. But we suppose the President would represent that it was on one side of the field somewhat thus:



But how the tares should grow in the larger portion of the field *close up* to the line A B, straight as a ploughman ever drew a furrow, and there stop, is very mysterious. There has been a long controversy in our agricultural papers, whether chess is produced from the wheat turning to chess, or in some other manner. We are not aware that the controversy is yet settled to the satisfaction of all concerned. We can now give them a far greater puzzle, that chess should grow on one side of an imaginary straight line, in a field of wheat, and not on the other. We would send to the proper papers to inquire whether they ever read, or heard, or dreamed of such an anomaly, were it not for the thought we should be laughed at. We presume the learned President can learn something on this subject from the boys of neighboring farmers.

The President represents the husbandman, as we have stated, commanding the servants to gather the tares. Well, where shall the reapers, the angels, find the tares? They must go back and bring from their graves the wicked dead, who have been buried a thousand years at least. A resurrection of the wicked dead first! Confusion worse confounded. This is being

"In wandering mazes lost."

We have heard of German neology, but of all the *ologies*, this explanation of the tares exceeds. We are grieved—we are pained—we are distressed—we are mortified at such expositions of God's word.

The President admitted the doctrine of the Second Advent had done some good in getting the church to study the Bible, and more particularly the prophetic portion, and said the Lord would permit error to stir up his people to greater attention to this duty. We beg to remind the Pres. when he speaks of error, that those who live in glass houses should not throw stones. P.

* To give the time which we suppose the temporal millennium theory embraces, we make the end at the termination of 7000 years.

THE OPPOSITION.

We are both pained and perplexed by the course of our opponents. We have patiently examined the grounds for believing in Christ's coming this year, step by step. We have been surprised at the overwhelming array of Scripture proof, that the old prophets foretold Christ's second coming to rule over the true Israel gathered out of the dust—out of their graves—into their everlasting inheritance. This is the glorious reign of Messiah, the Scripture Millennium, which Isaiah foretold, and which John beheld in a vision. In this belief we agree with Newton, Gill, Baxter, Vincent, Spaulding, Dr. Armstrong, Dr. Mather, Luther, Calvin, Melancthon, Knox, Wesley, Mede, and an innumerable company whom the present church delights to honor. We have presented their arguments to our readers, and many candid inquirers have joined with us in believing they are irresistible. The signs of the times, the prophetic periods, the end of the sixth trumpet, the revelation of the Man of sin, and the taking away of his dominion—have all conspired to impress us with the belief that the time is near, even at the doors. Our duty is therefore emphatically to watch, ourselves, and warn others. This we are trying to do. It would be our duty even if there were no evidence besides the silent departure of eighteen centuries, to indicate that we are nearer the judgment now than Peter was when he wrote: "The end of all things is at hand; be ye *therefore* sober, and *watch* unto prayer."

How does the church receive all this? They have professed to look for the Millennium. They call Christ their best friend. Do they hail the evidence that both are soon coming together? Do they candidly examine it, and strive to "discern the signs of the times," and then exhort one another, and rejoice and lift up their heads? Or, if they find the evidence insufficient, do they fairly show the reasons of their dissent, and still refrain from opposing the work, lest haply, they should be found to fight against God?

The answer to these questions is painfully obvious. Instead of fairly meeting our arguments, our opposing editors and preachers directly tell their readers that the great event for which Paul taught us constantly to *look*, WILL NOT COME THIS YEAR.

The Baptist Advocate, Wm. H. Wyckoff, editor, speaks thus:

"Mr. Miller will have much to account for, and, should he live another year, WHEN HIS PROPHECIES WILL ALL PROVE FALSE, will need more than common firmness to bear up under a sense of the woes which his rashness has brought upon many of his fellow beings. We understand that, notwithstanding the numerous exposures of his palpable mistakes, he still persists in the endeavor to make converts to his theory."

James has said: "Thou knowest not what shall be on the morrow," but here is a man who rejoices in his boastings. The editors of the New York Evangelist speak in the same confident style, and presumptuously dare to withdraw from the hearts of their readers, the pressure of that motive which the Lord and his apostles urged so earnestly. They quote Christ's words: "In such an hour as ye think not, the Son of man cometh," but because they think he will not come, this year, they assure their readers that he will not come. Is not this saying, "My Lord delayeth his coming?" To the servant who speaks thus, "his Lord shall come in a day that he looketh not for him, and in an hour that he is not aware of, and cut him asunder, and appoint him his portion with hypocrites." O may that not be the doom of our brother editors. It is to those that LOOK for him, that Christ shall appear unto salvation. (Heb. 9: 28.) Will those who trust to such articles be constantly *looking* for Christ?

When a man trusts in to-morrow and says it shall be as this day and much more abundant, we have Bible reasons for believing he is preparing for bitter disappointment. We have heard religious editors say that sinners who may live on a few years will have a better time for repentance, than the present!!! Impenitent sinner! we appeal to you? Is not this doctrine, just like the suggestions of the devil? O resist such a soul-killing delusion!

PRIMITIVE DOCTRINE OF THE MILLENNIUM.

Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day,] would be succeeded by a joyous Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

THE LAST DAYS.

The following, from 2 Tim. 3, is certainly applicable to the present times:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, *trace breakers, false accusers*, incontinent, fierce, *despisers of those that are good*, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a *form* of godliness, but *denying the power* thereof: from such turn away. . . . . Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

Yes, blessed be God, there is a time coming, and we trust it is near at hand, although evil men now "wax worse and worse, deceiving and being deceived," when THEIR FOLLY shall be manifest to all.

☞ The shock of an earthquake was felt in Scotland, on the 25th ult. It lasted nearly a minute, and caused considerable rattling.

MILLERISM.—Much in the way of denunciation and ridicule is uttered against the theory of Mr. Miller, because he preaches the doctrine that this year closes the existence of this world in its present state. Especially do priests and editors manifest a great repugnance to the theory, as though it were some wild goose farce, or some horribly wicked delusion which will, if they do not interpose their formidable interdictions, sink the world into irretrievable ruin. Why is it thus when so little is known of the real doctrines which Mr. Miller teaches in regard to the second advent? Almost every body seems to be opposed to him, yet there is perhaps not one in a thousand who knows what he preaches? those who have read the writings of advocates of his theory are not so apt to denounce it as those who *know nothing* about it. The truth is, the last days are approaching, though may be not so soon nor in the precise manner that Miller predicts, but people seem loth to admit it; still nearly all acknowledge its certainty at some future period. That future time may not be so far off as many wish or calculate; or it may be a thousand years ahead—who knows? Miller has based his theory on scripture, as he understands it, others are doing the same thing but arriving at different conclusions. Time must decide who is right.—*The Aurora.*

MR. MILLER.—Col. Young of New York, in the course of a letter, thus alludes to Father Miller:

"I live in an adjoining county to the residence of a man whom you have associated with Joe Smith, the Apostle of the Mormons. I have known the character of Mr. Miller for forty years; and it is that of an upright and pious christian. And although I wholly dissent from his exposition of the prophecies, yet I have no doubt of the sincerity of his opinions; nor would I dare attempt to convert what common charity should regard as a conscientious mistake into "blasphemous mummery."

Why do men exhibit such uncalled for hostility towards their poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government O the war! the war! (I fear) which they are carrying on, is against themselves, and that *they will be found crucifying the Saviour afresh.*—*Exchange Paper.*

A NEW WONDER.—The Herald, printed at Grenada, Miss., states that there is a star in an east northeast direction, which is now exciting considerable curiosity in that community. About 11 o'clock it may be seen, apparently about one hour high. It is continually increasing and diminishing in size, and appears to have a swinging motion.—*N. Y. Sun.*

THREE MORE EARTHQUAKES had been felt at Jamaica up to the 14th inst. There had been also an extraordinary flux and reflux of the tides at Port Royal and extensive and violent swells and continuous agitation of the waters, even in the midst of a perfect calm. Two boats were upset in one of these strange convulsions, between Fort Augusta and Port Royal, when not a breath of wind disturbed the ocean's surface. Large quantities of fish have been found in the Kingston harbor floating dead in the water, and emitting a strong putrescent odor.

FEARFUL PROGRESS OF ERROR.

The correspondent of the Christian Advocate, now in England, says there are about twenty thousand clergy in the church of England—of these, about fifteen thousand are, more or less, tainted with Puseyism.

POSTAGE.

Subscribers will recollect that the postmaster is authorized by law to send money, *free of charge*, on subscriptions to newspapers.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

LETTERS.

From Post Masters.—S. McIntyre, S. Miller, A. I Wightman, J. Card, J. Ballard, H. Abel, T. Brown, J. Coil, S. Bian, T. D. Ells.

From Individuals.—W. Thayer, T. H Hodson, A. W. Ingalls, D. C White, D. C. Bushwell, J. Tilt, W H Stevenson.

The Second Advent of Christ.

Vol. 2. CLEVELAND, WEDNESDAY, MAY 17, 1843. No. 5.

C. FITCH, EDITOR. [Please Read and Circulate.] T. H. SMEAD, PUBLISHER.

For the "Second Advent."

THE MILLENNIUM.

BY A. F. PORTER.

We are commanded by the blessed Saviour to *search* the scriptures, for in them we think we have eternal life, and they are they which testify of him. John 5: 39. We are again told to *prove all things*, and hold *fast* to that which is good. 1 Thes. 5: 4. It would seem, from these and a variety of other passages, found in the word of God, that the indispensable duty of *every* Christian is, to *examine* for himself the sure word of God, without the aid of *fallible* man, on every subject brought before the mind; for unless we go to the Holy Bible as our standard, how are we to try the spirits whether they be of God. 1 John 4: 1. We see the most learned men, no matter how sincere or pious they may be, are still as liable to err as ourselves; for they are continually differing on subjects of the greatest moment and importance. It is therefore clear that the wisdom or learning of this world cannot decide who is right or who is wrong. Where then are we to get our standard? I answer, in the Bible, and in the Bible alone. The Bible is indeed what it professes to be, a revelation from God to his dear children in all ages and under all circumstances; and yet we find that the great majority of God's children in all ages have been, and still are, illiterate people, people who have neither the time nor the opportunity of studying learned commentators, or reading the scriptures in the original languages; and yet when we are requested to give our opinion on any of the truths of God's word, instead of going and asking first of all, what does God say? we are told that Dr. so and so says so and so, and therefore, as he is a learned man, he must be better able to understand these things than we poor men are. O dear brethren, these things ought not to be so, for as long as we call any one master but Christ, we shall ever be learning and never able to come to a knowledge of the truth.

At the present day there are two parties in the professed church of God: those who are looking for the speedy appearing of the dear Saviour, personally to cleanse and purify his people and his kingdom, or this earth, which is his purchased possession; (Rev. 2: 15.) and those who are expecting that the time is at hand when He shall come to reign spiritually for one thousand years, previous to his coming to judge the quick and dead, or in other words, that the gospel is to triumph over sin and Satan, by the instrumentality of *man*, weak, feeble man, with his efforts, such as Bible societies, missionary efforts, tract societies, Sabbath schools, &c. Now which of these opinions is the most *scriptural*? For bear it mind, we don't want to know what this Dr. or the other Dr. says—that is not the question; but what the *plain*, simple truths of God's word teach. To the law and to the testimony: if they speak not according to *this* word, it is because there is no light in them. Isa. 8: 20. Let us go to the Bible to examine this important subject, with the *humility* and simplicity of children, who are determined to *believe* and receive whatever God teaches in his word, though it may be ever so opposite to what we have been taught by our parents or ministers heretofore. Let God's word be sure, and every man a liar; let us be careful to believe, and to try the faithfulness of God, as he has promised. Jas. 1: 5—8; 1 John 5: 14, 15.

The doctrine of a spiritual reign of Christ on *this* earth, and the universal triumph of the gospel for a thousand years, cannot be made to harmonize with the word of God; therefore it is not consistent to expect any such thing, as the word of God can never contradict itself. The law (or word) of the Lord is perfect. Ps. 19: 7. The doctrine contradicts the express declaration of God's word, and the teachings of Christ. See Mat. 10: 24, 25; also John 15: 18—20: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." Also John 16: 33. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The parable of the wheat and tares, Mat. 13: 24—30, vs. 30: "Let both grow together UNTIL the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." For the solution of this lesson, see vs. 36—43. The sower is the Son of man, or the Lord Jesus Christ; (not the servant, as some would make us believe;) the harvest is the END OF THE WORLD—not the commencement of the Millennium, as it is termed.

See also the teachings of Paul in 2 Tim. 2: 11, 12. "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Also, in 1 Thes. 3: 3, 4. "That no man should be moved by these afflictions; for yourselves know that: *we are appointed thereunto*. For verily, when we were with you, we told you before that we should suffer tribulation." Read also what is said in 1 Peter 2: 20, 21. "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even *hereunto were ye called*; because Christ also suffered for us, leaving us an example, that ye should follow his steps." Paul says, in Acts 14: 22, that "we *must*, *through* MUCH TRIBULATION *enter into the kingdom of God*." Query—if the people are saved during this thousand years, what kingdom do *they* go to? It is evident, from these passages, that we *must not* expect to see them in the kingdom of God, for there can be no tribulation after Satan is bound.

We are told that the world shall be converted to Christ, and of course grow more pure and holy. What does Paul say? See 2 Tim. 3: 12, 13. "All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." How does this agree with the modern teachers? If it were possible to have this time of universal peace, it would totally disqualify those who enjoyed the state, to join the innumerable company of the redeemed, who will have come out of great tribulation. Rev. 7: 13, 14.

The kingdom of God cannot become universal while the seventh angel sounds his trumpet. Rev. 11: 16. "The kingdoms of this world ARE BECOME (not have been, nor are becoming) the kingdoms of our Lord, and of his Christ." The 7th is the last trump—1 Cor. 15: 52. How do these passages agree with the modern views? Prove *all* things by the word of the unchangable God alone; and let us hold fast that which he teaches.

We will now try a few of the texts that the Millennium friends so often quote, to prove the conversion of the world, by the unerring standard of God's holy word.

The second Psalm, 8th verse, "I shall give thee the heathen, &c." they tell us, proves the conversion of the heathen to Christ. Why do they not read the next verse? "Thou shalt BREAK them with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel." Is this a promise that the heathen shall be converted? What then would be the language in which their destruction could be expressed? Compare this passage with Rev. 2: 26, 27; 12: 5; and 19: 15, 16.

The 65th chapter of Isaiah is another passage. But let it be remembered that these things are to take place in the NEW EARTH, according to the promise in the 17th verse: "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind," &c. to the 20th vs; "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." God tells us, in the 17th verse, that the *former* things shall not be remember. Now, is the present state of things, we number by years; that is, when speaking of an infant, we say, he is so many days, or weeks, or years old; but in the new earth, it will be no longer so. Why? Because sin will then be no longer known; so that the child, dying here, no matter at what age he may be, must needs be washed in the blood of Christ, and consequently will, in the morning of the resurrection, rise as perfect as though he had died an hundred years old. "Nor an old man that hath not filled his days." No, there will be no old men in the new earth—no imperfection—all will be pure, sinless and perfect; there, the infant, being washed in the same precious blood as the old man, will be equally perfect with him, and the old man will be just as perfect and as free from sin as the infant. What a pure and holy state that will be. Why! why should we wish to have these passages fulfilled in *this* sin cursed earth? It is impossible. But the sinner, no matter whether he be 20, 40, 60, or an 100 years old, will forever remain so—he shall be accursed; his days are *numbered* and finished. Compare the remainder of this chapter with Amos 9: 13—15; Isa. 60: 19—22; 62: 8, 9, &c.; Luke 22: 15—29.

We must believe the Bible, though it may differ very widely from our pre-conceived opinions. The Lord means just what he says. We are told that God has promised that a nation shall be born in a day. Read Isa. 66: 5—8. Did you ever see or hear of a farmer sowing his seed in the morning and reaping his corn in the same day? The implied answer is, No! Then, until you hear of this, you need not expect to see a nation born at once.

We are again told, that the time shall come when they shall beat their swords into plough shares, &c. Let us try this also by the standard of God's word. See Isa. 2: 1—5. Mark, this is the word that Isaiah *saw* concerning Judah and Jerusalem. "And it shall come to pass in the last days," that "many *people* shall go and say." Mark, God does not say what follows. And many people shall say, in the last days, the things that God here revealed to his servant the prophet. See also Micah 4: 1—4. Are many people now saying that the carnal Jews are to be restored to Jerusalem, notwithstanding the plain declaration of our blessed Savior in Luke 21: 24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and that the word of the Lord shall again go forth from old Jerusalem; and even telling a direct falsehood, by saying, as in the 5th verse, that "the mouth of the Lord of hosts hath spoken it." Oh, how sinful it is to say these things, and to charge them on God. Truly his thoughts are not as our thoughts, &c. Isa. 55: 8, 9.

We have now seen what "many people" are NOW saying; therefore, we KNOW it is the *last days*. Let us now inquire what the Lord says will take place in the last days. Joel 3: 9—17, "Proclaim ye this among the Gentiles, Prepare WAR, wake up the mighty men; let all the men of war draw near; let them come up; beat your PLOUGHSHARES INTO SWORDS, and your PRUNING HOOKS INTO SPEARS; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more." Compare Zeph. 3: 8, 9, and Jer. 25: 30—33. Whatever God has spoken shall surely come to pass. Num. 23: 19. Compare Jer. 25: 13, 14, with Mat. 13: 39, and Rev. 14: 14—20. Compare this also with Isa. 63: 3—6.

There will be a necessity for the fulfilment of Joel 3: 9, 10, when the sixth vial of God's wrath is poured out, (see Rev. 16: 12—16; as the pouring out of these vials will be just as literal as the plagues of Egypt were. (Compare these plagues.) This is proved if we read the 15th chapter of Revelations. They are termed the last plagues, in which are *filled* up the wrath of God, while the redeemed are yet standing on the sea of glass, mingled with fire, before *any* of *them* can enter the temple; see vs. 8; but while the vials are being poured out, the redeemed will be engaged in singing the song of Moses and the Lamb, or the song of triumph and deliverance; see vs. 3, 4; even as Moses and the children of Israel stood on the eastern shore of the Red Sea, witnessing the destruction of Pharoah and his host.

Again, we see the *first* vial not only affects them who had the mark of the beast, but *also* them which worshipped *his image*; see Rev. 16: 2. Now the image of the beast was not in existence until Napoleon Bonaparte healed the deadly wound inflicted by Berthier, in 1798; see Rev. 13: 12—15; and as these vials have not yet been poured out, they must therefore be yet in the future. See also Rev. 19: 17—21, in connection with Joel 3: 9; Rev. 16: 12—14; and Ezek. 38: 18—22.

And now, my dear friends, are you ready for this great day of the wrath of God? The great day of the Lord is near—it is very near, and hasteth greatly; Zeph. 1: 14—18. I beg you, in the name of my master, think on these things; pray over them; and may the Lord give you understanding in all things. Obey the word of the Lord, as it is written: "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper; 2 Chron. 20: 20.

CLEVELAND, May 7, 1843.

OBERLIN, May 8th, 1843.

Dear Bro.—I received a letter from Bro. Grinell, formerly a member of this institution, stating that the Lord had blessed his labors this winter while presenting the doctrine of Christ's immediate appearing, in connection with the doctrine of sanctification.

I feel constrained to say to you that God has also blessed me this winter while I have endeavored to spread the Midnight Cry. Although I have been situated so that I could not do much, yet when I have been out and spoke on this subject God has blessed my labors, and some have sought for mercy at the feet of Christ. I find a striking resemblance between the history of those that heard Christ's first advent proclaimed, and those that are permitted to hear the doctrine of his second. While some few receive the joyful news, and are made to rejoice with joy unspeakable, others stop and enquire if any of the great or learned ones have received it. And when I see what many of those that are looked up to as spiritual guides, are doing to hinder the spread of the Midnight Cry, I must say my soul is pained, and I feel to pray, "Father forgive them, for they not what they do."

I shall continue to watch, and keep my lamp trimmed and burning, ready whenever He shall come, to go out and meet him. My prayer is that we all may not only be believers in Christ's second coming, but believers in him to the salvation of the soul.—Yours in the blessed hope. L. DRAPER.

DISTRESS AND VIOLENCE.

A postmaster in Steuben Co. N. Y. says: "Our country and we are poor, and times are truly distressing. Nearly one half of our population want bread. What grain there is, is principally in speculators' hands, and can't be had without money, and that is not to be had. Five days ago, about 150 men went under arms to a distiller of whiskey, ten miles from where I live, in the edge of Pennsylvania, and demanded his grain and pork. Finally, he gave up about 3000 bushels, and 50 barrels of pork, and the poor settlers divided it among themselves and gave their due bills. Such things will be in the latter days."

THE SECOND ADVENT OF CHRIST.

CLEVELAND, MAY 17, 1843.

DOUBLE NUMBER.

We propose to publish another double number next week, containing the exposition of the 2d, 7th, 8th, and 9th chapters of Daniel, and an article on the Return of the Jews, all written by Bro. Storrs. It will be a valuable number for general distribution.—Furnished at four dollars per hundred. Those who have no means, will be supplied gratis. Let those who believe that the coming of the Lord is near, even at the doors, remember that it requires 40 dollars per week to publish the regular edition of four thousand.—Acquit your consciences in this matter and we will be satisfied. The Lord has sent, and *will continue* to send means; we bless Him for his *distinguishing* faithfulness in this matter.

☞ The next number, on account of being double, will not be issued until next week Saturday, instead of Wednesday.

LETTER TO PRES. MAHAN.

CLEVELAND, May 11, 1843.

Dear Bro. Mahan—I received your communication for the paper. The articles respecting your sermon were published while I was absent at Detroit. Our paper is a little sheet, which we are struggling from week to week to support, for the purpose of showing the truth respecting the Second Advent. We have neither room, nor means, nor inclination to maintain a controversy. All we expected was, in a humble way, to lay the general arguments, in proof of the Second Advent, before the community, and leave it with the God of truth to direct the result.

But as your name has been used in the paper, we shall give place to your article: though, so far as I have influence, I shall do what I can to have the original design of the paper carried out, in filling its columns with the arguments in proof of the second advent, rather than in replying to objections.

The Oberlin Evangelist invited discussion in full on the subject, and then refused to publish the article which I sent. This is what we have not done. All the papers in the community, sacred and profane, are wide open to anything and everything, from any body that wishes to say to the world, "My Lord delayeth his coming;" and we think our little sheet ought to be permitted to hold up the reasons for waiting and watching for the coming of the Lord. We admit your article, because we think it unfair to hold up a man's name before the community, while we permit him not to be heard. I shall not forget how my own heart was pained after I left Oberlin, by being held up in the paper as a weak and foolish expounder of scripture, while the expositions, to which allusion was made, were carefully shut out. I was greatly pained, Bro. Mahan, that you should come into the field of my labor, and preach as you did, and in my absence, against what I regard as sacred and momentous truth. When I went to Oberlin I took special pains to be there while you were present.

I have also been pained at your course, in having represented your superior usefulness, as an argument against the doctrine of the second advent. If I cannot rejoice in your usefulness as much as in my own, I am not in a right state of heart. God has taught you a great deal of precious truth, and given you talents to communicate it, and has made you useful, and I expect to praise Him for it forever. But for you to urge your superior usefulness as an argument against the truth which I preach is, I think, not right. If God has made you more useful than myself, to Him name be the praise, far be it from me to think or say it is not so. But that God has blessed my labors far more extensively, in preaching the second advent directly, than in all things else I have ever done, I know as well as Bro. Mahan knows that his labors have been blest.

I am aware that you will say that it is what I have preached on other subjects, that God has prospered, but I leave it for the judgment to develope the truth. It is very certain, Bro. Mahan, that either you or I will ere long receive a very severe rebuke from the Lord, for holding and preaching error respecting the coming of our blessed Lord. We cannot both be right—we cannot both be innocent, for God has given His Spirit to guide us into *all truth*, and we are to be blamed if we are not led by it.

If I am sinning against God by preaching, as my Master did, "the kingdom of Heaven is at hand," and showing reasons from scripture for believing that He will come this year, and doing what I can to induce men to be ready, then the Lord will do with me as seemeth him good. I have not a shadow of a doubt that I am called by his Spirit to do so. If my Bro. Mahan is doing wrong, as I most fully believe, in saying, "my Lord delayeth His coming," I pray the Lord to show him the truth. I leave to day, God willing, for the eastern states, after stopping a little in western New York.

Yours, in the expectation of soon seeing Christ,

CHARLES FITCH.

6 *For the "Second Advent."*

Letter from Pres. Mahan.

The *italic* letters interspersed refer to the Review which follows this Letter.

Bro. FITCH—In the last number of the Second Advent, I notice several articles purporting to be reviews of a discourse which I delivered the preceding Sabbath, on the Pre-Millennial Advent of Christ. As all these articles fail to present my arguments, will you indulge me with a few remarks, designed to give your readers a correct view of at least a part of that discourse.

I begin with the "little horn," referred to in Dan. 8th. I find that I did not, on that occasion, include in this horn all that the second advent brethren have been accustomed to include in it. I spoke of them as referring this horn to Popery, while they include in it not only this, but Rome Pagan. Now the following are my objections to the supposition, that Rome papal, or pagan, or both together are represented by this "little horn."

1. This "little horn" came up out of one of the four horns of the goat. *a*. This implies two things: that those horns existed prior to the "little horn," and that the latter originated from one of the former. Now in both these respects the reverse is true of Rome. (1.) It did not, as every one acquainted with history knows, originate from either of those horns. (2.) It existed as a powerful nation for a long time prior to their existence. How, then, can Rome be a horn coming out of one of these horns? The only professed explanation of this difficulty that I have met with is this. Rome, at a certain period, made a league with the Jews, who were at the time under the dominion of one of those horns. Hence Rome might properly be said, relatively to the land of Judea, to come out of that horn. This, to my mind, is the most absurd explanation conceivable. Take an example in illustration. The slaveholders of the island of Guadaloupe, which is a part of the empire of France, are seeking to enter into a league with the Southern States of this nation, for the protection of slavery. Suppose such a league to be consummated between this whole nation and the inhabitants of that island. What would the world think, if a future historian should represent this nation as rising out of France relatively to the island of Guadaloupe, simply because, at a particular period, we made a league with that island. The reader will apply the illustration for himself.

2. This "little horn" is represented as small compared with the others among which it came up. Now this also is wholly inapplicable to Rome. At the time of the league referred to, it was far greater and more powerful than either of those horns, if not than all of them combined. How then, can Rome be a "little horn" coming up out of others represented as larger, but in reality far smaller than itself?

But it is said that this horn became "exceeding great." I answer, it is not so said in the Bible; but that it became exceeding great in certain directions, "towards the south, towards the east, and towards the pleasant land." Still, as compared with the others, it was a "little horn." This characteristic it is never represented as losing. *b*.

That this horn cannot be Rome papal is evident; 1. From the fact that it never came up out of one of the horns referred to. 2. It never "became exceeding great towards the south, and towards the east, and towards the pleasant land."

While these considerations render it most evident to my mind that Rome, either pagan or papal, cannot be meant by the little horn, I said, and still say, that there are two events in history which correspond with all that is said of the little horn. For example, Antiochus: 1. He was a little horn, i. e. king. 2. He came up out of one of the horns of the goat, i. e. he descended from one of the race of kings represented by these horns. 3. He did in fact "become exceeding great towards the south, towards the east, and towards the pleasant land." 4. He did take away the "daily sacrifice," &c. for the space of time referred to by the prophet. Mohamedanism also fulfils the predictions in almost all important particulars. That one of these, and not Rome, is referred to in this passage, I have no doubt. *c*.

We now turn to the vision of Nebuchadnezzar, referred to in Daniel, chap. 2. The first position that I laid down, in explaining this vision is, that the "stone cut out of the mountain," and the kingdom set up in the days of the kings referred to are identical. This all, I believe, admit.

My next inquiry was, what is this kingdom? To this I replied: 1. This kingdom is not Christ, because Christ is never represented as a *kingdom*, but as a *king*. To suppose this kingdom, then, to be Christ, is to confound him with the kingdom over which He reigns. I might have added here, that this kingdom cannot be Christ, because it is represented as small at first, a "stone cut out of a mountain," and then growing till it fills the earth. This certainly is inapplicable to Christ.

2. This kingdom then must be the church: 1. Because no other kingdom is to be set up by the God of heaven after those referred to in the prior part of the vision. 2. No other kingdom is to "stand forever." *d*.

3. This kingdom is not the church in her post-resurrection state; because: 1. This kingdom was to be "set up in the days of these kings," i. e. while they were in being. But the church in her post-resurrection state is not to be set up till after these kingdoms have been destroyed. 2. This kingdom is represented, as remarked above, as growing from small beginnings till it fills the earth. This surely cannot be true of the post-resurrection church. *e*.

4. As no other supposition remains, this kingdom must be the church in her pre-resurrection state, also, because: 1. She was small at the beginning, like a "grain of mustard seed," or a "little leaven," hid in three measures of meal. 2. Like the grain of mustard seed, and the leaven, she is represented as becoming exceeding great and filling the whole earth. *f*.

5. As this kingdom is to "break in pieces and consume all these kingdoms," the church will not pass from her pre-resurrection to her post-resurrection state till Christ, by his church, has accomplished these things: 1. "Broke in pieces and consumed all these kingdoms." 2. Till he has filled the earth with his glory and salvation. *g*.

6. As this great work is to be done "by the church," it must be done in one of three ways: 1. By preaching the gospel. 2. By the sword. 3. Or by both combined. No rent Christians believe, that it is to be done in either of the two ways last mentioned. It will then be done by the first. *h*.

7. As this event cannot be accomplished during the present year, nnd as Christ will not come to judgment till it is accomplished, we have not the most distant reason to expect that he will thus come in 1843. Such is the argument. I have presented it to many leading Second Advent brethren, and from none of them have I received an answer at all satisfactory. *i*.

But it is objected to the above explanations, that the kingdom under consideration is to "stand forever," which cannot be true, it is said, in her pre-resurrection state. I reply, that this kingdom, in passing from its pre to its post-resurrection state, only changes its form. It is not destroyed. It will therefore "stand forever."

We now turn to Dan. 7: 9—14 and 21, 22. After saying, that if this is the final judgment, we must give up all hope of a millennium prior to that event, I gave the following as my reasons for supposing this not to be a description of the judgment: *j*.

1. The "Ancient of Days," referred to in this passage is not Christ, but God the Father. Christ is represented, vs. 13, as coming to the Ancient of Days, and as brought near before him. To represent Christ, then, as the Ancient of Days, is to represent him as coming in the clouds of heaven to himself, and as brought near before himself. Christ then is not the Ancient of Days, who sits as sole Judge here. *k*.

2. At the final judgment, "the Father judgeth no man;" Christ then sits as the sole judge. This then cannot be the final judgment; because here Christ appears, not as judge at all, but as coming to the Ancient of Days, who alone sits as judge, and coming to receive his kingdom. This to my mind is perfectly conclusive. *l*.

3. The scene here described lacks all the peculiar characteristics of the final judgment, given in other parts of the Bible. For example, the resurrection of the dead, and the gathering together of the whole race before the Son of God. *m*.

4. We are definitely informed, verse 11, who are judged here. Not "the dead small and great," but the beast: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame." Nothing then is more evident to my mind, than the fact, that the scene described in this passage, is not the final judgment *n*.

Your brother, A. MAHAN.

As my name has not unfrequently been referred to, in the second advent papers, I would request the editors of the Signs of the Times and Midnight Cry to copy the above communication in their respective papers.

A. M.

Review of Bro. Mahan's Letter.

a. The Bible language is, "out of," and not "un out of," as Bro. Mahan supposes. I should like to know the import of the language in the original, which is rendered in English, "out of," and whether the prepositions in Hebrew are used to express the same diversity of relations as in the English language. Thus, "out of," means, ordinarily, "*from within*," whereas, *ex* by itself, signifies *exteriorness*, if I be allowed the expression. Now may not the original, which is translated "out of," be rendered, without violence, to mean exterior relationship? If so, the difficulties in the case are at once removed. I make the enquiry for information? But be this as it may, it seems to me that there are fewer difficulties in applying this prophecy of the "little horn" to the Roman power than to any other; and it is not a little surprising that Pres. Mahan should apply it with so much confidence to Antiochus Epiphanes, or Mahomet, in spite of the many insuperable difficulties in the case. It cannot be denied that there is a difficulty in applying this horn to the Romans, on account of the expression, "out of," but if, in applying it to Antiochus or Mahomet, there are the same and also other, still greater objections, as I have not the slightest hesitation in asserting, then it is more reasonable to apply it to the Roman power than to either of the others. That the prophecy was intended for one or the other of these powers no one denies. Which of them was intended? Shall we, the common people, go to the learned to get the desired information? Alas! the learned are no more agreed upon this point than the unlearned. If we go to them we only find "confusion worse confounded," a very Babel of jarring opinions. But if we go to the learned, a majority of *them* are on the side of the poor, ignorant, despised Millerites, unless the *advocates* who have volunteered to defend the favorite dogma of modern times, the "temporal millennium," against the heavy blows of Father Miller, be said to constitute the majority. Suffice it to say, the more general opinion refers it (the little horn) to anti-christ, or the papal usurper, St. Paul's man of sin." *Wemy's Symbol Dictionary—word* "Horn." The learned then are in majority on our side. Bro. Mahan thinks the "little horn" is Antiochus, and says that the prophecy is fulfilled in him. This shows what slight proof will satisfy one of the truth of a favorite theory, and is an eminent instance of the weakness of human nature in that particular. But this prophecy is not fulfilled in Antiochus or Mahomet, and if history shows no other power to which it can be applied it has never been fulfilled and never can be.

(1.) The horn comes out of one of the four horns of the goat, in the *"latter time* of their kingdom." But Antiochus was the 8th Syrian king, and he was succeeded by 17 kings, on the throne of that kingdom. (2.) The "little horn" is not a *king*, but a *kingdom*, coming out of one of the kingdoms of the four horns: but Antiochus was a king of Syria, one of the four horns springing up in the latter time of the old Syrian monarchy. His kingdom was not a new kingdom, but was that old kingdom and nothing more. (3.) Antiochus did not "wax exceeding great," but was tributary to the Romans—had been a hostage at Rome, and had no power to act in opposition to that power. (4.) Antiochus did not, as Bro. Mahan affirms, "was exceeding great towards the east," as did the "little horn," but in an expedition to the east to plunder the temple of Elymais he was defeated, and on his retreat was injured by a fall from his chariot, and finally died before his return. (5.) Antiochus did not magnify himself against the Prince of princes. (6.) He was not a king of fierce countenance, nor did he understand dark sentences, but was a weak, profligate, reckless man, destitute of either wisdom or power. (7.) Through his policy he did not cause craft to prosper in his hand, but managed the whole affairs of his kingdom by the most open and shameless bribery, corruption and violence. (8.) Because he did not "cast down the *place of his* sanctuary," that is the city. The sanctuary means the city. (9.) Because Antiochus did not "wax great," but became even more weak and despicable near the close of his reign than at its commencement. (10.) He did not "practice and prosper," if by this is meant being prosperous in the pursuit of his designs, as he was defeated in the final execution of all his intended conquests, by the people of Elymais—by the Romans in regard to Egypt, and finally by the Jews, in his intention to destroy their religion. (11.) Antiochus did not live at the

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a "And when he was *strong*, the great horn was broken: and for it came up four notable ones toward the *four winds* of heaven, and out *of* one of them came forth a little horn."

The *grammatical construction* would show the little horn to have come out of *one of*, or from towards, one of the *four winds* of heaven, the noun "four winds" being the *last* antecedent for the verb "out of."

time the "transgression had come to the full," as this could not be until the *Jews* had crucified the Saviour, and involved his blood upon their own, and their children's heads. (12.) Antiochus' power was not "mighty," *as is shown above.* (13.) Antiochus did not "*destroy* the mighty and the holy people," if to "*destroy*" the holy people means, as it evidently does, (*if no more,*) the overthrow and destruction of the nation of the Jews. But instead of this, he even *offered* to turn Jew, it is said, if God would restore him to health. (14.) He was not "broken without hand," unless *dying* a natural death by disease means, "being broken without hand." Finally, there is but one thing affirmed of the doings of the "little horn," that can in any fairness be affirmed of Antiochus, and that is taking away the daily sacrifice, and this was not *finally* taken away by him, as it is very clear that the taking away by the "little horn" was *the final* taking away of that ordinance, as this was in keeping with the doings of that fierce and terrible power. Again, it cannot be Mahomet. The power denoted by the "little horn" must, at least, have been in existence towards the latter days of the kingdoms signified by the four horns of the goat. But Mahomet was not come until some seven hundred years after these kingdoms had been entirely subjugated by the Romans. This is fatal to this theory. Neither did Mahomet destroy the Jews, nor the place of the sanctuary. Neither did Mahomet, any more than Rome, come "out of" one of the horns of the goat, for two reasons: 1st. These horns had been long before destroyed. 2d. Arabia had never belonged to either of Alexander's successors. It is in vain to endeavor to satisfy this prediction by applying it either to Antiochus or to Mahomet. What power then is signified by this "little horn?" The reply is, Rome under the emperors and under the papacy. And it may be safely asserted that every thing affirmed of the little horn, may be affirmed also of this power, excepting as to the origin of the power. But because of this difficulty, and it is but a difficulty, should the prophecy be abandoned as the only one in all the Bible which *has neither been fulfilled* nor can be?

b. What has been said already *is* a sufficient answer to all that is said by Bro. Mahan, in his attempt to prove Antiochus Epiphanes to have been the power signified by this prediction. Still, this seems a singularly unsatisfactory course of argumentation. Not "exceeding great," says Bro. Mahan, because it is said to wax exceeding great in two directions only. The United States of America cannot be said to be waxing "exceeding great," because it is only waxing "exceeding great" in one direction, viz: towards the Rocky Mountains. So Russia is not "exceeding great," because she is not "exceeding great" in a southern direction. So Antiochus was an exceedingly insignificant prince in his own kingdom, and the insignificancy may have been affirmed of him at all times, even when he had "waxed exceeding great towards the south, towards the east, and towards the pleasant land." But aside from all the directions of this greatness, can it be said truly, that the Bible does not call this "little horn" *a great power?* Indeed could language convey more exalted ideas of greatness? What does Bro. Mahan think of the assertions: "His power shall be mighty"—he shall "destroy *wonderfully*," "waxing great *even to the host of heaven*, and casting down some of the host and stamping upon them"—of "practising and prospering" to such a degree as to be destroyed "without hand"—that is to be overthrown by the power of the Almighty—just as the cutting the stone out of the mountain without hand is the work of God—and yet all this can be affirmed of that contemptible debauchee and madman, Antiochus Epiphanes, the mere vassal of that mighty Roman power by which Jerusalem, "the place of his sanctuary was cast down," the daily sacrifice taken away, the temple destroyed, and the Jews slain and carried into captivity, and scattered among all nations, to return no more until "the times of the Gentiles shall be fulfilled."

c. But how is this. Can this prophecy be satisfied by taking either Mahomet or Antiochus, *according to the tastes or prejudices of the enquirer?* A prophecy is the inspired description of a future event, or *series of events.* Consequently no two dissimilar events can possibly be the fulfilment of the same prophecy. Now will Bro. Mahan affirm that the career of Antiochus Epiphanes, and of Mahomet and the Caliphs are events so nearly identical in character as that either will meet the calls (*if* a legal term may be used) of this prediction? Now it is an axiom, which Bro. Mahan will not dispute, that two things equal to a third thing, are equal to each other. So if the career of Antiochus Epiphanes and of Mahomedanism are each equal to the prophecy concerning the "little horn," then they are *equal to* each other. But instead of being equal to, or even similar to each other, there is no more resemblance between them than there is between the *Tappan Hall* and the *Grand's Causeway.* Surely, a prophecy that can accommodate itself so as to be fulfilled in two series of events, *so wide apart in time*, and every other incident of matter or manner, must far outshine, in fists of *loose power*, all the responses of the Pythoness of Delphi.

d. Pray, what does Bro. Mahan mean by the "Church?" Is it Christ's kingdom? If so, what kingdom? His mediatorial kingdom of grace, or his everlasting kingdom of glory? But it is evident that he means the children of God in this state of probation. Be this as it may, it is not a kingdom without a king. There can be no interregnum in Christ's kingdom, for he "ever liveth." The church then, whatever Bro. Mahan means by it, is the kingdom of Christ, and her king is on his throne.

Bro. Mahan says, the business of the church is to break in pieces and consume the kingdoms, signified by the toes of the image. Now if we bear in mind, that the subjects of Christ's kingdom derive all their power from their king, the very reverse of the case of an earthly kingdom; then whatever is done by the church in her pre-resurrection state, or in her post resurrection, is done by Christ, and the question between Bro. Mahan and us is this, by what instrumentality will Christ break in pieces and consume the kingdoms? He says, by the pre-resurrection church—we ask why? and he says, because the pre-resurrection church is the stone of the vision—we ask why the stone is the pre-resurrection church? and he answers, because it breaks in pieces the kingdoms. Now if this be not arguing in a circle, I do not know what is. Bro. Mahan says further, that the stone is the pre-resurrection church, it is *small at first*, like a grain of mustard seed, or the little leaven that leavened the whole lump. That the stone will *grow* until it leavens a great mountain and fills the whole earth. That the kingdom of heaven, spoken of in the parable of the mustard seed and the leaven, is not the everlasting kingdom of Christ, but only the kingdom of heaven "which is within you," "in our own hearts," will be shown hereafter; and introduced here by Bro. Mahan, can have no other effect than to mislead the enquirer. But it is all an assumption that the stone is small, and must grow a great while before it increases to a great mountain. The Bible says no such thing, and doubtless the erroneous belief that the grain of mustard seed and the little leaven symbolize this everlasting kingdom, has contributed not a little to the propagation of this unwarrantable assumption. This is the language of the prophecy: "Thou sawest till that a stone was cut out without hands, which smote the image on his feet that were of iron and clay, and brake them to pieces." "Then (when—at the time of the smiting!) was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became (when) why at the *smiting* of the image, not at the time it *commenced rubbing against it*, for it never did this; and as it were, wearing it away) a great mountain, and filled the whole earth." Now these acts are all described as simultaneous, and instantaneous; and not in succession, and by slow progression. If there was any process described here which may have been gradual, it is the *cutting out* of the stone without hands. "Thou sawest until that a stone was cut out without hands." Now I suggest, whether this process of cutting out the stone, may not be that slow process which Bro. Mahan mistakes for the smiting and breaking in pieces—that is, the slow process of gathering to himself a peculiar people "zealous of good works."

e. Now upon this point, whether the stone must mean the church in its pre-resurrection, because it was to be set up in the days of these kings, we premise that "these kings" mean the ten kingdoms into which the Roman empire was divided, and represented by the ten toes of the image. This is not denied; it is universally admitted, I believe. Now we respectfully ask Bro. Mahan, when he would admit that the pre-resurrection church, which he says is represented by the stone, was set up? He has not told us his opinion on this point, and it is the more unfortunate, as it is the very marrow of the whole controversy. But in the absence of Bro Mahan's views on this most important point, we will venture the assertion, that it either was set up when Christ commissioned his disciples and commanded them to preach the gospel to every nation, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, or, it was not. If it was set up *then*, as we think undeniable, then it was set up long *before*, and not in the days of those kings, which is contrary to the prophecy; and if it was not set up then, it has not been set up since, as it is universally admitted that we have the same church now, that existed, or had been set up then; and if it has not been set up since, it is yet to be set up. Bro. Mahan must take one or the other horn of this dilemma, and either is fatal to his position. But further, if the church or kingdom, which is represented by the stone, was not set up at that time, it follows that it is yet to be set up, and therefore must be the post resurrection church. This reasoning to us seems demonstrative.

Bro. Mahan, notwithstanding the palpable absurdity which he has fallen into, as above shown, still asserts that the church in her post resurrection state is not to be set up until *after* these kingdoms are destroyed. But where, pray, does he get proof for this assertion? It is not in the Bible, and has no foundation in fact. Bro. Mahan does not expect us to receive his naked assertions as arguments; and if he has based this assertion upon any other ground than the unwarrantable position that the pre-resurrection church was to be set up in the *days of these kings*, and of course the post-resurrection church was not to be set up *until afterwards*, I have not been so fortunate as to find it. But we have above shown his premises to be false, utterly false, and his inferences of course are equally groundless.

f. The value of this argument will depend upon this, whether the kingdom of heaven, spoken of in these parables, Matt. 13: 31, 33, is the kingdom of our Lord Jesus Christ, signified by the stone cut out of the mountain, and which is to stand forever, or whether it is that kingdom of heaven "which is within you," "in your own hearts." That this latter alone is meant is to me exceedingly plain, not only from the nature of the subject but by the context, and so they are understood by the Rev. Mr. Barnes, in his notes on this chapter. So Matt. 13: 44: "The kingdom of heaven is like unto treasure hid in a field; the which when a man has found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Let me ask Bro. Mahan if this is not the same kingdom of heaven as that spoken of in the two parables in the same chapter referred to by him? So in verse 45: "The kingdom of heaven is like a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This we venture to affirm is also the same kingdom of heaven, and we desire to know how Christ's kingdom, over which he is to reign forever, is like treasure in a field, or like a merchant seeking after pearls? But again, verses 47, 51: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Now this last is a kingdom of heaven, neither like a grain of mustard seed, nor like a little leaven, nor like treasure hid in the earth, nor like a merchant buying goods; but very much like that kingdom of heaven described in Matt. 25: 1, which is set up at the end of the world.

g. This is all abundantly answered and refuted above, and needs no answer in this place.

h. This also is but an inference from premises already shown to be wholly untenable.

i. This also is but another inference from the same unsound position already replied to. But we would remind Bro. Mahan that it is much easier to answer an unsound argument than it is to satisfy him who urges it of its unsoundness. The former one would not scruple to undertake, the latter I respectfully submit is no part of the duty devolving upon the enquirer after truth.

j. If the pre and post resurrection churches are one and the same, and can stand forever, and thereby satisfy the prophecy in this particular, and only changes her form in passing from one state to the other—then in this same passage form she may equally well, "become a great mountain and fill the whole earth, and stand forever." The transformation in the one case is no greater than in the other, and this last is indeed the only correct supposition, inasmuch as we have shown all others to be false.

E. WADE.

k. We do not hold that Christ was the "Ancient of Days."

l. Not quite so conclusive to us. We *see no reason* why the "Son of man" may not have been *sole* judge in the case before us. Nothing is said to the contrary. Is there any evidence in the word of God to show that the "Ancient of Days," or Father, will not be *present* when the final judgment takes place? Nothing seems to us more in accordance with sound reasoning, than to suppose, that when the *seventh angel sounds*, (Rev. 11: 15,) and "the kingdoms of this world become the kingdoms of our *Lord* and of his Christ," and when the character of Christ is changed from Mediator to that of Judge, the "Ancient of Days" should be *present*. Christ is *still* a Mediator—not a Judge; and when will his character be changed to that of Judge, if not at the sounding of the seventh trumpet? The *same* event is described in Dan. 7: 13, 14, viz. the coming of the Son of man to the Ancient of Days to receive his kingdom, &c. as is to take place when the seventh trumpet sounds, which latter event the President himself, we think, will admit *is yet* to transpire, and that too when *time ceases*, or at the end of the world.

m. The reader here must exercise his own common sense. What else can be implied in the language "*ten thousand times ten thousand stood before Him—he judgment was set, and the books were opened.*" than "the GATHERING TOGETHER of the whole race before the Son of God," at the final judgment?

n. Why, dear brother, why do you call that *judging* the beast, which God, by his servant Daniel, calls *destroying?*—for Daniel says distinctly, "I beheld even till the BEAST WAS SLAIN, and his BODY DESTROYED, and given to the BURNING FLAME."

S.

For the "Second Advent."

Pres. Mahan's Communication.

Coming from such a source it will be gravely pondered and studied. We cannot agree with him his in views of the "little horn of Dan. 8th chap. "being fulfilled in Antiochus and Mahomet, or either, for reasons which we proceed to give. We further differ from him in Dan. 7: 9, 10, 13, 14.

If the little horn can be shown to be any other power than Rome, then the prophetic time, the 2300 days, goes along also, and hence the efforts, we think, made to show that Antiochus or Mohommedanism answers the prophecy. In this 8th chapter we have the two great monarchies *next preceding* the last one, described and corresponding with the same two monarchies in the 2d and 7th chapters. Shall we find here the last one presented to view us in those chapters? We have a description comparing in its features with those; the length of the description in the three cases is similar. But the Pres. thinks the prophecy fulfilled in Antiochus 2000 years ago. The deformity of this vision, thus cut short, compared with the evenly matched course of empire in the 2d and 7th chapters is most gross, manifest and repulsive in the highest degree. In the 2d and 7th chapters we pass directly from the third to the fourth great monarchy, while in the 8th chap. there is a short link, or the third is in a divided state. This leaves room for a little mist to be thrown around the subject. Again, how could Mahomet answer the prophecy more than 600 years after the divided Grecian empire had become subject to the Romans. He thinks both answered the prophecy; but if Antiochus and Mahomedanism are like the little horn, we cannot perceive how they look *alike* themselves. On the other hand, as dissimilar as a Shetland pony and an elephant. The Pres. seems to have yoked them together, and himself astride of both, we cannot restrain a smile at the grotesque appearance, as we think whither his chosen steeds will conduct him, and where they will land him.

We will look at Antiochus and Mahomet, but first premise the following:

The foundation of Rome, 754 B. C.

She comes into public life, or first appearance abroad, from the territory of Italy, 266 B. C.

Death of Alexander, 321 B. C.

Division of his empire into the four horns, 301 B. C.

Number of Syrian Kings, 23.

Antiochus was the 8th.

Syrian empire before Antiochus, 120 years.

Antiochus reigned 11 years.

Syrian empire after Antiochus, 99 years.

Subjugation of the four divisions or "four horns" to the Romans, from 148 to 30 years B. C.

Macedonian division subjected to Rome, 148 B. C.

Mahomet appears, A. D. 608.

Distance from Medina the seat of Mahomet to Jerusalem, 550 miles, course west of north.

Distance from Rome to Jerusalem, S. E. 1500 miles.

Distance from Antioch, seat of Syrian kings, to Jerusalem 330 miles, course south.

"A horn of a beast," says Sir Isaac Newton, "is never taken for a single person; it always signifies a *new* kingdom." The following are the leading characteristics of the "little horn," 8th chap.

1. Waxed great towards the South.
2. " towards the East.
3. " towards the pleasant land.
4. Waxed great to the host of heaven.
5. Cast down some of the host and of the stars and stamped on them.
6. Magnified himself to the prince of the host.
7. By him the daily taken away.
8. Place of his sanctuary cast down.
9. Cast down the truth to the ground.
10. In the latter time of "their kingdom," a king of fierce countenance stands up.
11. Shall stand up against the Prince of princes.

A series of acts like the above, if subjected to the computation of the doctrine of chances, would give but a slight probability for their happening. So, the improbabilities that two such series of events should happen as are ascribed to Antiochus and Mahomet, are indefinitely enhanced. In the latter time of their kingdom the next power was to stand up.

1. Mahomet did not appear till near 700 yrs. after the four kingdoms were extinct. For the same reason, Mahometanism could not in any sense come out of those. Besides, Arabia was never, after the days of Ishmael, to be subject to any. The powerful conquerors of the east never subdued Arabia. Alexander is said to

have meditated its conquest, but his death prevented the attempt. Did Mahometanism fulfil Nos. 1, 2 and 3. "The Hebrews," observes Mr Cruden in his concordance, "by the word horn sometimes understood an eminence, or an angle, or a corner. The horns of the altar of burnt offering were eminences or spires at the four corners of it." Sir Isaac Newton thinks, "the seat of the little horn must be to the N. West of Judea." It would seem the power designated must proceed from a contained angle. Now apply this to Medina or Mecca and the course to Jerusalem would be in an opposite direction from the terms of the prophecy. To the south from the seat of Mahomet would cross the Red Sea, cutting off the S. E. corner of Africa, a space about as large as the state of Ohio. To the East, would pass through Arabia into the Indian ocean south of Persia, hence the country contained in the lines would be only Arabia. Again, Mahomet's course was not, first, to the south and then to the east. His first battle out of Arabia was at Mantua in Palestine, northward. One of his generals subdued Syria north, and another Egypt on the west. *See Buck's Theo. Dic.* Such was the direction of Mahometanism beyond Arabia. How did it stand up against the Prince of princes? How did it destroy the holy people? See Rev. 9: 4. "It was commanded them (Mahometans) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men WHO HAVE NOT *the seal of God* in their foreheads." How did it cast down the sanctuary and take away the daily, when all this had been done by the Romans 600 years before. We cannot, therefore, conclude from the *facts* in the case, that Mahometism did fulfil, as the Pres. thinks, the "prediction in almost all important particulars."

2. Antiochus Epiphanes was not the "little horn." Antiochus sent ambassadors to Rome to propitiate that power. He paid tribute to Rome. Although successful in carrying war into Egypt, though he did not subdue Alexandria; and although he possessed the island of Cyprus south-west of Antioch, by the treacherous conduct of the governor giving it up who ruled it for Egypt; yet when the Roman commissioners ordered Antiochus to leave Egypt, they also directed Cyprus to be given back to Egypt. Antiochus agreed to obey the mandate of the Roman senate, at the interview of the commissioners, before he stirred from his tracks. So awed was he by the very nod of the Romans. He had been many years in his youth a hostage at Rome, according to the stipulations of a treaty which his father was obliged to make. Did Antiochus wax great towards the east? This is an indispensable to the fulfilling the prophecy as waxing great towards the south and towards the pleasant land. We affirm he did NOT. The Pres. says he "did in fact become exceeding great towards the south, and towards the east, and towards the pleasant land." He went once to the east, to Persia, to collect his tributes, and attempted to rob a temple at Elymais, but his troops were defeated, and on his return home he died. Was "the place of his sanctuary cast down" by Antiochus? We think not: it was more truly so by the Romans. Was Antiochus the "king of fierce countenance?" [See here Deut. 28: 50.] We think the Romans so more eminently. Did Antiochus stand up against the Prince of princes? Who was the Prince of princes? If it was Christ on the cross, then all other arguments for Antiochus fail, he having died 164 B. C. We wish the reader here could pass his eye over all the passages in the Bible on the words "prince" and "princes," collated in 'Cruden's concordance.' We think any unbiased mind would involuntarily come to the conclusion, that the Prince of princes means Christ. We quote a few passages. Isa. 9: 6: "For unto us a child is born, unto us a son is given, and his name shall be called * * * The Prince of Peace." Dan. 6: 1—3; 10: 13, and 3: 2; 9: 25; 12: 1. Jer. 17: 25. ☞Acts 3: 15; 5: 31.☜ We request the reader to turn to these passages. We think it must be Christ. But how did Antiochus stand up against Him, having died 164 years before Christ. Antiochus did not enlarge his kingdom; on the other hand, he left it smaller and weaker than when he came to the throne.

The Pres. says, "he did take away the sacrifices for the space of time referred to." What time? The Pres. leaves us somewhat in the dark here, and so not knowing exactly to what space he refers, we shall say nothing of the 2300 days. But when he delivered the sermon, out of which grows this controversy, he did state, "1260 days were fulfilled, and the daily taken away just that time by Antiochus." But where are the 1260 days, spoken of in the Bible, not till 250 years after Antiochus, by St. John? We say, then, Antiochus did not in his short reign of 11 years fulfil "ALL" the important particulars of the prophecy.

3. We affirm that Rome did answer *all* the terms of the prophecy. (1) In all the geographical features. We contend this is absolutely indispensable. The first movements of Rome abroad were in a southern direction, against the Carthaginians. Her first war with that nation was for the possession of Sicily and dominion of the sea. Rome, till then, had no navy. But now look at her great and repeated naval victories over the Carthaginians. She becomes *mistress of* the sea—the islands of Sicily and Sardinia, together with Carthage are conquered. Next we see Rome pushing eastward—the naval armaments one after another in that direction yield to the superiority of her own. Her armies advancing at every step towards universal conquest—her diplomacy towards absolute dominion. Macedonia, one of the four divisions of Alexander's empire and even the *tap root* of it, falls a Roman province 148 B. C. In the short space of 118 years from the time Rome emerged from Italy 265 B. C., she became mistress of the world. The Pres. says Rome "existed a powerful nation for a long time prior to" the existence of the four horns. But they were in existence about half a century before Rome appears abroad to run her career. She was nearly 500 years in subduing the different tribes of Italy. Italy was but a garden spot at this time compared with Syria, one of the four horns, stretching from the Egean Sea to the Indus, a distance of 3000 miles. We need not specify how Rome waxed great towards the pleasant land.

But says the Pres., Rome waxed great, not in herself but in certain directions. This is a refined subtlety. Let the punctuation be noted. How could the ram for instance push westward and northward and southward if he was not powerful in himself?

(2.) The angel's explanation of the little horn. This was that "in the latter time of their kingdom a king of fierce countenance should stand up." (See again Deut. 28: 49—52.) Is this king of "fierce countenance" a single person? Dan. 7: 17: "These great beasts, which are four, are four kings which shall arise out of the earth." Did not Rome truly stand up against the Prince of princes? Antiochus put to death 80,000 Jews—Rome destroyed the city and sanctuary, and put to death 1,000,000 of Jews at Jerusalem, and subsequently upwards of 50,000,000 of christians.

But how did Rome come out of one of the four horns? How did the course or channel of empire run from Alexander the great horn, to Rome the little horn? Through all of the four divisions or horns, but mainly through one of them, Macedonia, as she was first subdued. Originally the source of the third great monarchy, she now becomes a connecting link of the third with the fourth and last great monarchy. She is the stock whence grew the third great kingdom—and now on that same stock is grafted the fourth great kingdom. Take another illustration. A river is flowing in an unbroken surface—it becomes divided by islands into four channels. But there is one channel having greater depth of water than the others. Afterwards the different channels become again united in one broad stream, so the course of empire from the third to the fourth great monarchy was through Macedonia. Let the candid reader judge whether Mahometism or Antiochus or Rome was the little horn.

A. P.

DOVER, MAY 19th, 1843.

Dear Brother Fitch—Feeling as I do the importance of the promulgation of the doctrine of the Second Advent of our common Lord and Master, I feel called upon to add another testimony to the many, in the belief of the near approach of that great day of days, the appearing of Jesus Christ. I do believe it near, and I love to think it is so. I cannot conceive how it can be possible that professing christians, followers of our dear Redeemer, can come out and manifest the most violent and decided opposition to a doctrine which they admit to be a living reality at some future period. How they can feel so much bitterness of spirit toward those who believe that the great drama of life is soon to close, I cannot well imagine. I can see nothing in this blessed doctrine that should call forth such a spirit. I can see nothing of the evils that many are so much afraid of, provided "the end is not yet." If the world will be infidels, they may as well be infidels from this cause as any other—sin lies at their own door. But I think I can see that this doctrine is productive of good—I think I have seen it—I think I have felt it. I do not know, neither can I say I believe, that Christ will come this year, and as far as I am concerned, I care not to know "the times and the seasons that the Father hath put in his own power." But this I do believe, the signs of the times indicate the near approach of the Son of man in the 'clouds of heaven.' I cannot think it all a delusion—I cannot think that the most humble, holy, and devoted part of the church would be suffered by its great Head to go so far astray as thus to misinterpret scripture, and mislead the minds of his disciples.

The Lord has told us that he will do nothing but what he will make known to his servants the prophets," and I believe the word of God; if he would not destroy the earth by water without making it known to his servants, neither will he destroy it by fire without doing the same. "Ye, Brethren, are not in darkness that this day should overtake you as a thief." With my present mind I shall always rejoice and praise God for raising up our Second Advent brethren—for giving them understanding, moral courage and grace to come out against the popular doctrines and dogmas and opinions of the great mass of professing Christians, and preach the coming of our dear Lord and Saviour. This portion of the gospel has been altogether lost sight of, and had well nigh become extinct by both clergy and laity previous to the time of Mr. Miller, in taking up the subject. I am more and more astonished that we could read the Bible and pass over the many parts of it relating to the coming of Christ with indifference, and read it as though it meant something else, or nothing at all; and for myself I feel to render a tribute of gratitude and praise to God for sending you into this western country to proclaim the Second Advent of our blessed Lord and Saviour near, and shall never forget the time when I was permitted to hear you lecture. I was wholly unacquainted with the subject, and the manner in which it was treated, and was not disposed to think very favorably of Mr. Miller, or his cause; and had it been any other than yourself, I dont know that I could have been prevailed upon to have attended a meeting of that kind, but being previously acquainted with you by reputation, and by reading your experience in, and views on the doctrine of Sanctification, I had the confidence to believe that there might be something in the Second Advent views after all. I accordingly heard you, and I found it a blessed season to my soul; it was just what I wanted to hear; my mind was so filled with the love and presence and glory of my dear Saviour, that I could hardly refrain from exclaiming, Amen, even so come Lord Jesus come quickly, and it was not a momentary excitement, a mere flight of fancy of the mind, but seemed to kindle a pure, bright and steady flame, which I trust will "shine brighter and brighter until the perfect day." In my humble opinion the preaching of the coming of Christ as near, will do more towards purifying the church, and exciting it to watchfulness and holy living, than any portion of the gospel.

As I have before said, I pretend not to know the time neither do I consider it a matter of importance to me to know the exact fulfilment of prophecy, yet I do feel that be it longer or shorter, I will not be of that number who say, "My Lord delayeth his coming," but rather like him, that when his Master comes shall find him watching. I love to meditate upon that glorious and blessed day, when I shall behold my Saviour face to face, and cannot but feel to mourn every hour his coming is delayed, and often then, I feel as Christ told his disciples they would feel when he should be taken from them. "The days will come," said he, "when the bridegroom shall be taken away from them, and then shall they fast;" but we mourn not as those without hope; for he has told us he will come again, and receive us to himself; and he will appear without sin unto salvation unto all who look for his appearing. You may wonder at my addressing you in my feeble way. I was led to do so by reading your paper, and seeing the contempt and abuse heaped upon you by some individuals, in sending you letters filled with malice, scurility and insult. I thought if the scoffers could do so much to insult and abuse, I too would say a word to comfort and encourage, I would say, be not discouraged—"the servant is not greater than his Lord"—"if they have persecuted me, they will also persecute you," said the Saviour; and remember, a midst all the scoffing, that you have been instrumental of comforting very many of the children of our Heavenly Father, and of turning many from their sins and wickedness to the true God, and *to* righteousness of life. I wanted to tell you how much I rejoiced that an overruling Providence had directed your steps this way, and how much I had been instructed in the truths of God's word. The Bible seems another book to me—new beauties are unfolding daily, and its blessed promises never appeared half so precious, nor the Saviour half so lovely, and I am led frequently to exclaim in the language of the Poet: "How long Oh! Lord our Saviour," &c. I have had great joy and peace in believing, and in contemplating on the subject of the second appearing of Christ—when we shall be like Him and see him as he is. May the Lord comfort, direct, and lead you into all truth, and build you up in the most holy faith until he come.

Yours truly, H. C. A.

LITERAL RETURN OF THE CAPTIVE JEWS.

ARE the Jews to be restored to Palestine? Many think so: and if asked why, they refer us to Rom. 11: 25, 26: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." *As it is written.* But where written? In Isa. 9: 20. In that text, which is a literal translation of the Hebrew, while Paul's quotation is from the Greek or Septuagint version, it reads as follows: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." From this text, therefore; we learn: 1. When the fulness of the Gentiles will be come in, viz: when the Redeemer comes to Zion. 2. We learn, also, who all Israel are who shall be saved, viz: them that turn from transgression in Jacob." Before the coming of the Lord Jesus Christ, therefore, there can be no salvation for Israel, and then only for those who have turned from transgression. Let it be remembered then, that Rom. 11: 26, says nothing of the temporal restoration of the Jews, but speaks of the salvation of Israel; and if the text proves anything about the Jewish nation as a whole, it proves the eternal salvation of the whole nation. But this cannot be the import of the text. "Esaias crieth concerning Israel, tho' the number of the children of Israel be as the sand of the sea, a remnant shall be saved." A remnant is not the whole, it is but a small part of the whole. And out of a number like the sand of the sea, a remnant only are to be saved. "They are not," therefore, "all Israel who are of Israel." (Rom. 9: 6.) "For he is not a Jew, who is one outwardly; but he is a Jew who is one inwardly; and circumcision is that of the heart." (Rom. 2: 28, 29.) God never promised the land of Canaan to Abraham through the law, to the Jews, but through the hearing of faith. He said not, and to seeds as of many, but as of one, and to thy seed, which is Christ. Hence "there is," under the gospel, and henceforth "neither Jew nor Greek, neither bond nor free, neither male nor female; but ye," Christians, "are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

FUNDAMENTAL PRINCIPLES,

On which the Second Advent cause is based.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled, but those which refer to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.—*Signs of the Times.*

The Tabernacle in Boston was opened on the 4th inst.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

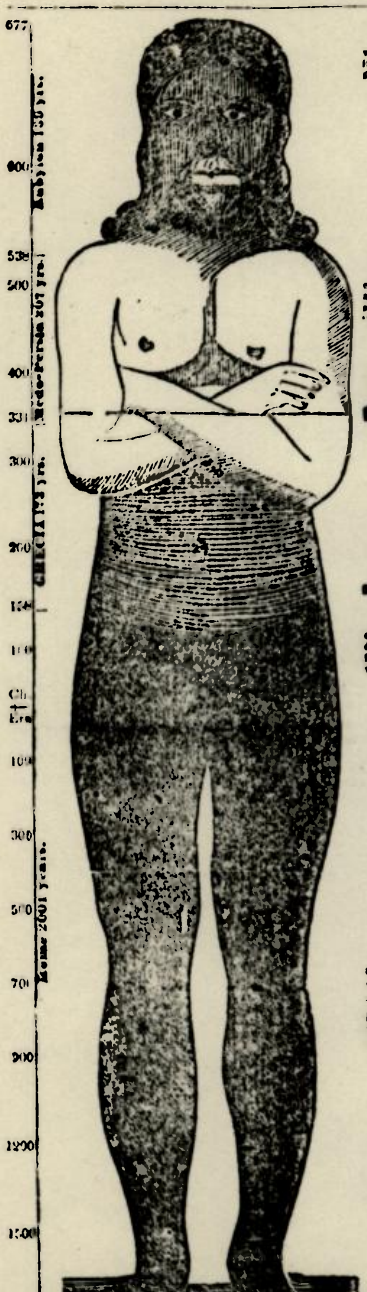
The Second Advent of Christ.

Vol. 2. CLEVELAND, SATURDAY, MAY 27, 1843. Nos. 6 & 7.

C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

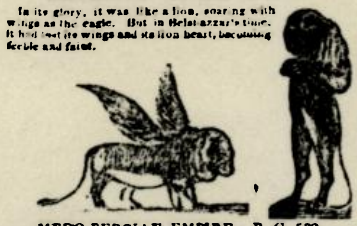
DANIEL'S VISIONS.—READ CHAP. II, VII, AND VIII.

"NOTED IN THE SCRIPTURES OF TRUTH." "FOR OUR LEARNING."



BABYLONIAN EMPIRE. B. C. 677.

In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion heart, becoming feeble and fated.



MEDO-PERSIAN EMPIRE. B. C. 538.

The two arms meeting in one breast,—the bear raising up one side, or dominion,—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity scarcely yields to the lion," says Paxton. "Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well known national emblem.

GRECIAN EMPIRE. B. C. 331.

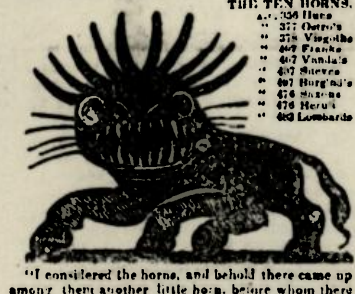
This was founded by Alexander. It was like the leopard active, crafty and cruel. The lion had two wings, but the leopard had 4.—Grecia being more rapid in its conquests than Babylon.—The goat was the known Emblem of Grecce. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.

ROMAN EMPIRE. B. C. 168.

Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns.

THE TEN HORNS.

A.D. 356 Huns
" 377 Ostro's
" 378 Visigoths
" 407 Franks
" 407 Vandals
" 407 Sueves
" 407 Burgund's
" 476 Sicions
" 476 Heruls
" 483 Lombards



"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: —that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows." Dan. 7: 8.

PAPACY.

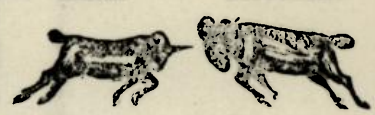
PAPACY, the horn that had eyes (as an overseer) arose among the 10, and 3 fell before it. The Heruli of Italy were conquered in 493, the Vandals in 534 & the Ostrogoths were driven from Rome in March, 538.

"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

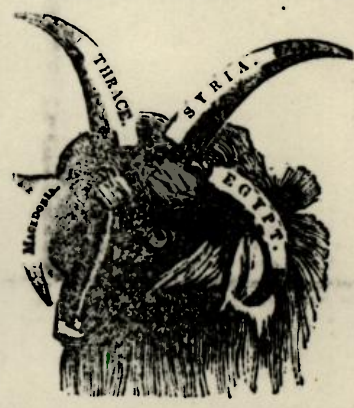
Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was a year the fall of Babylon; hence he was in "Shushan," the capital of Persia. Babylon being then a subject of history had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia.—so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation." Here we are taught in the plainest manner, that a horn in this vision means a kingdom.

GRECIA. MEDO-PERSIA.



ENLARGED VIEW OF THE FOUR HORNS.



After the death of Alexander, Grecia was divided into four parts, low and the four winds of heaven. V. 8. And out of one of them came forth a little horn, which waxed exceeding great, (v. 9.) even to the host of heaven, (v. 10.)

In chapter 2, Rome is represented by the feet and legs of the image. In chapter 7, it is represented by the fourth beast having ten horns. But in the 8th chapter it is symbolized by an exceeding great horn.

That this exceeding great horn represents Rome, is evident from the following and many other reasons.

1. It rises "in the latter part of their kingdom,"—that is, of the four kingdoms. So did Rome, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 166 years before Christ.

2. It was "of fierce countenance." So was Rome. See Deut. 28: 49, 50.

3. It was "little" at first. So was Rome.

4. It waxed "exceeding great" towards the east and towards the south. So did Rome.

"From this horn increasing towards the south and east particularly, Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the goat's dominion, i. e. in Italy,—which points directly to the Romans."

5. It cast down some of the host and of the stars to the ground. So did Rome,—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host. So did Rome, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself against the PRINCE of the host," and in the interpretation the angel says, "He shall stand up against the PRINCE of princes." Thus so Rome, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." Thus so Rome.

8. "He shall be broken without hand." So says Rome. (See ch. 2:) "Broken by the stone cut out without hands."

9. Rome was the only power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. Finally: As Medo-Persia and Grecia are referred each other in the vision, just as they have been twice before, it is absurd to suppose that the power which follows them in this vision is a different power from the one which twice before had been seen succeeding them.

Exposition of Nebuchadnezzar's Dream.

DANIEL II.—BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophesy* on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you how I understand them, and why I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures. I force not my exposition upon any. Hear, then judge.

I cannot agree with some who tell us that the prophecies *cannot* be understood. I consider such language the language of *infidelity*. What is it but saying—"Revelation is *no revelation*?" Revelation is something made known; and, of course, to be understood. To say, that any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies!—What is this but infidelity?

A man may say, with truth, that *he* does not understand the prophecies; but, to say, "they *cannot* be understood," is a very different matter; and he that does it, whatever his standing or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation, but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but, not without searching the scriptures, comparing one part with another, and earnest prayer to him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father; for so it seems good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Savior has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding; and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us examine the *second* chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31—36.—"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.—This image's *head* was of fine gold—his *breast* and *arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *broke them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee a kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all*," [i. e., has given thee *universal* dominion on earth.] "Thou art [i. e., thy kingdom is] *this head of gold.*"

Babylon was the *first* kingdom of *universal empire.* It was founded by Nimrod the great grandson of Noah. See Genesis 10: 8—10. It lasted near seventeen hundred years, though under different names: sometimes called Babylon, sometimes Assyria, and sometimes Chalden. It extended from Nimrod to Belshazzar who was its last king.

Verse 39, *first part.*—"And after thee shall arise another *kingdom* inferior to thee." What kingdom succeeded Babylon? See chapter 5: 28, "Thy kingdom [Babylon] is divided and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part.*—"And another *third* kingdom of brass shall arise, which shall bear *rule over all the earth.*" What kingdom was this? See chapter 8: verses 5—7, 21. Here we learn that Grecia conquered the Medo Persian kingdom and became a kingdom of *universal empire.* This took place under Alexander. Here, then, we have the *third* kingdom, which was represented by the *brass* of the image.

Verse 40.—And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke 2: 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed." Who was Cesar Augustus? A Roman Emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes, part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 359 and 483, was divided into *ten* divisions, or kingdoms, viz.: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5.

The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombardy, in Germany, 483.* Thus the 'kingdom was divided' as designated by the *ten toes*.' 'But,' after its division, 'there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay.'

The *Roman*, or *'iron'* power, through the influence and authority of *Papacy* or *Papal Rome*, stretched itself among the 'clay' so as to be mixed with it, and thereby kept up 'the *strength of iron*.'

Verses 42, 43.—'And as the toes of the feet were part of *iron* and part of clay; so the kingdom' [Roman kingdom] 'shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they' [Romanism] 'shall mingle themselves' [i. e., Rome Papal] 'with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay.'

How exactly has all this been fulfilled.—Romanism, or the Romish Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been 'mingled with the seed of men.' The fourth, or Roman kingdom is thus *perpetuated*, though 'divided.' That power will continue, not *civilly*, but by its *ecclesiastical* authority, till 'broken without hands.'

Verse 44.—'And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom*] that shall *never* be destroyed: and [therefore, must be in the *immortal* state, or 'new earth'] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the four previous kingdoms have done,] but it shall *break in pieces* and consume all these kingdoms, [see Rev. 11: 15.] 'And the *seventh* angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever.' 'And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servant the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy (break in pieces,)* them that destroy *(break in pieces.* See Dan. 7: 23) the earth, and it [the *fifth* kingdom] shall stand forever.

The question now arises, What are we to understand by this last kingdom? and *when* is it 'set up?' Some tell us it must be the 'kingdom of grace,' because the stone that smote the image was a *'little stone'* at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible surely.—It is not there. They must find it, then, among the inventions of men. 'But,' say they, 'it *grows*, mark that.' Well, my dear sir, will you be good enough to show me where the stone is said to *grow*? You do not find it in the Bible: it must be in your imagination, if anywhere. The 'stone smote the image, and' it 'became like the *chaff* of the summer threshing-floors, and the wind carried' it 'away, that *no place* was found for' either of the four kingdoms: *then*, and not till then, 'the stone became a great mountain, and filled the whole earth.'

Still, the objector insists upon it, that 'it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the Cæsars.' You speak of the 'kingdom of grace;' but, I ask, then, if God had no 'kingdom of grace' in the world till 'the days of the Cæsars!' If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace;* and that grace must *reign* to bring salvation. Thus if Jesus Christ set up 'the kingdom of grace' only 1800 years ago, all that lived the 4000 years previous have *'perished.'*

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the 'head'—Babylon; nor on the 'breast and arms'—Media and Persia; nor on the 'belly and thighs'—Grecia; nor yet on the 'legs'—Rome pagan, as it should have done, if the kingdom was 'set up in the days of the Cæsars.' *Where*, then, did it smite the image? Verse 34 tells us, it 'smote the image upon the FEET.' Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was *divided;* which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time the *'Man of Sin'* has reigned on earth, instead of the Lord of Glory, and has *trodden* 'under foot the holy city'—the church. But the kingdom of God *is to be* set up.—That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, 'Thy kingdom come:' it must have been future then. Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, 'the one on the right hand, and the other on the left, in *thy kingdom.*' It was still future when our Lord ate the last passover. See Luke 22: 13; 'I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come.*' So, it had not *then* come. Let us see if it had come when Christ hung on the cross.—See Luke 23: 42; 'Lord remember me *when* thou *comest* into thy kingdom.'" Thus, to his death, it seems, his kingdom had not been set up. But did he not set it up before his ascension to heaven? See Acts 1: 6; 'Lord, wilt thou at this time restore again the kingdom to Israel?' Not done yet. Now see 1 Cor. 15: 50: 'Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*' This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is 'at the *last trump*,' and answers to Rev. 11: 15, which see; and the apostle Paul tells us, 2 Timothy 4: 1, that 'the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom.*' And again he tells us, Acts 14: 22, that 'we must through much tribulation enter into the *kingdom of God;*' and this address was made to those who were already Christians, and shows that the kingdom of God was still future in the apostle's estimation.

It is said, 'Our Lord taught the Jews that the kingdom of God was within them.' This is inferred from Luke 17: 20, 21. 'And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation:' [margin: reading 'outward show.'] 'Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you.' Did our Saviour mean to say that the kingdom of God was *within* the *Pharisees?* He says of them, Matt. 23: 13, 'Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in.' Surely our Lord could not mean, in Luke 17, to say, the kingdom of God was, at *that time*, within the Pharisees. 'True,' says the objector, 'but the margin has it, *among* you.' But, I ask, did our Lord intend to teach that it was *then* among them? If so, why did he speak a parable in the 19th chapter, 11th verse and onward to disabuse the minds of the people, 'because they thought the kingdom of God should *immediately* appear?' He clearly teaches in that parable that they were not to expect the kingdom of God till he should *'return'* from heaven, at which time he would reward his *faithful servants*, but would say, at the same time, 'Those mine enemies, which would not that I should reign over them, bring hither and slay them before me.' See, in connection with this, Rev. 11: 15, 18. What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but, the first the wicked will know, it is upon them; and thus the 24th verse seems to explain it. 'For as the lightning ——so also shall the Son of man be in his day.' That kingdom will come *sudden* and *unexpected* to all the wicked.

The parables of the 'mustard seed' and 'leaven,' are brought forward as an argument in defence of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth. I admit that those parables refer to a work of grace wrought in this world; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St. John, as already presented. The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense: that is, as the grace of God, in men, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called 'the kingdom of heaven,' in relation to the *result.* In the same way I understand the text, Rom. 14: 17.

'But,' says the objector, 'Christ and apostles preached the kingdom of heaven at *hand;* surely, therefore, it must have been set up about that time.' I reply.—A thing *at hand* is the *next to come.* Let me ask, what kingdom was *at hand* when Babylon was in power? *Answer.*—The Medo-Persian. Why? Because it was next to come. What kingdom at hand when the Medo-Persian was in power? *Answer.*—The Grecian. Why?—Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome. Why? Because next to come, as a kingdom of universal empire.—What kingdom is at hand when Rome is in power? *God's everlasting kingdom.* Why? Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is at hand in the very commencement of the Roman kingdom.

James 2: 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, it 'promised' it was future. Our Saviour saith, Luke 12: 32, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;' not *yet* given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul cheering thought, the kingdom of God *is* to come.—Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this tabernacle, *groaning*, being burdened. The kingdom will come; yea, it is now *at the door.* Ye feeble saints, fresh courage take. 'Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you.*' Isa. 35: 4.

But *when* will the kingdom of God be set up? See Matt. 65: 31—34, 'When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then shall* the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world.'

Then, and not till then, will the kingdom of God be set up on earth; for, 'flesh and blood cannot inherit the kingdom of God,' as we have already seen; and that kingdom is not set up till the seventh angel sounds his trumpet. Rev. 11, 15—18.

Some men will *not* enter the kingdom of God. See Cor. 6: 9, 10, 'Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.' See, also, Rev. 21: 27, 'And there shall *in no wise* enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination or maketh a lie.'

Who will be subjects of this kingdom?—See Rev. 22: 6, 'Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him.' &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter 3: 14, 'Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless.' There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John 3: 3, 'Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.' The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John 3: 2, 3, 'We know that when he shall appear, *we* shall be like him; for we shall see him as he is.—And every man that hath this hope in him, *purifieth himself, even as he is pure.*'

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image 'from glory to glory, as by the Spirit of God?' 'He that saith, he abideth in him, ought himself also to walk even as he walked.' See 1 John 2: 6. See also Matt. 25: 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, 'Watchman, what of the night?' In what period of prophecy are we now? What are our 'soundings' in relation to the setting up of this kingdom?—Are we in the kingdom of Babylon, under the head of gold? No. That has passed long ago. Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since.—Are we in Rome in its undivided state, or in the *legs of iron?* No. Long since that empire fell. Where are we then? Down among the *feet and toes.* How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No.—Where then? On the *feet.* Where are we now? In the *feet.* What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it.* Then will this world be cleansed and the everlasting kingdom of God set up which shall never be destroyed. How far off, reader, do you think that event can be? What is to come *next* as the subject of prophecy?—*The stone.* Are you ready? The Lord help thee to be awake. Suffer not thyself to be lulled to sleep by the cry of 'My Lord delayeth his coming.'

SECOND ADVENT CONFERENCE.

The brethren in Cleveland, feeling that the time that we have to labor in the vineyard of our Lord will soon draw to a close, and that God has made it their duty to occupy until he comes, have thought best to make some further exertion, in the glorious cause of Christ's advent, to awaken the slumbering virgins and call sinners to repentance.

Therefore, looking to God for direction, they conclude to call a conference of the brethren and friends, to meet on THURSDAY, JUNE 1st, at 10 o'clock, at the Congregational Church in this city. The meeting to be continued one or two days, as the interest may seem to demand. The object of the meeting to be: 1st. To ascertain whether it would be best to hold a Camp-meeting somewhere in the vicinity. 2d. To awaken a more general and lively interest in the glorious cause

We cordially invite all who are looking for the speedy return of our Lord to meet with us.

The next number (No. 8.) will be issued next Saturday, June 2d, the Lord willing.

Exposition of Daniel 7th Chap.;

OR, VISION OF THE FOUR BEASTS.—BY O. STORRS.

In communicating instruction to the children of men, God is pleased to give 'line upon line, precept upon precept—here a little, and there a little.' The Saviour saith, John 16: 12, 'I have yet many things to say unto you, but ye cannot bear them *now.*' Revelation has been not only *progressive*, but the same truths have been *repeated* again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his off-spring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber from the Italian historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement. "His conclusion seems well grounded."

progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see 'a lion' having 'eagle's wings;' at a distance beyond that, you will come to another monument, having on it 'a bear' with 'three ribs in his mouth:' passing on still, you will at length arrive at a third monument, on the top of which you will behold a 'leopard' having 'four wings of a fowl' and 'four heads'—after that, you will come to a fourth, on which is a beast 'dreadful and terrible,' with 'great iron teeth and ten horns:'—and lastly, you will come to another place, where you will see the same beast, with this difference—three of its first horns have been plucked up, & in the place of them has come up a peculiar horn, having 'eyes like the eyes of a man, and a mouth.' The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. 'There,' say you, 'is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth.' Your faith increases as you travel on. What next do you look for? Not the city, certainly. 'No,' say you, 'I look for the leopard.' Well, by and by you behold that, in the distance. 'There it is,' you cry; 'now I know he has told me the truth, and it will come out just as he said.' Is the next thing you look for now, the city? No—you look for that 'terrible beast' with 'ten horns.' You pass that, and say as you pass, 'how exactly the man who directed me described everything.' Now your faith is so confirmed that you almost see the city; 'but,' say you, 'I have got one more sign to pass, viz: the horn with eyes—then the city comes next.' Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, 'There it is!' All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the 'glorious city' next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. 'The city—*the city*,' is now fixed in your eye, and onward you go, hasting to your rest.

Now if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. 'In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, (thus it became a part of the Scriptures) and told the sum of the matters.'

V. 2 *and* 3. 'Daniel spake and said, I saw in my vision by night, and behold the four winds (denoting commotions) of the heaven strove upon the great sea, (*waters*, denoting 'people.' See Rev. 17: 15,) and four great beasts came up from the sea, diverse one from another.' The angels explain these four beasts to be 'four kings,' verse 17, or four kingdoms, as you will see verse 23—'The fourth beast is the fourth kingdom,' &c., which shows that the term *king*, in these visions, signifies kingdom.

V. 4. 'The first was like a lion, and had eagle's wings:' Babylon, as described in this vision. We have already seen, chapter 2: 38, that Babylon was the first universal 'kingdom upon earth,' aptly represented here by a lion—'the king of beasts,'—denoting the glory of that kingdom, and corresponding with the 'head of gold' in the second chapter—the 'eagle's wings,' denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter 1: 6—8, 'For, lo! I raise up the Chaldeans (Babylon)—they shall fly as the eagle that hasteth to eat.' See Isa. 5: 26, 29, and Jer. 4: 7; also, Ezek. 17: 3, 4. Daniel goes on to say—'I beheld till the wings thereof were *plucked*, wherewith* it was lifted from the earth, (its glory departed,) and it was made to stand upon its feet as a man, and a man's heart was given to it.' This may refer to the humiliation of the proud monarch of Babylon, chapter 4: 31—37, or to the cowardice of Belshazzar, who,

*See the marginal reading.

instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

V. 5. 'And behold, another beast, a second' like to a bear, and it raised up itself on one side, (representing two lines of kings, one much longer than the other,) and it had three ribs in the mouth of it, between the teeth of it; and they said unto, Arise and devour much flesh.'

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called 'the spoiler.' See Jer. 51: 48—56. The 'three ribs' in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esther 1: 2.

V. 6. 'After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.' There can be no dispute with respect to this being Grecia; 'four wings' denoting the rapidity of its conquest under Alexander; the 'four heads' its division into four parts after Alexander died, and his posterity were murdered.

V. 7 *and* 8. 'After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns. I considered the horns, and behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots: & behold, in this horn were eyes like the eye of a man, and a mouth speaking great things.' On these verses I shall remark when I come to the angel's explanation.

V. 9 *and* 10. 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.' If we have not here a description of the final judgment, we may despair of finding any such description in the book of God: there is nothing clearer.

V. 11. 'I beheld then (*When?* Ans. When 'the judgment set') because of the voice of the great words which the horn spake, I beheld, till the beast was slain (What beast? Ans. The fourth beast on which the horn had stood,) and his body destroyed, and given to the burning flame.' That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of 'the dominion' of this beast being 'taken away,' as it is said of others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* (subjects) of this fourth kingdom is destroyed, and given to the burning flame, as Isaiah saith [33: 12.] 'The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.' No transferring of its subjects to another kingdom. *Then* 'The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.'—Prov. 2: 22. *Then* God will 'destroy them which destroy (corrupt) the earth.' Rev. 11: 18. But—

V. 12. 'As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged *for* a season and a time.' (Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175.) These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 *and* 14. 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there were given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'—Thus we see the kingdom of God, or of Christ, is not set up till the 'judgment sits;' there is no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. 'All people, nations, and languages,' that shall 'serve him,' are described by the Revelator, chapter 5: 7, 10, as 'redeemed OUT OF every kindred, and tongue, and people, and nation,' &c.

V. 15—18. 'I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things.—'These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' Not a 'thousand years,' but *forever* even FOREVER and EVER.' If any language can express unending duration, this must do so. Some think the language too strong to be applied to a thousand years, and make it mean 'three hundred & sixty thousand years.' But that is infinitely short of 'forever, even forever and ever.'

V. 19—25 'Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, & think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.'

There is but little dispute about what is here meant by the 'fourth kingdom.' No kingdom that ever has existed on earth will answer to it, except the Roman kingdom. That has been, truly, 'diverse from all kingdoms,' especially in its forms of government, which were not less than seven—being, at different times Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and kingly. It was at length divided into Eastern and Western empires; Rome proper being in the Western empire. Between the years A. D. 350 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter 2: thus the 'ten horns are ten kings' (kingdoms) that arose out of this empire, and are the same that John saw, Rev 12: 3, 'a great red dragon having seven heads and ten horns;' and, chapter 17: 12, he is told—'The ten horns which thou sawest, are ten kings, which have received no kingdom as yet'—it was something still future, in John's time.

We are now prepared for the inquiry—*who*, or *what* is the little horn here spoken of? We will inquire,

1st. *What is the character of this horn?* 1. It makes '*war with the saints*.' 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible.—See Rev. 13: 6, 7, 'And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war *with the saints* and to *overcome* them;' Dan. says, he '*prevailed* against them.' Now see 2 Thess. 2: 3, 4; 'That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God,' &c. Can there be any doubt of the identity of the character!—Daniel's 'little horn'—Paul's 'man of sin'—and John's 'blasphemous beast' are clearly identified.

2d. Let us inquire, has a power of this description arisen? It must be admitted that there has, and that power is *Papacy*. The *titles* the Popes are assumed, of 'MOST HOLY LORD,' and their pretensions to *pardon sin* even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—'He (Christ hath set *one man over the world*,' him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, *so shall obedience and service* be paid *to his vicar by all*, that there may be one fold & one shepherd.' Again, Pope Gregory VII. says, 'The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings*. His word is not to be repealed by any one.—It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err.' Surely here is a power '*diverse from*' all others, and proud and *blasphemous* enough to answer the character of the little horn.'

3d. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did Papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the ten horns.—Hence it did not arise *before* A. D. 483, when the tenth horn came up. It did not arise until '*three* of the first horns' *fell* or were 'plucked up.' It did not come up *after* that, because it 'came up *among*' the 'ten horns,' and three of those horns fell '*before*' it. It must then have come up or been established at the identical *point* where the *third* horn fell. If that point can be settled, it seems to me there can be no more reasonable doubt as to the time *Papacy* arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome '*head of all the churches*,' the Ostrogoths must be *plucked up*. This conquest was effected by Justinian's army in the month of March, 538; at which time the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city: thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of the Roman Empire.]

How exactly do the *facts* answer to the *prophecy!* I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c.' to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject, and to unite to your holiness, all the priests of the whole East*. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

'The authenticity of the title,' says Mr. Croley, 'receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws, so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and privileges, chap. 2: states; 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'—*Croley, pp.* 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title 'universal Bishop' to the Pope, first gave him his supremacy: but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before it*, as it came up, and this happened more than half a century *before*.—Again, Mr. Croley, a writer of the Church of England, says—'The highest authorities among the civilians and canonists of Rome scorn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533.'

Imperial Rome fell about A. D. 475, and was in the hands of the Barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 539 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast power, and his seat, and his great authority.*" Rev. 13: 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis, king of France. It was the "Dragon" that gave him "*his seat*" --Rome, "*his power*," as head of churches. The Roman Emperors had stood at the head of the churches with "*power*" to make important decisions for the church--it is now transferred to the Pope: & he has given him, also, "*great authority*," under the Justinian code of laws to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue* -- Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. 13: 5. "Power was given unto him to continue forty two months." He was to make war upon the saints, the church; and in Revelation 12: 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times and a half time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times, and the dividing of time is 42 months or 1260 prophetic days or years.

5th. Did the continuance of papal dominion, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who *killed* "with the sword" those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e., his "dominion was taken away" by war. See Rev. 13: 10. Verse 20: "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. 17: 16] shall take away his dominion, [he is cut off from being a *horn on the beast* or deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thess. 2: 8: "Whom the Lord shall consume with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming," to judge the world in the great *burning day*, when the "beast and false prophet" will be "*cast alive* into the lake of fire, burning with brimstone;" then the "little horn" will be *destroyed*.

Some tell us the civil power of Papacy *is* not taken away. That the Pope was restored, or a new one chosen, is admitted, and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now is denied. When he was a *horn* on the beast, he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison and the sword. Can he do it now?—No. Nor has he been able to do it since 1798--since that time the church is *out of the wilderness*," and Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it, and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly.

"ENCYCLICAL LETTER of our most HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the *calamities* with *which the Catholic Church is beset on all sides in these most perverted age, and how grievously she is afflicted*. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what *tracts* heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the impregnable edifice of the Holy City.

"Indeed, we we not, [Oh, how shameful!] compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking, red-given with ridicule, the church with customarily, and Catholics with insults and *slander*, but even entering into cities and towns, establishing schools of *error* and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted whether by corrupt Books in the language of the people, or pestiferous newspaper and other little publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your diocese these aforesaid *propagators of heresy and infidelity*, these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a habitatious region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and *emissaries*, who either insidiously, or openly and in concert, making war upon the Catholic religion its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive the *state of anguish into which our soul is plunged day and night*, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recal to your mind by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor with redoubled zeal, and with united labors, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the feeble blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

* * * * * * * * *

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see whereabouts we are in the prophetic chain. Have we passed the "Lion" —Babylon? *Yes*. Have we gone by the "Bear with three ribs in his mouth?" Yes. Has the sign of the "Leopard with four wings of a fowl and four heads" been passed?--*It has*. The "dreadful and terrible beast, with *ten horns*?" *Yes*. Have we got past the "little horn" having "eyes like the eyes of a man?" That is among the things numbered with *the past*. How far beyond it are we? *Forty five years, nearly*. What comes next? *The Judgment*, followed by the everlasting Kingdom of God. How far off is that? That question I shall answer, hereafter. DEFINITELY. But one thing is certain; it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound.--"AWAKE YE DEAD!" will soon thunder through the skies. *Happy* day to those that are *waiting*. *Awful* day to those who are saying —"My Lord *delayeth his coming*." AWAKE —AWAKE!!!

Exposition of Daniel, 8th Chap.;

OR

THE VISION OF THE RAM, HE-GOAT, AND EXCEEDING GREAT HORN.

BY GEORGE STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis 41: 1—7 was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts 10: 9—16, the "sheet was let down to the earth," and the voice *three* times calls upon him to "rise, kil and eat;" and as many times tells him, "what God has cleansed, that call thou not common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the second, with, however, additional circumstances, *viz.*, the sitting of the judgment, and the "little horn." In the last chapter, then, while the same truths are put to light as in the second, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Verses 2—4. "And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is *like* the "breast and arms" of the image, chapter 2, and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away: and his attention was particularly called to the "ram *pushing*." It would seem that that circumstance was to mark the *commencement* of the vision.

Verses 5—8. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first king;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king;* but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four *kingdoms*, [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia *united*.]

Alexander conquered Europe and all Asia in the short space of about twelve years; and the kingdom under him may well be represented as *running* in the "*fury*" of its power, and "touching not the ground." With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus "brake his two horns," or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.*, Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the "leopard" of the previous vision, and the "brass" division of the image.

The evidence thus far is so clear that this vision is *like* the two previous ones, that some of our opponents have admitted that the angel has clearly shown us so; but one of our opponents, when he has arrived at this point, says—"*Here the heavenly messenger leaves us.*" I do not wonder he thought so; for he then goes on to apply the horn that "*waxed exceeding great*," to *little* Antiochus. It would seem *that* author recorded *one* truth. It appears clear, to my mind, that the *heavenly messenger* left *him*, but he did not leave Daniel till he made him understand the *vision*. Let us now proceed to, and examine this point.

Verses 9—12. "And out of them came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

The angel explains these verses thus—

Verses 23—25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal.--Each of these I shall examine.

I. *Mahomedanism*. This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—because the "little horn stood" up against the Prince of Princes, 5: 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of princes, because our Lord considers that done against himself which is done unto his people—I reply, *that* interpretation, in this case, would make the prophecy use a vain *repetition;* for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God*. "It was *commanded* them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [*mark it*] *only* those men WHO HAVE NOT the *seal of God* in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church;* and, of course, did not "stand up against the Prince of princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.*, over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto; and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not like the other vision by more than *two thousand years;* for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17: "For at [unto] the time of the end shall be the vision." *What end?*—Evidently the *end* spoken of in the vision it is *like*, chap. 7: 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. 2: "That wicked, whom the Lord shall destroy with the brightness of *his coming*." The *end*, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the *last end* of the *indignation*." Surely, none will pretend the *death* of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression in the original is 2300 "*evening-mornings.*" But let them count as they will, they cannot match it with Antiochus.—*Professor Stuart* admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus he has totally failed.—He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he finds what? Why, he finds the 17th *of August*, 171

B. C.!!! Yes, reader, he finds that marvelous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begin when you '*guess*' they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C. is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days of the 2300; and when he has attempted to match that number with the history of Antiochus, he comes out within about 55 days of making *a fit*. He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian* exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect *in history*, by a '*guess*;' for he adds, '*Had we* been thus informed, [ל"ר] *I have no doubt*, [ל"ר] that we should find that time to be [ל"ר] *exactly* [ל"ר] *fifty five days*.'—'*If* and *if*' that is a fatal affair for Mr. D.; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by his '*no doubt*,' i. e., his '*guess*.'

The fact is, the 'little horn' and 2300 days never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose *a great name* to *great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. 8: 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the Kingdom of Antiochus was an *old* one. Antiochus reigned over one of the four horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The Horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, [verse 14.] In Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e., at the end of the 1335 days, chap. 12: 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his lot at the death of Antiochus, 164 years B. C.?—That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression.

But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Saviour, Matt. 24: 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When ye therefore shall *see* the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place."—Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion —of Grecia,—are represented each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

"Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA.	GREECE.	**ROME.**

"How absurd and ludicrous is the following:

Great.	Very Great.	Exceeding Great.
PERSIA.	GREECE.	**ANTIOCHUS.**

"*Third Absurdity.*—The Medo-Persian power is simply called 'GREAT,' (verse 4.)—This power, the Bible tells us, 'reigned from India to Ethiopia, over an hundred and seven and twenty provinces.' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is '**Exceeding Great.**' Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer: "Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS." Surely, we need not question which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"*Fourth Absurdity.*—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the SOUTH, and toward the EAST, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south: but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious*,) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great,) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth absurdity.*—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of future from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Savior on the cross, dying under a Roman Governor, and pierced by a Roman spear. Will he not see this object on which all heaven gazes?

"There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that 'exceeding great power,' under which the Jews 'fell by the edge of the sword, and were led away captives into all nation,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 christians were killed, crucified, burnt, tortured, torn or devoured, while it denied Christ —and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity and spoil,' during 'many days' since?"

III. The way is now prepared to inquire *distinctly*, what power is represented by the horn? Can there be any doubt of its being Rome?—Rome Pagan and Papal? Let us first look at *its origin*, verse 9; and let us remember that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly said to be "out of one of them," as the *ten horns* of the fourth beast, in the 7th chapter, could be said to come *out of that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comes up.

23d verse: "When the transgressors are come to the full." It is clear that God designed that his people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges 2: 2: "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C., they entered into a *league* with the *Romans*. See Dan. 11: 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e., come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the little horn. It is of '*fierce* countenance.' See Deut. 28: 49, 50: 'The Lord shall bring against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation of *fierce countenance*, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The 'little horn' has 'understanding' of 'dark sentences.' In the text just quoted, from Deut., we are told the Romans are 'a nation whose tongue thou shalt not understand.' Dr. Clarke says, 'The learning of Rome is proverbial.' The '*power*' of the 'little horn' was to be *mighty*.' How *unlike* Antiochus! How *like* Rome! The little horn was to wax "*exceeding* great;" How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against the Prince of Princes*. Our Lord was crucified under the reign of Rome, If it be said, "the Romans did not put the Saviour to death, but it was done by a Jewish mob;" I reply, let the objector read Acts 4: 26, 27:—"The kings of the earth *stood up*, and the rulers were gathered together *against* the Lord, and *against* his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles*," &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., 5: 10. Compare this with Rev. 12: 3, 4: 'A great red dragon,' &c., 'and his tail drew the third part of the *stars of heaven* and did *cast them to the earth*.' All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn?

'*He shall destroy wonderfully*.' Do any say, 'this is applicable to Antiochus?' I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*, destroyed 'SEVENTY AND SEVEN FOLD' more so. For while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides.—Rome truly has 'destroyed wonderfully.'—*Mark* another fact:—'By *peace* shall he destroy many.' Antiochus did no such thing; but papal Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its *end*: '*broken without hand*.' How clear the reference to the stone that smites the image 'cut out *without hands*.'—Rome is not only designated by its *origin time* of its standing up, *character and acts*, but by its *end*. 'Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming,' 2 Thess. 2: 8 'Broken without hand.'

This construction makes the vision in truth *like* the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic portrait* out of sight; and Protestants have put on the '*Babylonish garment*,' and wear it as though it was the *spotless robe* of salvation: for, if that *robe* fails them, the end *of the world is upon them* in an hour they think not.

Verses 13, 14. 'Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and transgression of the desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

Let us now decide, if we can, what 'sanctuary' it is that is to be 'cleansed,' or '*justice*,' as the margin has it.

Several things are called a *sanctuary* in the Bible.

1. The *Lord*, Isa. 8: 14.

2. *Heaven*, Ps. 102: 19. Neither of these can be meant in the verses before us.

3 *Judah*, Ps. 114. 2. But Judah is utterly cut off. See Isa. 65: 15: "The Lord God *shall* SLAY THEE, and call his servants by another name.' *Literal* Judah, then, is not to be cleansed, but is *slain*.

4. The *Temple* is called a sanctuary, 1 Chron. 22: 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. 4. 6. That also is destroyed; and besides, it is *superseded*. See Heb. 9. 1—2.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one 'trodden under foot' with 'the host." If the 'Prince of the host,' 5: 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is '*the host*.' By whom, or what, was the host to be trodden under foot? Two desolating powers, called 'the *daily* and the *transgression of* DESOLATION.' The word '*sacrifice*' is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, [for there the vision commences,] is twenty three hundred days; then was to terminate the treading under foot. In the detailed explanation of the vision, in chapters 10 and 11, we have the time from the taking away of first of these abominations to the removing of the second, viz. 1290 days; Dan. 12: 11; then we are assured that 45 days more are to bring us to the 'end of the days;' then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or as the margin has it, *justified*, at *the resurrection* of Daniel, with all the saints.

The church *is* sometimes called a sanctuary or temple of God. See 1 Cor. 3: 16, 17, and Eph. 2: 21, 22. If, then, by 'sanctuary' the church is to be understood, what is meant by its being cleansed, or justified? To *justified*, signifies '*to absolve* or *declare one innocent*.' To justify an individual is to acquit him. The term *is* applied to the acquittal of a sinner through faith in Christ: but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. 4: 25, 'Who was delivered for our offences, and was raised again for our *justification*.' Compare this with 1 Cor. 15: 17, 18, 'If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen in Christ are *perished*.' See, also, Isa. 14: 25, 'In the Lord shall all the seed of Israel be justified, and shall glory:' —till then, the church groans, being burdened,—for that event she waits. See Rom. 8: 18—23, 'For I reckon that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same in hope*. Because the creature itself also shall be delivered *from* the bondage of corruption *into* the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body*.'

When will this justification of the church take place? See Phil. 3: 20, 21: 'Our conversation is in heaven, *from whence also we look* for the Saviour, the Lord Jesus Christ: who shall *change our vile body*, that it may be fashioned *like* unto his *glorious body*,' &c.

See, also, 1 John 3: 2. 'It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him*.' &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin, when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanctuary to be cleansed, or justified, it is at the *end of this world*.

Let us now see if we can find any other sanctuary to be cleansed. The earth or land is called a sanctuary. See Ex. 15: 17: 'Thou shalt bring them in, and plant them in the *mountain of thine inheritance*, in the place, O Lord, which thou hast *made* for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established.' See, also, Psa. 28: 54. 'He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased*.' Compare these with Eph. 1: 14. 'Which is the earnest of our inheritance, until the *redemption* of the *purchased* possession.' See, also, Rom. 4: 13. 'For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith.' Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing*? See Isa. 24: 5, 'The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.' God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, in the margin reads] the earth." See Rev. 11: 18. The very ground is now under the *curse*, in consequence of sin. See Gen. 3: 17; '*Cursed is the ground for thy sake*.' This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan 7: 23; 'The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces.' Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—*By fire*. See 2 Pet. 3: 7, 'The heavens and the earth which are now, by the same word are kept in store, reserved unto FIRE, *against the day of judgment* and perdition of ungodly men.'

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts: Titus 2: 13. 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' Ps. 50: 3, 'Our God shall come, and shall not keep silence: a *fire* shall devour before him, and it shall be very tempestuous round about him.' Also Ps. 46: 6—9, 'The heathen raged, the kingdoms were moved: he uttered his voice, and *the earth melted*. The Lord of hosts is with us: the God of Jacob is our refuge: Selah. Come, behold the works of the Lord, what desolations he hath made on the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the *fire*.' See, also, Ps. 46: 3—5, 'The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world, the earth saw and trembled. *The hills melted* like wax at the presence of the Lord, at the presence of the Lord of the whole earth.' See Nahum 1: 5, 6, 'The mountains quake at him, and the hills *melt*, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire*, and the rocks are thrown down by him.' See Matt. 13: 40—42. 'As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth.' Lastly, See 2 Pet. 3: 10—13, 'But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall *melt* with fervent heat; the earth also, and the works that are therein, shall be *burned up*. Seeing then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on *fire* shall be *dissolved*, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

Having now decided what the sanctuary is,—that it is to be cleansed at the end of this world; and that it is to be done by fire,—the way is now prepared to show when the END of this world will come.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied. 'Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed.'

The inquiry, 'How long the vision?' clearly related to the 'Ram' and 'Goat,' as well as the 'little horn,'—and, the 2300 days are given in answer to the question,—'How long *the vision?*'

It was the *meaning of the vision* Daniel sought—verse 15, 'It came to pass, when I had seen the vision, and sought for the *meaning*.' &c.

It was to make Daniel understand the vision Gabriel was sent—verse 16, 'I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to *understand the vision*.'

It was to make Daniel understand the vision Gabriel *came*—verse 17, 'So he came near where I stood, and said unto me, *Understand*, O son of man.'

The first thing Gabriel would have Daniel understand, was, that the vision was down to *the end*,—verse 17, 'At [*or unto*] the time of the *end* shall be the vision.' He would have Daniel understand that the end intended was the *last end of indignation*,—verse 19. 'Behold, I will make thee know what shall be *in* the *last end of the indignation*;' and he would have Daniel know that, 'at the *time appointed* the end shall be.'

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event without violence to the whole subject.

Now, let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He-Goat, and Little Horn. But Daniel tells us in the last verse, 'I was astonished at the vision, but none understood it.' What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What 'sanctuary' was intended in verse 13; 2d. He did not understand how to *reckon the days*; and, 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what he *promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out 'by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.' We might here inquire, Why did not Daniel find that out before? It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvelous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the 'sanctuary' at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the sanctuary. 'Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.' Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be 'cleansed;' but Gabriel comes flying 'swiftly,' to stop Daniel in the midst of his prayer. See verse 21. 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.'

Gabriel, why this haste? Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

'Gabriel, whom I had seen in the vision,' says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of 2300 days. 'Well,' says Gabriel, 'I am now come forth to give thee skill and understanding—therefore understand the matter, and consider the vision.'

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that 'none understood,' at the close of the eighth chapter? 'Now,' says Gabriel, 'understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [cut off, so the word signifies] upon thy people.' 'Cut off from what?' Surely not from indefinite space; but from some time previously given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. For what are they cut off? Several objects are specified; but one especially, *viz.*, 'to SEAL UP [or, as the word signifies, see Dan. 6: 17, MAKE SURE] the vision.' That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall ALL the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are ALL the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e., in one year and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years? See Ezekiel 4: 4—6, 'Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.' Here, then, we have an example of days being put for years. The 70 weeks, then, may be reckoned a day for a year, or 490 years. 'But,' say some, 'the expression is seventy sevens, and means seventy sevens of years, or 490 years.' Thank the objector; for he only strengthens my argument; for they are CUT OFF from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are years, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel, is, where to commence his reckoning. This he does at the 25th verse. 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.'

Here we observe, that the point of BEGINNING is at the commandment to restore and build Jerusalem, and the TERMINATION of the 70 weeks is at the cutting off of Messiah; the angel then briefly states, that 'the people of the prince that shall come,' i. e., the same power denoted by the exceeding great horn, 'shall destroy the city and the SANCTUARY;' thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be UTTERLY DESTROYED. The angel also runs down in his explanation to the consummation of the whole 2300 years.

Let us now inquire when the commandment to restore and to build Jerusalem went forth. It is true, there were several decrees relating to that subject. It cannot be either of the first two; because, neither of them can be made to harmonize with the history of Christ's death.—There is but one of the four decrees relating to this matter that can agree with the event; and the commencement of the vision is clearly at the heighth of the Persian empire, as Daniel sees the 'last horn' of the ram at its highest point when the vision first presents itself to him, and the ram is 'pushing;' also, in the detailed explanation that the angel gives Daniel in the eleventh chapter, second verse, he points directly to the king of Persia, who, 'by his strength through his riches' should 'stir up all against the realm of Grecia.' The Persian empire was at its height under Artaxerxes.—In that period therefore, we should expect to find the decree referred to. Accordingly we find it, in Ezra 7: 21—26, given by Artaxerxes; and Ezra tells us, 8th chap. 31st verse, 'Then we departed from the river Ahava, on the 12th of the first month, to go unto Jerusalem.' The Jews reckoned their year from the spring equinox; hence, the 12th of the first month would be the fore part of our April. This, according to the chronology of our Bibles, was in the year before the birth of Christ, by the common reckoning, 457. Now from **2300**, the whole length of the vision, take **457**

and **1843** remains.

But for the sake of the argument, suppose we are mistaken in respect to the precise year in which the commandment went forth; all commentators, I believe, agree in the fact, that our Lord was crucified just 490 years from that period. This admission is necessary in any argument with a Jew in proof that Jesus is the promised Messiah and hence all Christians have used it. Dr. Adam Clarke says, that 490 years, TO A DAY, transpired from the going forth of the commandment to the time that our Lord hung upon the cross. Thus, then, we have settled, by common consent, that 490 years terminated at the cross. But it will be seen that these 490 years, or 70 weeks, are divided into three very unequal parts, as follows—

7 weeks;	**7** times	**7** are	**49** years.
62 weeks;	**7** times	**62** are	**434** years.
1 week;	**7** times	**1** are	**7** years.
70 weeks,			**490** years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term Messiah, signifies 'anointed.' When was Jesus anointed? At his baptism, when the Holy Spirit descended upon him, and the voice from heaven proclaimed, 'This is my beloved Son, in whom I am well pleased.' Then when our Lord came preaching, Mark 1: 15, he says, 'the time is fulfilled.' What time? Clearly, the 69 weeks; no other time had been given for his manifestation. One week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles shows that his ministry lasted seven years. Turn to your Polyglott Bibles, and you will see, Matt. 2: 1, 'Now when Jesus was born,'—the note, by the translators, in the margin, saying, '4th year before the account called Anno Domini.' Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Some tell us, 'Messiah was cut off in the *midst of the week*.' The text says no such thing. It simply says—'In the midst of the week he shall cause the sacrifice and oblation to cease.' The inquiry here is, what are we to understand by '*the midst?*' It does not necessarily mean in the middle of a thing—Absalom was 'in the midst of the oak;' 2 Sam. 18: 15. David would praise God 'in the midst of the congregation;' Psalm 22: 22. 'God is working salvation in the midst of the earth;' Psalm 64: 12. God let 'flesh fall in the midst of' the Israelites' camp; Psalm 68: 28. Christ is to 'rule in the midst of his enemies;' Psalm 110: 2. Some men 'die down in the midst of the sea;' Prov. 23: 34.—'Thou, O Lord, art in the midst of us;' Jer. 14: 9. Christ is 'in the midst of' two or three who meet in his name; Matthew 18: 20. Jesus 'stood in the midst of' his disciples when they were gathered together, after his resurrection. All these expressions show, that the phrase 'in the midst of,' denotes no more than somewhere *within* the thing spoken of. It may signify throughout the entire period, or place, spoken of. Time, in the text under consideration, I understand it to signify that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry. That is—He never sent a soul to offer those offerings, under the law, as a *condition* of any benefit he bestowed upon them. It was sim-

ply —'According to thy *faith* be it unto thee.' And this was the case through the entire period of his ministry. He showed, from the very commencement of his preaching, that the great principle of faith was now to take the place of the sacrifices offered under the law. There is but one instance of our Saviour sending any one to offer the sacrifices of the law; and that, not as a condition of the healing, but as a testimony to the priests' that he *was healed*.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

2300 years, the whole length of the vision.
490 years to the death of Christ, A. D. 33.

1810 remain from the cross. 1810 years, from the year 33, will terminate in 1843.

But some say 'Our Lord was crucified in the year 29, and not 33.' They argue this from the fact that he was born *four* years before the commencement of the vulgar, or common era of his birth. This, it is true, would alter the calculation, if it could not be demonstrated that our Lord was crucified in the year that we call 33. But this has been demonstrated by the best of all evidence, aside from revelation, *viz.*, by *astronomical calculations*. The crucifixion took place at a *passover* full moon after the *spring equinox*; and it took place on Friday. On this point Ferguson, the astronomer, says: 'The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period.' The Julian period is a period used by astronomers. The year 1843 is the 6556th year of that period. Now

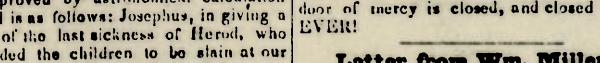
Subtract from **6556**, the *present* year of the Julian period, **4746**, the year of the crucifixion, and **1810** remains.

Thus it is demonstrated that the year 1843 is 1810 years from the crucifixion; and I have before shown, that only that number of years remain of the vision after the death of Christ; and as we have proved that his death occurred in the year we call 33, we have only to add thus—

33 the year of the crucifixion.
1810 since the crucifixion.

1843 'the *end of the vision*.'

But, says the objector, 'our Lord, then, was in his 37th year at the crucifixion, and that will make an alteration in the calculation.' It is admitted he was in his 37th year; and this is proved by astronomical calculation also, and is as follows: Josephus, in giving a history of the last sickness of Herod, who commanded the children to be slain at our Lord's birth, records an eclipse of the moon to have taken place during that sickness.—From Christ's death to that eclipse is 30 years. One year more added for the age of our Lord, at that time, would make him in his 37th year at his death. He was baptized and commenced his public ministry at 30. See Luke 3: 23. His age at his death cannot alter the calculation, so long as it is demonstrated that he was actually put to death in our year 33. The CROSS is the SEAL *of the vision*, and not the birth. Let me illustrate this point. Here is a *rail-road* 2300 miles long.



We have travelled over 490 miles of this road to the intermediate depot; then a dispute arises in reference to a passenger who took his seat in the car some distance back. One says he took his seat 20 miles back—no, says another, it was 33—not so, cries a third, he got into the cars 37 miles back. Now, I ask, can it make the distance one mile longer or shorter, from the starting depot to the intermediate one, whether the passenger took his seat 20, 33, 37 or 50 miles back? It is just 490 between the two depots, let the passenger take his seat at what point he would.

So, let our Lord's age be what it might, so long as it is settled that he died in our year 33, and that *that* terminated the 70 weeks, or 490 years, it cannot alter the calculation with regard to the termination of the vision.

Let me illustrate the subject before us. You are travelling a road with which you are unacquainted: night overtakes you: you inquire of a stranger, who tells you the road is a dangerous one, and you must not travel it in the dark: you tell him you must proceed; but, says the stranger, you will have to pass a river, the banks of which are perpendicular, and there is only a narrow bridge to pass that river—a single misstep will plunge you in irrecoverable ruin. You ask, how far it is to that river. He tells you, it is 2300 rods. You desire to know how you can determine the stranger has told you the truth. He informs you that just 490 rods from his door you will come to a high pillar, on the top of which is a *flaming torch* that can be seen at a great distance. You now take a measuring line and go forward, measuring as you go—you see the torch, and find, on measuring to the foot of the pillar, it is just 490 rods. What now? Why, you reason thus—I find the stranger has told the truth thus far. What is the inference? Why, I shall find all he has told me is true. How far did he tell me it was to the river? 2300 rods. How far to the pillar? 490. How much further then have I to go, to arrive at the river?

From 2300
Take 490

1810 left. You proceed, measuring as you go. I ask you if when you have measured off 1809 rods, you would not walk *carefully* the next rod, feeling every inch?—Undoubtedly you would; and if you did not take heed you would be likely to perish.

Thus God has measured off 2300 years: that we might know that he had told us the truth, he gave us the death of Christ to seal, or *make sure* the vision, just 490 years from the commencement of the long period. Then the sum stands thus—As 490 years reach exactly to the cross of Christ, so 1810 more will reach to the end of the vision.

We came to the cross, and found it just 490 years; we have passed that cross, and are closing up the last weeks of the 1810th year since that period. Ought we not to walk carefully—we stand on the verge of the termination of a period of solemn importance.

This year the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year* Daniel will stand in his 'lot,' or have his '*inheritance*,' and all the saints with him. *This year* the elements will melt with fervent heat, and the earth also: and the works that are therein shall be burned up. *This year* 'the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.' Prov. 1: 22. *This year*—'the day of judgment and perdition of ungodly men' will come. 2 Pet. 3: 7.

Are we ready for the solemn, the tremendous events? Have we repented of and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend? Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and closed FOREVER!

Letter from Wm. Miller.

Br. Himes—My health is on the gain, as my folks would say. I have now only twenty-two biles, from the bigness of a grape to a walnut, on my shoulder, side, back and arms. I am truly afflicted like Job. And about as many comforters—only they do not come to see me as did Job's, and their arguments are not near so rational. I want to see brother Bliss. I hope he is right about the termination of the periods, but I think not. I will tell you why, if you will examine you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. 8: 4.

2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. 14: 29—34, surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. 23: 27—32, a type of the troubles, Dan. 12: 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. 23: 24; Num. 29: 1. A type of the gathering of the elect, Ps. 81: 3, 4; 98: 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord.—Lev. 23: 34; 1 Kings 8; 2. Type of the marriage supper. Heb. 11; 9. 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land.—Lev. 25: 9, 10. Type of final redemption. 1 Thess. 4: 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day.—Deut. 15: 1—15; 31: 10, 11; Jer. 34: 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. 16: 1—34, antitype. Heb. 9: 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest. Heb. 9: 28. This was on the seventh month tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plain, in 'harvest time.'

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John 7: 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John 5: 28, 29; 1 Thess. 4; 16. Wm. Miller.

Low Hampton, May 3d, 1843.

The Return of the Jews.

BY GEO. STORRS.

It is said, 'the world cannot come to an end yet, for the Jews are to be brought in first;' it is added, 'God must have some great design in having kept the Jews a distinct people for the last 1800 years,' and, it is asked, 'what can that design be but their conversion to christianity?'

In reply, I remark, God has not 'kept the Jews a distinct people.' Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people: but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it*. God has no more kept the Jews a distinct people than he has kept drunkards 'a distinct people,' or than he has kept Mormons, or Mahometans, or Papists, or liars, or any other class of wicked or deluded men, 'a distinct people.' The fact is, God broke down the '*partition wall*' between Jews and Gentiles by the death of his Son: and never intended that any distinction should exist after 'the seed should come to whom the promise was made.' That 'seed is Christ.' See Gal. chap. 3. Christ, says Paul to the Ephesians, (2: 14,) 'is our peace, who hath made *both one*, [Jews and Gentiles] and hath *broken down the middle wall of partition*.'

To talk about God's keeping 'the Jews a distinct people,' in the face of such positive declarations of the Bible to the contrary is seems to me, shows a strong disposition to maintain a theory at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a level with the Gentiles: and they have labored for 1800 years to keep up a 'wall' of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves 'a distinct people,' and have done it in opposition to the will of God unto this day, as really and as criminally as drunkards have kept themselves 'a distinct people,' and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their own fault, and as criminally as drunkards, or any other class of sinners.

I shall now call attention to a few texts of Scripture which show that the natural descendants of Abraham, under the gospel, have no peculiar privileges or promises. See Matt 3: 9: 'And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.' Thus John the Baptist lays the 'axe unto the root of the trees' of Jewish prejudice and pride, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the '*dry tree*' shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39: 'they answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.' Here is a plain, positive denial that the Jews, as such, were the children of Abraham: and a clear statement of what constitutes a real child of Abraham, *viz.*, doing 'the works of Abraham.' Our Lord tells the Jews in the 44th verse: 'Ye are of your father, the devil.' This gives us a clue to the inquiry, who has kept them a distinct people? It is their father, the devil. Let none attribute such a devilish work to God any more. They are a 'distinct people' because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9: 'I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.' Again, Rev. 3: 9: 'Them of the synagogue of Satan, which say they are Jews, and are not, but do lie.' Can any doubt who are meant by *real Jews* in these verses? Are they not real christians? While the natural descendants of Abraham, as such, or christians, who are so only in pretense, are of the synagogue of Satan.' In connection with these texts, see Rom. 2: 28, 29: 'For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'

Here inspiration settles the question, that those whom we call Jews are not Jews; and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are real christians.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. 65: 11—15: 'But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall *slay thee*, and call his servants by another name.'

What language could more forcibly express an utter rejection from the very name of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and his people. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call 'by another name,' 'Be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.' What Jerusalem? See Rev. 21: 1, 2: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, 'And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.' This exactly corresponds with Rev. 21: 4: 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

Now see Rom. 9: 6—8, "Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. 4: 28, 'Now we, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles,] *as Isaac was*, are the children of promise.'

Here the apostle settles the question who are children of promise; and settles it to be *those* who have *faith in Christ*, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real christians? See 30 and 31st verses of this chapter: "Nevertheless, what saith the Scripture? Cast out the bond woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

But *where is the Jerusalem* to which the *promises are made*? See 26th verse: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God: and that all the promises pass over to the "servants" of God, who are called "by another name," *viz.* to true christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles:" and he adds, "*that's Bible language*." Thus spake a Doctor of Divinity of this city. Well, Doctor, *where* in the Bible do you find such language? Please tell us. *Ans. Nowhere! It's not there!* It's only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of scripture, doubtless, referred to, is Rom. 11: 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "UNTIL *the fulness of the Gentiles be come in*." Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence this year, his doctrine is as fatal to the Gentiles as ours. Let all they who are not Jews, be aroused to seek salvation immediately. This year, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the new Testament is concerned, lies in the 11th ch. of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the *nature* of that *rejection*, of which the Jews were the *subjects*. It seems the Gentile had imbibed the notion that God had utterly *rejected* the Jews, so that they were faced beyond the reach of salvation.

Paul undertakes to refute that idea. How does he do it? Let us begin the chapter: "I say then, hath God cast away his people? [That is, has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First:* "For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is *my* first proof that God has not cast away the Jews *so* but that they may have salvation." But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle, "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds, "*Even so then at this present time*, also, there is a REMNANT according to the election of grace; this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I am* saved, and a *remnant* besides are saved." Paul then proceeds to say: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded, (according as it is written, God hath *given* them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day."

Who were the "*election*?" *Ans.* Paul, and that part of the Jews who *embraced* the gospel: because they "*were obedient to the faith*," (*see* Acts 6. 7.) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. 10: 16 and 21st verses,] were blinded.'—The apostle goes on to say, verses 9 and 10, that David prophesied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling block, and recompense unto them: let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they *rejected "the true light"*—the Lord Jesus Christ. But the apostle adds, 11th verse, "I say, then, have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or *by no means*, as the phrase signifies; 'but through their fall salvation is come unto the Gentiles, *for* to provoke them to jealousy:' *that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 'But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, *or* by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; viz, by faith in Jesus Christ. 'Now,' says the apostle, 12th verse, 'if the fall of them be the riches of the world,' [or be the means of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, '*loss*' of them, or *their loss*,'] the riches of the Gentiles, [or, has been the means of riches to the Gentiles,] 'how much more their fulness.' As though the apostle had said, 'salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world.' And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13 and 14: 'I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM.'

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a doubt as to the salvation of any of them; but says, he labors, 'if by any means' he 'might save some of them.' He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were certainly to be converted. But, says the apostle, verse 15: 'If the casting away of them [viz, the unbelieving Jews] be the reconciling of the world, [i. e, the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying *the enmity* which had existed. *by his cross*, see Eph. 2: 15—16; if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be [if by any means I might save some of them] but life from the dead?' That is, if the Jews could by any means be brought to give up their unbelief, and embrace christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a doubt about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16: 'If the first fruit be holy, the lump also' [may be holy.] Is not that the sense? The verb 'is,' is not in the original. What is the apostle's argument? Is it not this? 'Though I have my doubts whether many of the Jews will be saved, yet their salvation is possible; for if the first fruit [viz, the apostle himself, and the remnant of whom he had spoken in the 5th verse] be holy, [or have been made holy] the lump [or body of the Jews may be made holy] also; and if the root [Christ, see Isa. 11: 10,] be holy, so are the branches.' That is, if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the 'first fruits,' and so they might be saved. The whole argument goes to prove the possibility of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to 'save some of them.'

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17—22. He says, 'And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree: boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: and otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23: 'They also, IF *they abide not still in unbelief*, shall be grafted in: for God is able to graft them in again.' IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the certainty of the Jews' conversion: if he had intended to teach it, he would not have set the unbending word *'if'* to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24: 'For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?' 'if they abide not still in unbelief.' He then goes on to say, 25th verse: 'For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, (or to a part of Israel, viz, those who believed not, and this blindness will continue) until the fulness of the Gentiles be come in;' that is, till the end of the world: for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, 'if' they would give up their 'unbelief.' Paul then adds, verse 26: 'And so all Israel shall be saved—*'if* they abide *not still in unbelief*—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.'

Where is this written? See Isa. 59: 20, 21:

'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that turn from transgression in Jacob; and that the covenant relates to an eternal inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes, [or, on your account, I. e, they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46:] but, as touching the election, [that is, the believing Jews—see verse 7,] they are beloved for the fathers' sakes.' God has a special love to a believing Jew for the fathers' sake, on the principle that he 'keepeth covenant and mercy with them that love him, to a thousand generations.' See Deut. 7: 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake: for God had not forgotten the faith of Abraham, Isaac and Jacob; and his 'gifts and calling' to the 'fathers,' he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the *original promises* made to the fathers. See Gen. 13: 14, 15: 'And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed forever.'

Now see 17th chapter, 7th and 8th verses: 'And I will establish my covenant between me and thee, and thy seed after thee, in their generation for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto *thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*: and I will be their God.'

Now compare these promises with Acts 7: 4, 5: 'Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, removed them into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no not so much as to set his foot on: yet he *promised* that he would give it to *him* for a possession, and to his seed after him, when as yet he had no child.'

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 8—10. 'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. *By faith* he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16: 'These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he *hath prepared for them a city*."

The apostle continues to discourse, and enumerates 'David, Samuel and all the propets,' who dwelt in in the literal Canaan, and yet he tells us, verses 39, 40: 'And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

If the promise related to the possession of literal Canaan, they did receive it: which shows that the promise related to a different inheritance; even an heavenly, or the *new earth*; for 'the meek shall inherit *the earth*.'

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 29. 3, 4: 'Sojourn in this land; and I will be with thee, and will bless thee, for unto thee and unto thy seed, I will give all these countries: and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.' See, also, Gen 28: 13, 14: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.'

Now let us inquire, who 'thy seed' is, to whom these promises are made. See Gal. 3: 16: 'Now to Abraham and his seed were the promise made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

'Thy seed,' then, is 'Christ.' Did Christ ever possess a foot of old Canaan? No. He had 'not where to lay his head;' so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. 4: 13—16: 'For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath; for where no law *is*, there is no transgression. Therefore it is faith, that it might be by grace; to the end the promise might be sure to *all the seed*: not to that only which is of the law, but to that also which is of the faith of Abrahaim, who is the *father of us all*."

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made, *not* the *literal* descendants of Abraham, but all who are '*of faith*.' *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3: 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are *the children of Abraham*. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*

Now see the 15th to 19th verse, same chapter:

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter: 'For ye are all the children of God by faith in Christ Jesus.—For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*'

If this does not settle the question, as to whom the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received, nor *looked* for a temporal inheritance. They understood the promises in a higher sense. They will be '*brought in*,' and all the *true* seed with them, but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it: so when he is about to bring his *true* Israel into the promised inheritance, and give them *'the world'* for their *'everlasting possession,'* he will destroy all the wicked out of the earth. See Prov. 2: 22; 'But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi 4: 1—3: '*For* behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. 11: 15—18: 'And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*'

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following scriptures: Isa. 33: 15—17. 20—22: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our king; he will save us." Isa. 35: 3—9, 6, 10: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa 4: 12. 13 "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 9: 18—22: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

See also Ezekiel 34: 23—28, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his seasons—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises*." But take those promises and give them to *carnal Jews*, and you "take the children's bread and cast it unto dogs" Such is the work, I think, these are doing who apply such promises to any but Abraham's children *by faith*: to them "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great trumpet: and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD:" then will "*the saints*" have taken "*the kingdom*," and they shall "*possess* the kingdom *forever*, even for EVER and EVER."

That glorious day is now "nigh, even at the *doors*." Let the children of God "lift up" their "heads, for" their "redemption" is at hand: now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. 1. 19, 20, "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, was not yea and nay; but in him was yea. For *all* the promises of God in him are yea and *in him* Amen, unto the glory of God by us." Compare this with 1 John 5: 12, "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL true promises of God are in CHRIST and therefore they are not to any soul *out of him*: whether *carnal Jews* or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

TERMS.

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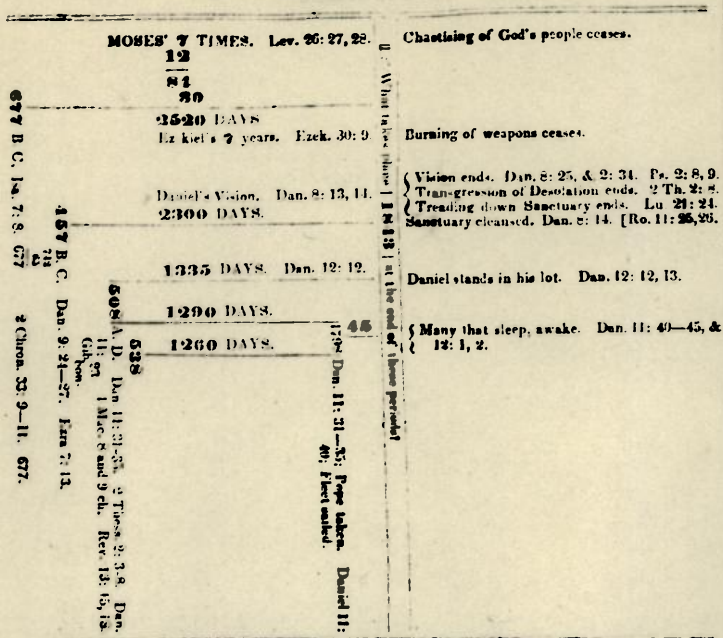
PROPHETIC TIME.

PROV. 4: 18.


MOSES' 7 TIMES. Lev. 26: 27, 28.
12
84
80
2520 DAYS
Ezekiel's 7 years. Ezek. 30: 9
2300 DAYS.
1335 DAYS. Dan. 12: 12.
1290 DAYS.
1260 DAYS.
677 B. C. Isa. 7: 8. 677
457 B. C.
508 A. D.
538
Chastising of God's people ceases.
Burning of weapons ceases.
Vision ends. Dan. 8: 25, & 2: 34. Ps. 2: 8, 9.
Transgression of Desolation ends. 2 Th. 2: 8.
Treading down Sanctuary ends. Lu 21: 24.
Sanctuary cleansed. Dan. 8: 14. [Ro. 11: 25, 26.
Daniel stands in his lot. Dan. 12: 12, 13.
Many that sleep, awake. Dan. 11: 40—45, & 12: 1, 2.
Daniel 11:
Dan. 11: 31—35; Pope taken.
40; Elect saved.
1798

Second Advent References.

To what has Christ reference in Mat. 16; 28?

Answer—Mat. 17; 1–3. Luke 9; 26–35. 2 Pet. 1; 16–18.

What other and better evidence of Christ's second coming than the transfiguration? 2 Pet. 1; 19. Mat. 24; 15. Where is this prophecy found? Dan. 2, 7, 8, 9, 11, 12 ch. What is the great question as to time? Dan. 8; 13.

ANALYSIS OF THE QUESTION.

What does the vision embrace? Dan. 8; 3–12. What is the interpretation? Dan. 8; 16–25. Is the little horn Rome? Compare Dan. 8; 23, with Deut 28; 49, 50. Mat. 24; 15. Luke 21; 20. Also, Dan. 8; 25, first clause, with Dan. 11; 23. Luke 13; 32.—Dan. 8; 25, third clause, with Acts 4; 26–28. Also, Dan. 8; 25, last clause, with Dan. 2; 34.

What do the daily sacrifice and transgression of desolation embrace? Rome, Pagan and Papal. Dan. 11; 31–36, and 12; 11–13, and 2 Thess. 2; 3–8. What does the treading of the sanctuary under foot embrace?—Dan. 9; 26, 27. Luke 21; 20, 22, 24. Rom. 11; 25, 26.

ANSWER TO THE GREAT QUESTION, Dan. 8, 14.

Where are those days explained? Dan. 9; 21–27. When do the 70 weeks begin? Ezra 7; 13. What is done the first seven weeks? Dan. 9; 25, last clause. What is done during the week after the seven weeks and 62 weeks? Dan. 9; 27. first clause.—Mark 1; 14, 15. When do the 70 weeks end? John 7; 8. Mat. 27; 35, first clause. How many years from Ezra 7; 13, to Mat. 27; 35? 490. If 70 weeks, or 490 days, are fulfilled in 490 years, in what time will 2300 days be fulfilled? 2300 years. If they begin 457 B. C., when will they end? 1843. How long before the end was the daily sacrifice taken away? 1335. Dan. 12; 11, 12. When did Rome begin to have dominion over the People of God? 158 B. C. Dan. 11; 23. 1 Maccabees, 8th and 9th chapters.—How long did the Pagan beast continue?—666 years. Rev. 13; 18. Was not this the Papal beast? Rev. 13; 5. If Pagan Rome began 158 B. C. and continued 666 years, when did it end? 508 A. D. When did Daniel's 1290 days begin. 508 A. D. Dan. 12; 11. If they began 508 A. D. when did they end? Answer. 1798. What began then? The time of the end. Dan. 11; 40. When did the fleet fitted out by England on the north, Spain, Sardinia, and Italy, on the south, sail against Bonaparte? 1798. If the "time of the end" began in 1798, at the end of the 1290 days, when will it end? 1843. Dan. 12; 11, 12. If the daily sacrifice, or Pagan Rome, was taken away 508 A. D when will the 1335 days end? 1843. If the time, times and a half, or 1260 days of Daniel's little horn end in 1798, (Dan. 11; 35,) at the beginning of the time of the end, when did they begin? 538 A. D.

MOSES' SEVEN TIMES.

How long were God's people to be chastised? Lev. 26; 27, 28. How long is a time? Rev. 12; 6, compared with verse 14. How many years in 1260 days? 3½. How many times in a time, times and a half? 3½. If 3½ times and 3½ years each equal 1260 days, how long is a time? 1 year. What would they do to those that rob them? Ezek. 39; 9, 10, last clause. With what fire? Rev. 12; 11. How long would they burn them? Ezek. 39; 9. When did Moses' seven times and Ezekiel's seven years begin? 677 B. C. Isa. 7; 8. Jer. 15; 4–7. 2 Chron. 33; 11. If these were prophetic periods and commenced 677 B. C. when will they end? 1843. Does Daniel speak of seven times? Dan. 7; 25, and 12; 7. Does John speak of seven times? Rev. 11; 2, 3. In what other places does John mention things of the same duration as Daniel's little horn? Rev. 12; 6, 14, and 13; 5.

JUBILEES.

How many years in a jubilee? 50. Lev. 25; 8. When was Judah carried captive?—607 B. C. Dan. 1; 1, 2. When will 49 Jubilees from that time end? 1843. What may reasonably be expected then? Lev. 25; 54, 40, 41.

THE TRUMPETS.

According to Gibbon, the first battle was fought by the Turks against the Greeks, 1299. July 27. How long were the locusts to hurt men? 150 years. Rev. 9; 10. What then would be past? Rev. 9; 12. What then would sound? Rev. 9; 13. How long would it sound? 391 years, 15 days. Rev. 9; 15. What would be past then? Rev. 11; 14.—When would the third woe trumpet, the seventh trumpet sound? After August 11, 1840.—Rev. 11; 14.

TWO DAYS OF HOSEA AND CHRIST.

How many days before the Resurrection? Hosea 6; 2. When will Christ be perfected? Luke 13; 32. What kind of days were these? Luke 13; 33. 2 Pet. 3; 8. What is meant by that Fox? Dan. 11; 23. If the two days of Hosea and the to-day and to-morrow of Christ commenced 158 B. C., when will they end? 1842. As 1843 begins the third day what will then take place? Hosea 6; 2.—Luke 13; 32.

What will take place at the end of the vision? Dan. 8; 25, last clause, and 2; 34.—Ps. 2; 8, 9. What will take place at the end of the transgression of desolation? 2 Thes. 2; 8. Dan 7; 21, 22. What at the end of treading down the sanctuary? Luke 21; 24. Rom. 11; 25, 26. Heb. 9; 28. What at the end of 1335 days? Dan. 12; 13. What at the end of the time of the end? Dan. 12; 2. What at the last day? John 6; 40, 44, 45, and 11; 24–26. Who have part in the first Resurrection? Rev. 20; 6. Where are the rest of the dead during the thousand years? Mal. 4; 3. When will the rest of the dead be raised? Rev. 20; 5. What else shall take place at the end of the thousand years? Rev. 20; 7. Whom will he go out to deceive? Rev. 20; 8. Of whom will those nations consist? Rev. 20; 5. Will there be a battle? Rev. 20; 9.

GATHERING OF THE JEWS.

Who are the Jews to be gathered under the Gospel? Rom. 2; 28, 29, and 9; 6–8. Gal. 3; 29, and 5; 24. Rom. 8; 9. Where will they be gathered from? Ezek. 37; 11–14. Rom. 11; 15. Where will they be placed? Rev. 5; 10. Heb. 10; 34–37. What earth? Rev. 21; 1. Isa. 65; 17. 2 Pet. 3; 13.—How long? Rev. 20; 4, last clause. What by this generation, is meant in Luke 21; 32? Mat. 24; 3, first clause. 1 Pet. 2; 9. Ps. 22; 30. When will they pass away? 1 Cor 15; 52. 1 Thess. 4; 16, 17. What will pass away next? Luke 21; 33. 2 Pet. 3; 10. What else will take place when they that are Christ's are raised? 1 Cor. 15; 23. In what manner will Christ come? Acts 1; 11. 1 Thess. 4; 16. Up to what time is no man to know the day or hour? Dan. 12; 4, 9. Acts 1; 6, 7. Is it to be known then? Acts 1; 8. Mat. 24; 38, 39, compared with Gen. 7; 4, and Rev. 8; 3. 1 Thess. 5; 1–5. Dan. 12; 10. Is not the gospel to be preached more extensively as a witness? Matt. 24; 14. Acts 19; 10. Rev. 2; 5. Col. 1; 23. Rom. 10; 18. Is the world to be converted? Mat. 13; 30, 37–43, 47, 50, and 3; 12. 2 Pet. 3; 3. 2 Tim. 3; 1–5. Ps. 2; 8, 9.—Luke 17; 25–30, and 18; 8. Mat. 24; 12. Dan. 7; 21, 22. 2 Thess. 2; 8.

PERRYSBURG, APRIL 27th, 1843.

Dear Bro. Fitch—Permit me, though a stranger to you, to express a few thoughts upon the important, and soul inspiring subject, the second coming of Christ. It is a subject I have examined carefully, and I think without prejudice, and the result has been that I am convinced that the great day of the Lord is near at hand, even at the *doors*. And the more I read on the subject pro. and con, the firmer I am to the belief. I have expressed my belief in the doctrine openly, and I did it with the expectation of being an object of jest and ridicule: in *this* I have not been disappointed. Says one to me, "if you believe the world is coming to an end this year, why do you attend to business, why seem so anxious about collecting your debts, why not give up the note you hold against me?" Well, I candidly answer thus, it is my duty to occupy until the Lord comes; it is my duty to make every effort to pay my debts, and therefore I must collect what is due me to enable me so to do. And the next thing I hear perhaps is the same person railing about "Millerism." Why, says *he*, "the second advent people down east are all leaving their business, and are doing nothing but reading the bible and second advent books, and a great many are going crazy every week: poor souls! they will wish they had never heard of Miller, and *he* will have a great deal to answer for, deceiving poor ignorant people." But sir, said I, how do you know that all these stories are true. Said he, "all the papers give an account of them the religious papers too, and I should not think *they* would publish such things, if they did not know they were true." Thus you see people *will* find fault, whether we do, or do not attend to business; they are not satisfied in either case. But I care not what the *world* may say. I am willing to be a laughing stock for Christ's sake; I am willing to suffer reproach with the people of God. Bless the Lord, I had rather please God than man. And I *will not* hold my peace on such a glorious subject. How *can* Christians remain indifferent to such a soul cheering theme? Can they find it in their hearts to say, "my Lord delayeth his coming!" Why! I should think they would seize with delight upon any evidence founded in truth of the near approach of that great day of the Lord. Is it not the day of their deliverance, when all tears will be wiped away, and sorrow will have an end? Will not the saints then possess the kingdom forever, even forever and ever? And will they not see the king in his beauty, and be fashioned like unto his glorious body; and strike the golden harps attuned to the symphonies of heaven, and sing the song of Moses and the Lamb? And yet, notwithstanding these bright hopes, a large proportion of the church are asleep in regard to the coming of our Lord. Why is it so? Are they so wedded to the world and their preconceived opinions, that they are unwilling to investigate this subject? I fear so; I know the excuse they most generally urge for not examining the subject *is*, that we poor mortals know nothing about the time, and it is not *for us* to know, and is presumption to *try* to know, for the Saviour said, "it is not for you to know the times and seasons, that the Father has put in his own power." Now is this passage any objection to setting the time for the coming of Christ? I think not. I believe our Saviour meant simply this—It is not for me at this time to reveal these things, and it is not necessary for you to know them, they are put in the Father's power; and at the proper time He will reveal them. Hence we read at the introduction of the book of Revelations: "The Revelation of Jesus Christ which God gave him, to show unto his servants, things which must shortly come to pass, and he sent and signified it unto his servant John. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Thus things that were put in the Father's power are revealed to Jesus Christ, and he signified them unto his servant John. But say many, how can it be a revelation, if it is not to be understood? surely this is inconsistent. Then I conclude, at the proper time, when certain things spoken of in the book shall have developed themselves, *it may* be understood. I believe those events are already developed and the time is come when this "mysterious" book *can be* understood. I also believe the prophecy of Daniel is no longer sealed, as the time of the end has already come, to which time it was closed up and sealed. But says a Hebrew scholar, "the time of the end," is a Hebrew form of expression meaning the end itself. But, my dear sir, you forget that Dan. 11: 40, reads thus, "And at the time of the end shall the king of the south push at *him* (Buonaparte) and the king of the north shall come against him like a whirlwind," and surely *this* cannot mean the *end*, for the very good reason that Gabriel continues the history of Buonaparte, and in the last chapter gives an account of the resurrection, the end itself. Yes, the time has come when "knowledge shall be increased, and the wise shall understand." That we can know *about* the time when our Lord will come, is evident from many passages of scripture. For instance, our Saviour said, "when the trees put forth leaves, ye know that summer is nigh, so likewise ye, when ye shall see all these things, (the signs) *then* KNOW that it is nigh, even at the doors." But that any person living, positively knows the hour, day, or year, I do not believe. Hence the scripture that says "of that day and hour knoweth no man," is no objection to the theory. And yet I believe the evidence is as strong almost as can be, and not be positive, that Christ *will* come this year without sin unto salvation. I think there are strong evidences, independent of

the prophetic periods which seem to terminate this year, that the great day of the Lord is at hand even at the doors. The state of the world, is one sign. There shall be "upon the earth great distress of nations, with perplexity, &c:" this sign is surely fulfilled. The state of the church, as represented by the parable of the ten virgins, is another sign. 'While the Bridegroom tarried they all slumbered and slept.'

The church has truly been asleep in reference to the coming of the Bridegroom.—Commentators and Ministers generally have been, and are now saying, 'my Lord delayeth his coming.' 'There is no danger of the world being burnt for at least 150 or 1000 years,' say they. Thus saying peace and safety to the wicked, where God has said, "When they shall *say* peace and safety, *then* sudden destruction cometh upon them, and they shall not escape." "And at midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him." By "midnight" is meant the darkness and ignorance which will prevail in the church, in reference to the coming of Christ, when the CRY goes forth. But says one, 'perhaps Miller and his followers are the ones that are ignorant in regard to this subject.' You will recollect that a 'cry' is to be made "behold the bridegroom cometh." Now then it cannot apply to the 'Millerites,' for none but those of their sentiments would ever give the 'cry,' believing as the rest do that we can know nothing about the time. 'There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation.' This sign is being most remarkably fulfilled. The world is overlooking the signs that God is giving us in abundance, and are saying "these things have always happened, hence they cannot be signs of the end of the world." Thus said the Jews at the first advent of our Saviour "show us a sign from heaven, come down from the cross, then we will believe." How *can* men be so blinded to their eternal interests? Do they not know that God will give them no greater signs, than he has given? Is he not to come like a thief in the night upon the world? "As the days of Noah were, so shall also the coming of the Son of Man be."

Another important sign that the end of all things is at hand, is the fulfilment of the 1260 years, that the saints were to be in the hand of the little horn—that the witnesses were to prophecy in sackcloth—and that the church was to be in the wilderness. Who can have a reasonable doubt that this prophetic period was fulfilled, A. D. 1798, when Buonaparte superceded the whole papal power! Are the saints *now* in the hand of the Pope? No. His dominion was taken away "to consume and destroy it unto the end," when he will be 'given to the burning flame.' Has the bible been prophecying since that time in sackcloth? No. Think of its being translated into 200 different languages and spread broadcast through the world. Has the church been in the wilderness since then? Surely not. It has been exalted to heaven in point of privilege. Anti-christ has had no power to kill or hinder the true worship of God.

And finally, when the gospel shall have been "preached in all the world, for a witness unto all the nations, *then* shall the END come." *Then* shall the stone cut out of the mountain without hands, smite the image and brake it in pieces, and God will set up a kingdom that shall never be destroyed. And the saints, they that have "come out of great tribulation and have washed their robes and made them white in the blood of the Lamb," shall possess this kingdom for ever and ever. And has not the gospel of the kingdom been preached among all nations for a *witness*. If so, where is the space for the 1000 years spiritual reign of Christ? For when the gospel is so preached, THEN shall *the end* come. Anti christ must also prevail until the Ancient of days shall come, and the judgment shall set, (Dan. 7th.) *Then* will this power be finally and wholly destroyed, (according to Paul,) by the brightness of Christ's coming. The wheat and tares *must grow together* until the harvest; for our Lord has said so.

And now, my dear brother in Christ, may the Lord bless and prosper you in your labors of love, and have you continually in his holy keeping, that you may sound the "cry" far and near, "behold the Bridegroom cometh, go ye out to meet him."—Yours in the confident hope of the speedy and glorious appearing of our blessed Lord. H. H. HALL.

For the Second Advent.

The Signs of the Times.

There is in the present state of the world something strikingly peculiar, and I will venture to affirm there cannot be found upon the records of time an age which will resemble the one in which we now live. It has been truly remarked 'we live in an age of wonders.' The great improvements in all branches of the arts and sciences—the great increase of general knowledge throughout the world—the rapid spread of the gospel of Jesus Christ—the thousands who are pressing into the kingdom of Christ yearly—the wonderful inventions which are brought to light daily, by which the conveniences and facilities for doing business are greatly increased, and which astonish the world, and even the inventors are surprised at the work of their own hands, and all exclaim, these are indeed strange times in which we live.

There is, among all classes in community, whether prophetical, political, or spiritual, a universal impression that some great and important movement of divine Providence is at hand, and which will, at no very distant period, affect in some wonderful way the whole human race. Whence arises this impression? If there is something in the signs of the times, and prophecy, when compared, which leaves this impression, why may we not from the same sources learn the character of the events? We are told that 'there is a sure word of prophecy," and we are warned to "take heed to it, as unto a light shining in a dark place." Revelation tells us that there shall be signs which the children of God will see, and their import they will understand, before the second advent of Jesus Christ; and that if we do not watch for these signs which are given he will come as a thief, and we will not know in what hour he will come, Rev. 2: 3. I will now give to the reader a few passages of prophetic scripture, which our Saviour has told us, when we see them fulfilled or fulfilling, we may "know that his coming is near, even at the doors." Yes, now we see those

"Signs there is no mistaking,"
Which "proclaim Messiah near."

1. Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Is not this already accomplished? The Bible translated into almost 200 different languages. It began in Asia, in the apostles' days, and that quarter was full of light. From thence it went into Africa, and for a number of centuries Africa knew the Lord. Europe too has had a long visitation of gospel blessings, and now America, the last quarter of the globe, is reaping a rich harvest of souls for the last day. Lately the isles of the sea have turned to the Lord wonderfully. Read the missionaries' reports from the Pacific ocean. Thus the gospel, like the sun, arose in the east and will set in the west. It has gone round the world, and has been preached as a witness unto all nations, and we can expect nothing now but the end.

2. Dan. 12: 4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro." The fulfilment of this prophecy in the present day is another important and evident sign of the end. If the prophet means to be understood in a religious sense, or in a civil or temporal sense, it is immaterial, for it is now remarkably fulfilled in either point of view. If it means missionaries of the cross, no one can dispute the fulfilment. If it means common travelers, or the astonishingly rapid means of traveling which are now in operation, the prophecy is obviously now fulfilled before our eyes.

3. Dan. 12: 4. The great increase of knowledge given in the same text: "Even to the time of the end knowledge shall be increased." View this in any point you please, whether theologically or scientifically, it is literally true; in this day of invention and improvement knowledge has increased. There are now more than fifty different moral societies, which have become general in the christian world. Witness the increase of knowledge in the bible societies, sabbath schools, tract societies, and temperance societies. Look at the recent inventions in the arts, and improvement in all branches of the sciences. This prophecy is evidently fulfilled now, and is another sign.

4. Christ gives a sign, as Luke records, chap. 21: 25—28: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." By the above we have a statement of certain signs, by which it may be known that the time is at hand, "and that the redemption of God's people draweth nigh," &c. Who so blind as not to be able to see in the present age a fulfilment of the above mentioned signs. A few years past have been pregnant with peculiar events and phenomena. The wonderful display of meteors or falling stars, which astonished the world a few years ago, is, I think beyond doubt, a sure forerunner, a merciful sign of the approaching dissolution of this globe. We have distress of nations, with perplexity on every hand. In money matters the whole world is in great distress and perplexity. Every thing in the civilized world is unsettled; "the sea and the waves roaring." If this is applied literally or morally, it is equally true. Such disastrous times were never known upon the mighty waters. Within a few years the heart of the hardy mariner has failed, and the land has mourned—the destruction of life and property is without precedent—men's hearts are failing them for fear, and for looking after those things which are coming upon the earth—(and many have been persuaded to turn unto the Lord)—a bloody nocturnal light has occasionally hung over the earth, within a few years past—the aurora borealis is comparatively of modern origin. The reader will say, perhaps, that these wonderful phenomena have been always occurring since the world began. This is not so, as any modern astronomer will inform you. Professor Olmsted says, "the present generation may consider themselves more highly favored, in having witnessed the most magnificent and wonderful display of fire-works of which there is any account, since the world began." Whatever signs occur to admonish the world, they are to be of such a character as to permit the ungodly to say, "all things continue as they were since the world began," and the church to be asleep upon the return of her Lord; and her servants to say, "my Lord delayeth his coming."

5. Matt. 24: 37: "But as the days of Noah were, so shall it also be when the Son of man shall come." The world is now, in its moral aspect, more like that immediately preceding the flood than it ever was before. There have been ages of peace, and there have been ages of wars; there have been periods of peace, and there have been spots of luxury; but no age in which all the characteristics above conjoin as they now do. The world is in luxury amid perplexity; the church asleep or slumbering upon the return of her Lord. Though Noah preached a hundred and twenty years that the world should be destroyed, yet they knew it not till the flood came, they would not heed it. Thus it must be when Christ comes, they will be warned, but few will heed the warning.

6. 1 Thess. 5: 5, 3, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape," (compare 2 Peter 2: 17, 22.)

The doctrine of peace and safety, and that there is no punishment in the future state, had but few advocates until very recently. The first preacher of this soul destroying doctrine is now alive, I believe, and they now boast of the many who have embraced their views. To modern Universalists, then, belong the invention of preaching peace and safety. There have been in ages past, a few who preached the doctrine of the restoration of all men after a suitable punishment in hell. If this prophecy is not fulfilled in the class of preachers who cry peace and safety, how can it be fulfilled, and what must be the doctrine of those who cry peace and safety. If this is the doctrine which Paul had reference to in our text, then we may reasonably suppose that "*sudden* destruction will come upon *them* and they shall not escape." The reader will find more prophecies of the last times in the following books, James 5: 1—3, 2 Tim. 4: 1—4, 2 Peter 3: 3. 4. 1 Tim. 4: 1—3, Matt. 24: 23, 24, and 25: 1, 12, Dan. 12: 7.

Now reader, can you not discern the signs of the times? The Jews had twenty one signs in the scripture given them of the first coming and person of Jesus Christ, yet the great mass rejected him as an impostor. You say, if you had lived in their day, you would have believed, and you, in your heart condemn them as a race of unbelievers. But reader be careful you do not, by your unbelief in the signs which the prophets, and Christ, and the Apostle's have given you as tokens of his second advent, find you, through unbelief, unprepared in heart to see him, and thereby sink your soul into perdition forever.

Portentous clouds are now gathering thick and fast, in the moral heavens, and only a few (as at his first advent,) discern the signs of the times, and see the impending storm which will ere long engulph all the human race who are without hope, and without God in this vain world in an eternity of woe.—Are you ready, reader, to meet the Judge of all the earth? If not, fly! haste! and "tarry not in all the plains" escape for thy life. Repent, believe, obey the gospel of Christ, and he will give you a place with him in his everlasting kingdom right soon. He is still upon the mercy seat, and pardon he will freely give to all who ask.

Oh come, poor sinner, come from earth away,
The Saviour calls, no longer disobey,
Come taste his precious love, his mercy find,
Then you will praise his name to all mankind.

G. C.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JUNE 7, 1843.

The next paper (No. 9) we do not expect to issue till Wednesday, June 14, owing to circumstances that need not be mentioned. We have three thousand of the double number on hand. Call and take them.

SECOND ADVENT
CAMP-MEETING.

At the conference held in this city on the 1st inst., the subject of holding a second advent camp-meeting was discussed, and it was decided that such a meeting be held in the vicinity of Cleveland the latter part of this month. The undersigned were appointed a committee by the conference to fix the time, make the selection of place, and such other arrangements as may be necessary. We therefore give notice that, if time continues, a second advent camp meeting will be held in the town of Warrensville, about ten miles from this city, to commence on Wednesday the 28th day of June, to continue one week, and as much longer as the Lord may direct.

It will occur to friends that, so far as may be, those coming from adjacent towns and country should provide themselves with necessary tents, bedding, and provisions. It is expected that Bro. Fitch will return from the east and be present at this meeting. We expect able and competent lecturers on the occasion, and we would here say to such brethren at the east, come over and help us. Brethren and friends, one and all, come ye up to the feast. *Be sure and bring your bibles.*

A. A. SAWIN,
E. MATTHEWS,
L. ST. JOHN,
A. PENFIELD,
J. W. STUART,
Committee.

Cleveland, June 2d, 1843.

The Midnight Cry and the Signs of the Times will please notice.

BOSTON, MAY 23d, 1843.

Dear Bro. Smead—Your faith has probably been tried a little at not hearing from me as soon as you expected, but you will now receive more help than I anticipated. This draft you receive through the benevolence of Bro. Himes, and from the hand of the Lord. It is to be appropriated to the weekly expenses of the paper. I spent a few days at Warsaw, where are some beloved and decided second advent believers. I also preached two sermons at Leroy, on my way to Rochester; a few only came to hear, and some of those seemed deeply interested. At Rochester I spent no time, but hastened on my way to Boston, which place we reached on Saturday night. Sabbath morning I went to the new Tabernacle, a building 110 feet by 84; capable of containing an immense congregation. Bro. Litch preached in the morning, Bro. Whiting in the afternoon, and myself in the evening. There are many decided second advent believers here, waiting in joyful expectation the coming of the Lord. Brother Whiting is a man of learning, an eminent Hebrew scholar; and was employed by the Baptist denomination in translating the Hebrew scripture. Hearing Bro. Miller in New York, he was greatly impressed with the connection which he showed between the 8th and 9th chapters of Daniel; and after a patient and thorough investigation of the Hebrew text, he became fully, and irresistibly convinced, that the words of Gabriel in the 9th chapter were designed as an explanation of the vision, or time of the vision in the 8th chap. He saw, that if the 2300 days did not commence with the going forth of the decree to restore and build Jerusalem, they could have no commencement, and consequently were in that case wholly without meaning. He also saw that the powers brought forward in the eighth chap. were from the days of the Medo-Persian empire, the same as in the vision of the 7th chapter, and consequently as the papacy was to be destroyed by the brightness of Christ's coming, there could be no cleansing of the sanctuary until Christ's appearing; hence the 2300 days must commence at the going forth of the decree to restore

and build Jerusalem, and terminate with the coming of Christ. This reasoning confirmed him in the belief of the second advent this *year*. Our opponents no longer claim that it is ignorance of the *original* scriptures which makes us believers in the near coming of the Lord. They would labor in vain, to find in all their ranks a better Hebrew scholar than Bro. Whiting; and he sees with the clearness of a sunbeam, and from the original scriptures, that our positions are correct and immoveable. Bro. Whiting was as much opposed to our views a few months ago, as the brethren at Oberlin are now, and his reluctance to believe has all been overcome by the plain force of truth, and the Spirit of God. Nor is he a young man of immature judgment, nor yet an old man in his dotage; being a man of grey hairs, and apparently about fifty years of age.

I want you to publish Bro. Cox's experience, which you will find in the "Midnight Cry." Much love to all.

Yours in hope, CHARLES FITCH.

From Zion's Herald and Wesleyan Journal.

EXPERIENCE OF BRO. G. F. COX.

EIGHTEEN HUNDRED FORTY-THREE.

I think it was in 1837, when my father-in-law, Rev. Mr. Merrit, put into my hands a small pamphlet, written by brother Litch, containing a short synopsis of Mr. Miller's views on Christ's coming a second time in 1843. He requested me to examine it, saying, as at the same time, he was unable to attend to it. I was, at that time, editor of the Maine Wesleyan Journal. I gave the pamphlet a cursory glance, and announced in the paper that Mr. Miller expected the end of the world at the time specified. Here the matter rested for one or two years. At length, inquiry becoming rife upon the subject, and finding I must give some answer, I was induced to turn to the prophecy of Daniel. I went to this prophet because, in the first place, his prophecies were in part fulfilled, and in the second place, he had appeared to me the plainest prophet in the Bible. Whenever, however, I turned to him, I did as I had generally done before, examined rather the opinions of other expositors, that the prophet himself. Their views were so diversified, that I invariably turned away with the idea that I could know nothing about it. But this did not satisfy me. Coming in contact with so many, inquired of at every step—I felt restless for the truth. At length (1840) I said to myself, I am forty years of age. I have been in the ministry nearly twenty years. During that time I have made the Bible almost my exclusive study. I have no doubt God has called *me*, by his Spirit, to this great work. I have read the Bible somewhat in the original language, trifling to be sure, but to me to be valued at such an hour. I have studied, to some extent, history. And I now said, if I cannot understand the Bible for myself, without note or comment, is it a *revelation* to man? Is Papacy, or is Protestantism true? Must the Bible be expounded by one clergyman among ten thousand, or may we all read and judge for ourselves? Nay, may not the common people know something of these things, by the enlightening influences of God's Spirit? I thought they might. I thought, peradventure, I might also. I laid aside my commentaries, excepting as a rare reference, for matters in history or custom of the ancient world. I betook myself to prayer, as I never did before to ascertain truth. God has promised me his Spirit. This I sought with all my heart. My first object was to transcribe the prophetic parts of Daniel, that I might first get a bird's eye view of the whole ground, or its outlines. I was surprised to see what force I often beheld in a single word, and that, too, a monosyllable. After looking over this remarkable prophet awhile, I deemed I saw the 'consummation of something not far off, and it looked like the end of the present dispensation. My next inquiry was, the character of the millennium. Of this the public knew something of my views at the time. Suffice it to say, I became as satisfied as I well could be, that we can have no millennium in the present state, or as man & society are now organized. I mean, as the laws of nature are impressed upon man and beast, that a change, like 'mortality being swallowed up of life,' must come upon all, or the same evils must prey upon man, that have preyed upon him from the beginning. And a review of the subject has given me as strong a conviction as I have of the being of a God, that no such thing is allotted to the church or this world, as a thousand years repose and triumph. It is not in the nature of man; it is not in the promises of the gospel. Tribulation belongs to the church *here*; glory *hereafter*.

When I became satisfied that we could have no temporal millennium, I preached Christ at the door, perhaps then, perhaps within a year, or ten years, or a hundred or hundred and fifty, I knew not; perhaps others did or did not, it was not for me to say. But I was not yet satisfied. My mind was not at rest; yet I had peace in my soul. The question was so often put to me, 'What do you think of Christ's coming?' I could not well have put it out of my thoughts, and I would not if I could. It was one of too absorbing interest to my soul. I 'loved his appearing,' and I loved to dwell upon it, as my preaching for the last ten or fifteen years proves.

One day I called at a store in Portland, and a good brother came to me with deep anxiety, to know if Jesus were indeed coming in 1843. I replied to him, I did not know; it might be so; it might not. 'Then,' said he, 'you are a non-committal, are you?' I believe he intended me no disrespect, but the reply stung me to the heart. Here I am, I said to myself, as I leisurely walked from him, a minister of Christ, sent to preach his coming again; hundreds believe that day is just upon us; but I know nothing of it; my trumpet hath in it no certain sound. Again I betook myself to the Bible and prayer. I thought, if the time were to be known, peradventure I might know it. I passed many an anxious day. I cried to God for help. A sweet, heavenly light stole upon my heart and upon the Bible, presenting clear views as to the termination of all prophetic periods. New views broke upon my mind from many passages in the New Testament, the dispensation of the 'fullness of time,' the 24th and 25th chapters of Matthew, the Revelation of John, the two Epistles to the Thessalonians, the Epistles of Peter, the Prophecies of Isaiah, and finally the whole Bible became increasingly interesting to me. I saw, too, that some of the best minds that God ever created, some of the most learned that ever adorned any age,* had regarded it as an established mode of Biblical interpretation, that a *day* in some of the prophetic Scriptures meant a year, that in one instance in Daniel it certainly meant this. I looked upon his Prophecy as a testament or will, and the interpretation of one part in history, as a clue to the other. At length it appeared to me quite certain, that Christ would make his second advent in 1843, or within a few months of it.

I paused and looked at it again and again. I prayed over the subject; I said it is a momentous question, and ought I to take it for granted, without having some divine evidence upon my heart of its truth? I knew that God *had* heard my prayer. He might do it on this great question. I wanted no sign, no vision, no dream. I knew my weakness too well, to believe, if I had such, that it would help me, unless of a remarkable character, and even then it seemed less certain than light from God's Spirit. But all I gained was light. It appeared true. But my brethren thought differently. The whole church, nearly, was on the opposite side. While looking at the church, and some particular brethren for whom I had great respect, and on their account hesitating to believe the truth, those sweet views faded partially from my heart, and I receded nearly to my former place, looking for Christ, I knew not when.

Finding these sweet views vanishing, I became somewhat alarmed. It appeared to me this might be truth. *Christ*, too, was truth: and if I hesitated to believe this through fear or reproach, or against the wisdom of man, or if I rejected this light, I rejected Christ. I humbled myself under his mighty hand, wept before him that any reproach should move me any way, that anything should move me but God and truth. I then thought I would go over the ground again with care. I began to pray for truth, nothing but the truth, that God would seal this doctrine on my heart, if true, if not, let me see where truth was. I prayed thus in my family, in the public congregation, in private. And I can never convey to any one what a desire I had for many weeks for truth, nor how I longed and prayed that it should go through and thro' me till nothing was left in me but truth.

Very soon, those sweet views and that cheering light returned. I wept for joy. Yet there was mingled with those exercises strong temptations to neglect the subject and turn from it; but my heart was on it. I finally came back to the place which I had left. I had a clear light on my soul, and not one objection from the *Bible* to the doctrine of Christ's advent in 1843. And the question returned, 'Will you believe it?' I again paused, although I did not falter. I said, shall I believe with no other evidence than the Bible, the Bible alone, as I understood it, and what light I could get from the Spirit of God by prayer. I reasoned thus: Do you require sinners to believe your testimony on experimental religion? I do. Do you require them to believe the Bible on its own testimony? I do. What would you do if you had another testimony? Must not the Bible be the ultimate standard? I answered, yes. Then why not believe it? I was then going to a Sabbath appointment. I was passing over Cape Elizabeth bridge. The prophetic periods were presented to me in a remarkably clear light, the 2300 days especially, as beginning in the Medo-Persian empire, and ending in 1843; and I said to myself, this appears to me to be the truth of God; offend whom I may, live or die, I will believe God's truth and abide the result. At that moment, although entirely unexpected to me, when I said I will, God helping me, *believe*, a divine substance was put into my soul, 'the substance of things hoped for, and the evidence of things not seen,' giving me as clear a consciousness of this truth as I ever had of any spiritual truth whatever. It seemed certain it would be so.—Moreover, when I said, I will believe, my heart, as though moved by some other power, (and I know it was,) went out and seized upon this truth as is unexplainable. I could then look up and say with the certainty of sins forgiven, 'Though all the world condemn me for believing this truth, I know that *God* does not.' And it appeared to me certain that I then obtained the testimony that Enoch did that he pleased God.

Moreover, it inspired me with such meekness and willingness to suffer, and such courage to endure, that I felt as though, if required, I could have lain my head down upon burning faggots, and been burned to a crisp without changing a muscle in me, or as easily as I could have sat down to breakfast. I state it as it then appeared to me, as I then felt it in my heart.—And I now doubt not that then I could, though I know I could not have done it of myself. This state of mind remained with me about a week. I then began to reason with the tempter, and ere I was aware, this remarkable something had nearly faded away, altho' the conviction of the truth remained, and has remained to this day. I want it understood that this was not a sudden flow of joy, not an impression, not a presentiment: Joy I had before, and peace and love. Yet it was accompanied by sweet rest and peace. But it was, what I understood to be the testimony of the Spirit, sealing the truth on my heart, its direct witness.

I experienced religion in 1820, but did not feel certain, doubted, believed, hoped, rejoiced, and again doubted: but after some months I obtained a witness that I never doubted more, no, not for one moment, for 23 years. Some months after experiencing religion, I experienced a deeper work of grace on my heart, but knew not what to call it. I was praying for sanctification, but I doubted whether or not this was the blessing I had found. I continued the pursuit about four years, but could only get at one spot, and questions would come to me, What more do you want? believe: but I doubted. When I did believe, the work was wrought, the fire would burn within me, but again I would doubt. At length, while meditating on the subject, and in silent prayer, a witness came, clear as the light of heaven, so that I have never doubted since but what God once sanctified my soul although I have often doubted whether at specific periods since, I have enjoyed it. Yet I can come to no other conclusion than, with all my short comings and infirmities, that I have enjoyed generally what we mean and what the Bible means by the term holiness and sanctification when applied to man, and that, too, for years. This witness, which followed my believing in the doctrine of Christ's coming in '43, or the end-ing, then, of the prophetic periods, especially the 2300 days, reaching to the cleansing of the sanctuary, and embracing Christ's second advent, gave me as clear a consciousness of the truth as did the other witnesses of my state in grace, and, if possible, clearer; although I have not always been able to see it with the same clearness that I ever did. My faith, however, I think, has never let go its hold, and I now trust it *will not* till the day of consummation. Thus things passed from March, 1842, till the following October, during which time I often felt it my duty to preach on the subject and on the *time* of Christ's coming, moved by the same spirit and the same laws in the selection of my texts, that I trust I have been governed by for 20 years. And I resolved, on this subject, to proceed with great care, and hence I would rarely, if ever, preach on the subject, unless I judged it a particular duty. I was often importuned to do so by my good brethren, but would not; judging, too, from reason, that as I was passing round a district, a single sermon on this subject would not meet the wants of the church.

In October referred to above, we had a quarterly meeting in Orrington. At that time I preached on the subject of Christ's immediate coming, but did not specify the time, only at the door: and that we might know that it was at the door, after certain signs had occurred, as laid down in Matthew's gospel, which I contended had come, or were now fulfilling before our eyes. The presiding Elder made some remarks at the close against the doctrine. This threw many of the church into affliction. It gave me a heavy burden. My brethren in the ministry were nearly all against me. I said again, 'is it not possible, after all, that I am wrong?' Well, I thought, if it be so, I shall be glad to acknowledge it. It would really take from me a responsibility that at times seems difficult to bear. I passed three days in solitude. I saw no reason why I was wrong, only the judgment of my brethren and the scoffs of the world. On Thursday, while praying in my family, I had fall upon me a spirit of prayer: this I know. It was not the outbreak of my own feelings, for I almost doubted if it were right to ask God for any other evidence of the truth than what I had before received. But a spirit of prayer, deep, solemn prayer to God the Almighty, through Jesus Christ, that he would now give me the truth, if it cost me my life, fell upon me, and I felt, while praying, that God would certainly grant that petition. I felt that he would do it. It was upon me, put into my heart to believe he would do it, and do it quickly. I looked up to God during that day to settle the question. The next morning, while bowed with my family, the same spirit fell upon me again. It came unexpectedly in both instances. I know it was not myself, and I know it led me to God in a sense unusual in christian experience. I continued looking to God at every turn till sabbath evening, when, after my family had retired, I was engaged in secret prayer, when, of a sudden, my mind was carried to the prophetic periods of Daniel, and as quick as thought, every thing seemed demonstrated; and it looked so certain to me Christ would come in 1843, that it appeared impossible it should be otherwise, and that all my efforts must be directed to this point. Holiness must be urged upon the church, and all that was done must be done to prepare her for the coming of Jesus. I arose satisfied and at rest. The next morning the same exercise nearly passed my mind while kneeling at my bedside in prayer. My soul now had rest. Although my faith, I believe, has not since been moved, yet like a prudent mariner whose reckoning is about up, within a few days I have gone over the ground again. I have returned with the same result. I am now satisfied if the truth can be obtained from the Bible, I have it, I think, without doubt, though not without temptation, I have the truth. I know I have, if I have the ability to obtain it. I am willing to abide the issue. I have given all for Christ, and, may I not say, all for the one truth. Yes, Jesus will come in 1843. I reckon the solar year as did the Jews. But Jesus will come, and may the reader prepare for the blessed moment.

The above, Mr. Editor, is but an item in my experience on the subject of Christ's coming near, for the last three years. I have read nearly every important thing that has been written against those views. My friends have been so kind to me as, that when an article in a newspaper appeared, or a work was published, if it did not come to me directly, it was forwarded by them. In this way, all that could be said against the subject, has been before me. But these works were read, in every instance, I believe, with an increased conviction of the truth as I first received it. This was especially true of Stuart, Folsom, and others of less weight. Neither has my experience been a solitary one. Many have been led in the same way, men of talent and learning, men of piety and sound minds. And, dear brethren, it appears to me, I say again, that we must have the truth as it is in Jesus. Oh, that the church and the world might see it and believe, and get ready for that coming day. A day of darkness as well as of light—a day of gloominess as well as of joy. But I weary, I fear, the patience of the reader. Go, reader, yourself to God: fall upon *your* knees, cry mightily, for you will meet with many opposing influences. Hold God at his word, that you may know of the doctrine, if it be of God, or if I teach it myself alone. If any man lack wisdom, let him ask of God, who giveth to all liberally, and it shall be given. Give up your reputation. This I had to do. Give up your foolish desire to please men; be willing to bear their reproach; choose the reproach of Christ, and count it greater riches than all the treasures in Egypt. God may bless you with a knowledge of this truth. At least he will prepare you for that day.

"Now unto him that is able to keep us from falling, and present us faultless, before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." G. F. COX.

ORRINGTON, April 6, 1843.

Recollect, reader, the time is NEAR at hand, when he that is filthy will receive his doom; and when he that is holy will have the precious signet of God approbation applied.

We are sometimes asked, if we believe all of God's children will be looking for the coming of Christ when he comes.

We believe all who are truly his, will love his appearing. Those who are unwilling that Christ should come to set up his kingdom, are unwilling he should reign over them, and he has himself told us what will be their fate. We also expect that when Christ comes, he will find the saints in a state of expectation. That all his children will see clearly the time, we do not know; but they will at least love to have the glorious King appear.

For the Second Advent.

To the Doubting.

"IT WILL NOT TARRY." Hab. 2: 3.

To those who have expected the end before this and to those who have not been looking for it at all.

It is certainly taught in Matt. 24: 29—33; Mark 13: 24—29; and Luke 21: 25—31, that just before the second coming of Christ, his followers might and should 'know' it to be 'near, even at the door.' What they should know it by was certain signs which are described the most fully by Luke, namely, 'signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth.' Now we should not allow our expectations to look for a fulfilment of these in a manner so very glaring as to compel wicked, careless, and spiritually superficial men to receive them as signs, for it is expressly taught or fully implied in Matt. 24: 37—39, 48—51, and Luke 17: 26—30, and 1 Thess. 5: 2—4, that until the very time that Christ is revealed, they will be as were the unholy in the days of Noah and Lot, undisturbed in their common worldly course—their minds taken up with 'eating, drinking, marrying, giving in marriage, buying, selling, planting and building'—and, that an 'evil servant' will have no signs but what he rejects, so as to even 'say in his heart, my Lord deferreth his coming'—and that the wicked will be in the very act of saying 'peace and safety' *when* that is, at the very moment, 'the Lord himself shall descend from heaven with a shout,' and their 'sudden destruction come upon them.' Such the Bible declares will be the state of the wicked when Christ comes the second time. The signs then we cannot expect to be fulfilled in that overwhelming manner some people expect, for if they were the minds of the wicked would be *forcibly* prevented from indulging in their usual worldly course and forgetfulness of God. They would be irresistably overcome with fear and horror and not be able to go on as usual, diverted by the business and joys of this world. In this state of probation people must be tried, and if they are tried they must be left free to choose, and if they are left free to choose they will not be *compelled*, and therefore, as in the time of the Saviour's first coming, there will be such signs as people can choose or refuse to 'discern,' so that even the great and popular majority, while not possessed of a disposition to receive truth as a little child, may now, after every sign has been given, as that looked-up-to class did then, desire a greater sign. See Matt. 16: 1—3. Considering these things let me solemnly ask you, as in the presence of God, if we have not had as great signs as we have any right to expect. 'Signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth.' They have all been given so that the last one is now upon us. It is God's truth, and your conscience tells you so. What must we conclude then? We must see that as we were directed by the Saviour in the passages in the first sentence of this article we *should now* 'know' that his coming and the end of the world is now *near* —EVEN AT the door;' and anything so near as that, it is wrong for us to picture from us by any distance of time. Who then will say it should not be expected this year, yea, this very day for aught we know. Saying nothing just yet about prophetic numbers should we not expect the end at least some time in the present year? Have we any right to put it off longer, when the time has arrived at which Christ taught us we *should know* it to be *near* EVEN at the *door*? If the signs have been given, by which the Bible teaches us we should KNOW the end is just upon us, does not the Bible teach the end is just upon us? What is it then to imagine it is not, but unbelief in God's word! Is a soul safe while indulging such an unbelief?

But in addition to the signs referred to, the Scriptures give several marks of the very last time, and if those marks now exist, the Scriptures of course farther teach that we are just at the end of the human drama. 1. The gospel was to be preached as a witness to all *nations*. Matt. 24: 14. This, no one acquainted with the history of missions will deny is fulfilled. 'Then,' said the Saviour, 'shall the end come.' How near are we then to it? 2. Knowledge was to be increased

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* Sir Isaac Newton, Mede, Faber, Wesley, Clarke, and others.

Dan. 12: 4. This is accomplished. 3. Riches to be heaped up. Jas. 5: 1—3. They are. 4. The time was to come when men would not endure sound doctrine. 2 Tim. 4; 1—4. That time has arrived. 5. In the last days there should be scoffers. 2 Pet. 3; 3, 4. They have come. 6. In the last days there should also be perilous times. 2 Tim. 3; 1—7. We live in just such times as these are described to be. 7. The church at the time of Christ's second appearance was to be comparable to ten virgins—half wise and half foolish. Matt. 25; 1—13. That is its present state. 8. Evil servants were evidently to be saying, my Lord delayeth his coming. Matt. 24: 48—50. This they are now saying. 9. The wicked were to be saying peace and safety. 1 Thess. 5: 3. They are doing so now. All the other marks laid down in the Bible any careful observer will acknowledge are also clearly fulfilled.—Some may say these things have existed before. No doubt some of them have existed at different times, but never have they been all united together—all existing at one time, as at the present. And if the marks and state of things which the Bible teaches us will exist just at the end of the world are all now in existence around us, does not the Bible teach us that we are living just at the end of the world? Must not then he give way to unbelief in God's word, who entertains the idea that the world is not just at an end?

3. Evidence upon evidence is also found bearing upon the same point in the prophetical parts of the Bible, as in the 2d chap. of Daniel where the human drama is measured by a great image representing earthly kingdoms, which great image, as far as we can see, is completed in historical facts. And in the 7th chapter of Daniel the same drama is shadowed forth by four beasts, the explanations of which, in the rise, career, and fall of kingdoms, have been clearly fulfilled, so that, as in the 2d chapter in reference to the image, everything is just ready for the violent subversion of earthly governments and the commencement of eternity, in which the only kingdom will be 'God's everlasting kingdom.' Again, the history of earthly governments are glanced at in the 8th chapter of Daniel, and the last—a notable anti-christian power—has been exactly fulfilled in Rome pagan and papal, if not in Rome papal only, so that nothing now remains but its being broken without hand at the coming of Christ. 2 Thess. 2: 8. Once more the career of earthly potentates and affairs are described in the 11th chapter of Daniel, and the last notable personage (clearly Buonaparte) has come to his end and none helped him, so that everything is just ready for the standing up or reigning of Michael, when they who sleep in the dust will awake. Michael of course is Christ, for he is the one to have a kingdom when the dead are raised. 'The Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom.' 2 Tim. 4; 1. And in the book of Revelation, to begin with the *seven churches*, which certainly seem to point out different stages of the church to the end of the world, the end is seen to be clearly just upon us, for we live in the precise stage which is clearly pictured out by the Laodicean. There has been before the present state of the church just six successive states, answering to the descriptions of the first six churches. So here it is evident that the waves of eternity are washing away the sands from beneath our feet.—Historical events in reference to the world and church have also succeeded one another, answering to all the figures in the opening of six of the *seven seals*, as described in the book of Revelation—so that the seventh and last seal is ready to fly open any moment and usher us into eternity. And it is very plain that the sixth angel has done sounding and the seventh angel is just ready to sound, when 'time shall be no longer'—'the dead be raised incorruptible'—'the kingdoms become our Lord's and his Christ's'—and the wicked be 'destroyed out of the earth.' No one can deny this who will examine the 9th and 11th chapters of Revelation with careful reference to historical facts in the career of the Mahometans, as described in the 9th, and the history of the two witnesses—the old and new testaments—in the 11th. In each of these chapters is a clear stream of prophecy running through the sounding of the 6th angel, each of which have been exactly fulfilled so that it is doubly plain that the seventh angel is just ready to sound.

The seven churches, seven seals, and seven trumpets, are the main prophetical streams of the book of Revelation, and are each of them ready to empty into the ocean of eternity. The other parts of the book do not clash with these, but harmonize, so that the whole book unites with the whole of the prophetic part of Daniel to open our eyes that we may see where we are. There is not room here to give full proofs on each of the points referred to, viz: the signs, last state of things, and prophetic streams, but if any one questions any of the points, if he will take pains to consult some Second Advent editor or lecturer, he can be directed to publications which will give ample proof.

And now, dear reader, let me solemnly ask you God, can you flatter yourself it is safe to imagine the end is not just upon us, when the Bible teaches that it *is*, by these signs, by this last state of things, and by the seven streams of prophecies in Daniel and Revelation—in all, nine different ways! They certainly mean something. And surely if there was ever to be a time when the prophetic *numbers* would be understood as pointing out some particular *year*, it must seem that that time has arrived. And any one who will read the 12th chapter of Daniel must see it there distinctly taught in reference to prophetic numbers, that a period must be when they will be understood. This time is there called 'the time of the end.' The numbers given in the 12th chapter, as well as the one in the 8th chapter of Daniel, where a vision is also given for the same 'time of the end,' are called days, which of course being prophetic, stand for years. Any one who has examined these numbers *prayerfully* and *impartially* has seen that they can be made to harmonize in no year as clearly as in 1843. And as this is the very year in which we are living and see all the parts of prophecy which bear on the subject concurring together to point out the end as just upon us, is it prudent, or can it be pleasing in the sight of God for us to be thinking that most likely the year will run out without bringing the end? But,

HAVE NOT THE NUMBERS ALREADY RUN OUT?

Some have looked for the end before this, because *one* of the several prophetic numbers was apparently running out upon them. And individuals may be led by this to ask if the numbers have not already run out? I answer, if *one* has expired it does not follow that the *others* have, nor does it follow that that *one* was not intended to point out this as the *year* in which the end would come. Other numbers in the Bible appear to terminate exactly at the end as well as this one, and without doubt expire in other parts of the year. Of course Christ could not descend just at the end of each of them, if he did it would make several comings. Some of them then must expire without bringing the end. But shall people therefore get discouraged, and let their hearts be diverted from looking for the Saviour some time in the year? What if *all* the prophetic numbers had run out? We are living in the year in which they terminate, and whatever months or days we might have in this year, after the last had run out, before Christ should come, it would be no argument against the year being pointed out, for the numbers are whole, without fractions, as 2300, 2520, the 7 times, 1335, &c., and as the Spirit would not add another figure standing for a year, when only a part of a year was to remain after they expired, of course they stand as they are. 'But what if it does not come in the year?' I shall know the *year* part of my theory is a mistake, but a mistake which seemed to me so exactly like truth, that God will be pleased rather than displeased for my having honestly embraced it. For what *unavoidably* seems to one as reality, as the expiration of these numbers in 1843, cannot be slighted without violating the dictates of a good conscience. If it really *seems* to me that my neighbor's house is about taking fire, I shall sin if I neglect to warn him, if even it be afterward discovered that it was not in reality the case. But this remark is not made because I expect the end will not come some time in the *year*. I firmly believe it will; and therefore would affectionately and earnestly entreat all who read this to live near the Saviour, laboring with all possible zeal, *constantly* looking. I fully expect all those souls who relax and get lukewarm, or careless, because the end has not yet come, will soon and suddenly as the lightning's flash be trapped in their sins. Y. Y. Z.

☞ All Second Advent editors are earnestly requested by the writer of the above, who has no selfish motive, to copy into their papers *all* of the foregoing communication if they can—if not, copy the *last part*, beginning '*Have not the numbers already run out?*' The writer thinks it would be to the glory of God if they should do so.

Sinners, to heed the warning, and turn.

For the "Second Advent."

Hints to believers in the Second Advent near.

Dear Brethren and Sisters:—The writer will include himself as one of your number. Let us banish from our minds everything but the dear Saviour's speedy appearance, long enough to fully examine ourselves with special reference to that one great subject.

To begin, let us search our hearts to see how far they fail of being filled with such *joyful* emotions as they should be. Our joys should be entirely heavenly and unspeakable, for our warfare is just ending, and eternal inheritance about commencing. We have sound evidence it will take place *some* time in this year, and while we are all justified and 'sanctified wholly,' (as we speedily may be, if not already,) we have none of that fear which hath torment, making us doubt whether we should enter the kingdom were it immediately to appear. O we should be filled with exceeding joy; and of course joy of a pure heavenly nature. Are we? If we are, it is certain we are not allowing our souls to be entertained, or to seek to be entertained with matters foreign to our Saviour's second coming, and the salvation to be then revealed. If we possess the spiritual joys suitable to our theory, we must certainly be far from looking to the world or the things that are in the world for joy or satisfaction. Are we right in this respect? If we are not, what is the cause? Is it not plainly because we do not fully realize what we profess to believe and what we think we believe. The Bible furnishes evidence that the second coming of Christ is emphatically just at hand, and the very year in which we are living is apparently pointed out for the end by prophetic numbers with clearness. This we have seen in the Bible and got a clear *theory* of it. And the joys to be revealed are presented repeatedly and we have read them over and over. We have, therefore, got a *theory* also in reference to the greatness of these joys. But alas, we have too much mere head work on these points and are too willing to rest in cold theories. An *opinion* that Christ will come this year wants a *soul* in it. If not, its possessor is neither right himself nor prepared to be the means of leading others to safety. He does not have a living sense of the better joys and their nearness, and is partly taken up with earthly ones. And while he has but a dead theory he fails to feel the tender sympathy he should for poor unprepared souls.—His heart is not engaged in pulling sinners out of the fire, and the blood of souls may be on him. So brethren, O let us be determined and diligent in examining ourselves lest Christ find us sleeping in comparison to the true wakeful state in which we should be.—And would not the following course, immediately and closely followed, set us right? Let us review fully and patiently the passages and parts of the Bible having a bearing on the points referred to. And sum up the whole under each head. That is, let us once more survey the evidence of Christ's second appearance being just at hand sometime yet in this year, and that it may now be any moment. Then let us search out and contemplate the precious views and references given us in the Scriptures relative to the joys and glories to be then revealed. Then let us diligently look at the scriptural and clear evidence on the subject of the fearful damnation of the wicked at that appearance. And let us be careful to comprehend, as far as our minds may be capable, the field of evidence on each of these points. But let us then proceed to the care of resting any in cold theories. Let us on our knees before God, determinedly strive, yea, agonise in prayer to the Father of mercies, that for the sake of his dear Son he would grant that the evidence on each of these points may not be left to float in our heads or minds, but that it may sink and press down most deeply, firmly and rootedly into our heart-cores as it were, so that we may FEEL the truth in our inmost souls. O that it may be imprinted there with burning force and send out heat on all around us.—We shall not be fully wise for ourselves nor dutifully engaged in turning others to righteousness until we are brought thus to feel, 1st. *The nearness of Christ's coming.* 2d. *The greatness of the joys to be revealed for the saints;* and 3d. *The horrors awaiting unprepared souls.* When we thus feel we shall not be looking to this earth for happiness, nor be idle in using means to lead souls to Christ. 'And they that be wise shall shine as the brightness of the firmament; and they that *turn many to righteousness* as the stars forever and ever.' Dan. 12; 3.

D. P. REED.

Cleveland, May 31, 1843.

AKRON, MAY 24, 1843.

DEAR BRO. SNEAD,—I wrote you from Canton some weeks ago, giving some account of my lectures there on the second advent. The results of that meeting were very good, both in the conversion of sinners and the quickening of christians; our dear Brother McCue, the minister of the Methodist Church there, has since been called to endure a fight of afflictions, brought upon him by the enemies of his master, though they *claim* to be the friends of the Lord Jesus and of his truth. But the committee of investigation before whom the charges were brought declared after an examination of some 20 witnesses which occupied two days, that they found in him nothing worthy of bonds or imprisonment. Thus the malice of the adversary was defeated. Bro. McCue bears his afflictions well and is strong in the fact and joyful in the expectation of soon meeting his Redeemer and Judge, who will bring forth his righteousness as the light and tread Satan under his feet shortly. The devil has great wrath just now, for he *knows* his time is short. He is not so stupid as many of God's professed ministers and people who think themselves very wise, but "cannot discern the signs of the times."

Since my return from Canton I spent several days at Wadsworth in Medina County, where I was cordially received by the Methodists and Disciples. The Presbyterians had previously, upon our application, promised us the use of their house, but upon reconsideration, as the house was new and handsome, and built for sacred purposes, they thought it not best to admit the 'refuse and off-scouring of all things;' so we gladly accepted the kind offer of our Methodist brethren. I lectured three evenings in succession; the nights were dark and the roads muddy, and part of the time we had rain, yet the attendance was good and the results quite encourning. In proof of this I will state that the next day after my first lecture I had a very interesting interview with a gentleman and his wife who were both deeply convicted of sin, and in a very tender state of mind. He told me, in answer to the question, What do you intend to do? that the evening before, while I was preaching, he made up his mind to become a Christian, and now he wanted to know how he should go about it. Some years ago he was clerk in a store where one of the partners was an infidel, and had a collection of infidel works, which this young man read, and got his mind thoroughly poisoned. But for some time past his reading your papers and the Midnight Cry had shown him how remarkably God had fulfilled prophecies in former times, and thus broke up his scepticism. 'I am not at all frightened,' said he, 'at the thought of Christ coming soon, but I see that I am all wrong and I ought to become a christian.'—His wife had been the subject of very serious impressions when young, but the follies of youth and the after cares of the world had drawn her mind from serious things. She now was much concerned for her own salvation and anxious that her husband should go along with her in the way of life. They promised to give themselves to the Lord wholly, and to begin his service immediately. That very night they set up the family altar, and, as I afterwards learned, were going on decidedly and happily in the path of obedience. I could not but acknowledge the good hand of God in leading me there just at that time. I spent one day in visiting a number of families and had some precious seasons with God's dear children in conversation and prayer. I have since received a letter from a prominent citizen of the place, at whose house I resided while there. The following extract will show something of the effects produced. 'Notwithstanding the opposition and prejudices existing in our place against the doctrines of Miller and those advocating them, there has been much impression made on the minds of the people, and many are beginning to look for the Saviour. I find the subject is being agitated throughout this population, and many of those that were prejudiced have embraced the views you presented. I attended the quarterly meeting at Wilson's corners last Sabbath. Elder Poe presided and preached, rather indirectly, upon the Second Advent. Although he thought it was injudicious in fixing so definitely the time, yet he said the coming of the Saviour was near. There seemed to be a lively interest pervading the assembly, and at the close of the exercises we sung the New Jerusalem hymn. It appeared to electrify the people.'

The writer of this letter belongs to the Presbyterian congregation, and appeared to be as much prejudiced against 'Millerism' when I went there, as any man in town.

Yours truly, J. D. PICKARDS.

The Second Advent of Christ.

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The true heirs of the Abrahamic Inheritance;

OR JEWISH RESTORATION DISPROVED.

BY DAVID PLUMB.

Romans 4: 13—16. "For the promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

It is a prominent objection to the immediate appearing of our Lord Jesus Christ, that before that event the Jews must be restored to their ancient seats in Palestine; or at least, that they must as a nation, embrace the Messiah as their king. Now it is the object of this discourse not only to show that this expectation is without foundation in the Bible, but also to point out the true subjects of those promises upon which this theory is professedly based. The whole question will be presented and settled by determining,

1. *The Inheritance.*
2. *Its Heirs.*
3. *The Time of Possession.*

THE INHERITANCE.

1. *It is an inheritance given to Abraham and his seed by promise.* This promise is found in Gen. 13: 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Again, the same is repeated in Gen. 17: 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Such are the terms of the original covenant.

2. *Paul tells us in the text, that the inheritance is the "world."* "The promise that he should be heir of the world, was not to Abraham, or to his seed, through the law." The original promise, then, had this extent. So Paul understood it, so he affirms. Indeed, the language employed by God to Abraham, indicates the same things and no, without doubt, he understood it. He was commanded to "look northward, and southward, and eastward; and westward," that is, to the horizon on all sides. Now the horizon circumscribes the apparent world, and to one not acquainted with the modern theory of the earth, the territory included within that circle would naturally be taken for the whole surface of the earth. Indeed apart from this consideration, a more significant method, addressed to the eye, of conveying this extensive idea, could not be employed.

This was an ample inheritance, and entirely worthy of the plan of God, as subsequently unfolded under the gospel dispensation. Nothing less than this could have been compatible with that plan, as we shall see in the sequel of this subject.

3. *It is an everlasting inheritance.* The promise is: "To thee will I give it, and to thy seed forever." Again, "I will give it unto thee, and to thy seed after thee, for an everlasting possession."

Having now briefly determined the inheritance, let us notice,

ITS HEIRS.

The text says, "Abraham and his seed." So says the promise: "To thee and to thy seed will I give it." But who are the seed of Abraham in the light of this covenant? This is the question to be settled. I answer,

1. *Not the literal Jews.* But are they not the natural descendants of Abraham, and therefore his seed? They are his natural descendants, but not his seed as the subjects of this promise. This will be manifest from the following considerations.

(1.) The true seed were to possess the inheritance absolutely and forever, whereas the promise to the Jews was conditional and the possession limited. The language to the true seed, as we have seen, is, "I will give it unto thee and to thy seed after thee for an everlasting possession." This is without condition and without limitation. Now mark the terms of the promise to the Jews, as recorded in the twenty-eighth chapter of Deuteronomy. In this chapter, after having spoken of the blessings that God would bestow upon the nation, if they were obedient to the Lord, then Moses says: (verse 15,) "But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee." Then he gives a catalogue of the curses, and in summing up, verse 63, says: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you: so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it." This differs widely from the terms of the Abrahamic covenant.

But even if the Jews had remained obedient, still their exclusive possession was limited. Their peculiar privileges were in any case to end with the Jewish dispensation, as we learn from Eph. 3: 6; where Paul tells us, that the mystery was revealed to him, that "the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Again, in Gal. 3, the apostle, in showing that the blessings of the Abrahamic covenant were not suspended on the Jewish law, and therefore secured to the Jews, as such, inquires, (verse 19.) "Wherefore then serveth the law." He answers: "It was added, because of transgressions, till the seed should come, to whom the promise was made." The "seed" here is Christ, as the apostle tells us in the sixteenth verse. Thus we see that the Jewish law and the Jewish privileges built upon it, were to end with the coming of Christ. But the promise secured the inheritance to Abraham and his seed, "forever." Therefore the Jews cannot be the subjects of that promise.

(2.) The true seed were all to share the inheritance, which is impossible for the Jews to do. Says the text, verses 14, 16: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: therefore it is of faith, that it might be by grace; to the end the promise might be sure to ALL THE SEED."

Now if the natural descendants of Abraham are the seed and heirs of the inheritance, then the *whole posterity* must be put in possession of it. But we know that for about 4000 years, since the promise was made to Abraham, the Jews have never possessed even the land of Palestine (and Paul tells us the inheritance is the world) as an independent nation more than six hundred years. And we know that for about 1800 years since the destruction of Jerusalem by the Romans, they have been utterly ejected, so that more than half of their generations have never set foot upon the soil.

But those who advocate the return of the Jews, only look for the restoration of the single generation that shall be on earth at the time such restoration takes place. Is a single generation "*all* the seed?" In order to have the promise fulfilled to the literal Jews, all the generations of the departed must be raised from the dead—not only Abraham and the pious Israelites, but the old scribes and pharisees, and the murderers of Christ; for the promise must be "sure to *all* the seed." All this, or the promise is a failure. But the promise cannot fail: therefore the Jews are not the seed, and consequently not heirs.

(3.) The Jews, as such, are not recognized under the Gospel; all distinction, in point of privilege, between them and the Gentiles being done away in Christ. This has already been hinted at, but I will give the scripture proof more at large. Rom. 3: 29, 30. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Gal. 3: 27, 28. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye all are one in Christ Jesus." Gal. 5: 6. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Eph. 2: 14, 15. "For he is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Also, Eph. 3: 6. "That the Gentiles should be fellow heirs, and of the same body, and partakers of the promise in Christ by the Gospel." Acts 15: 9. "And put no difference between us and them, purifying their hearts by faith." John 10: 16. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

These are a few of the many passages that teach us that God is "no respecter of persons" or nations; that the partition walls are thrown down, and Jews are placed on the same ground with the Gentiles. Jewish restoration proposes to build again these walls, and re-establish Jewish bigotry and exclusiveness upon an everlasting basis. For if the promise is to carnal Israel, then when once restored, "they shall no more be pulled up out of their land, saith the Lord." Amos 9: 15. But since Christ has told us there shall be but "one fold," and Paul that the Gentiles should be "fellow heirs with the Jews and of the same body," it follows that no such restoration can take place.

(4.) God has expressly told us that the Jews are not the covenant seed of Abraham, and shall not, as Jews, possess the inheritance. If this proposition can be sustained, it must settle the question. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 45: 9—13. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Here it is perceived that God's servants are contrasted with the carnal Jews. In respect to the latter it is said, "The Lord God shall slay thee and call his servants by another name." To this agrees Isa. 49: 20, 21. "The children which thou shalt have after thou hast lost the other, shall say again in thy ears, the place is too strait for me; give place for me that I may dwell." Again, Hosea. 1: 9: in speaking of the house of Israel, God says, "Ye are not my people and I will not be you God." In John 8 we have recorded a conversation that took place between Christ and the Jews, in which the latter claim to be Abraham's children. Christ denies it, and in verse 44 addresses them thus: "Ye are of your father the devil." Thus shows us plainly that the natural seed—the carnal Jews, are not counted as the children of Abraham in the light of the promise.

But we are also as expressly told that they shall not, as Jews, possess the inheritance. This follows as a matter of course, if they are not the chosen seed. But let us look at a few scripture passages in proof of the point. Isa. 6: 9—13. "And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them; when they cast their leaves: so the holy seed shall be the substance thereof."

Here, then, we are told that the unconverted state of the Jews, as a nation, will continue till "the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Such a desolation as this has never yet taken place, and never will until the desolations of the last day, a description of which is given in Isa., 24th chapter, and in many other parts of the Bible. In the 3d verse of the above chap. we have the following language: "The land shall be utterly emptied, and utterly spoiled." Again, verse 6. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." This is the last conflagration. But who are these "*few men!*" They are the "tenth that shall return." But these are not the literal Jews, but the "*holy seed.*"

That the Jews, as a nation, will remain hardened to the last, is further corroborated by Paul in the 11th chapter of Romans, verse 25th, where he says that, "blindness in part is happened to Israel," [or to a part of Israel] "until the fulness of the Gentiles be come in." When will the "fulness of the Gentiles come in?" When the body of believers from among the Gentiles is completed. This cannot be till the last Gentile is converted, the Mediatorial kingdom must terminate; for if not, then Gentiles may still be converted. But if this kingdom is closed, then there is no longer mercy for either Jews or Gentiles. If therefore, the "blindness" continues till then, there can be no national restoration of the Jews.

Two passages more will be sufficient to settle this point. Ezek. 16: 55: God in addressing Jerusalem says, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." When, I ask, will Sodom return? Jude tells us that "Sodom is set forth as an example, suffering the vengeance of *eternal fire.*" When that "eternal fire" shall cease burning, then will Sodom return, and with her shall "Jerusalem return to her former estate." No language can show more strongly the utter impossibility of the recovery of old Jerusalem, or the carnal Jews. And to this agree the words of Paul, Gal. 4: 25, 26; "Jerusalem, which now is, is in bondage with her children. But Jerusalem, which is above, *is free*, which is the mother of us all."

The other passage to which I now direct attention, and which must be conclusive, is Matt. 21: 43. Christ is addressing the Jews. He says, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof." Here is an absolute alienation of the kingdom, or inheritance, from carnal Israel, and a final disposition of it to "a nation bringing forth the fruits thereof." It is manifest, therefore, that the natural descendants of Abraham are not contemplated in the promise. It again recurs, then, who are the seed of Abraham and consequent heirs of the inheritance? I answer:

2. *Christ, and the whole body of believers.* In establishing this proposition let it be noticed,

(1.) That the literal descendants of Abraham in their theocratic organization were a type of the true church, and consequently the names by which they were designated were prophetically applied to believers under the Gospel dispensation, in which such prophecies were to be fulfilled. Overlooking this fact has evidently been one of the principal

grounds for the expectation of a premillenial conversion or gathering of the Jews. The terms most frequently employed are the following: Israel, Jacob, Jerusalem, *Zion*, &c.

In respect to the name, *Israel*, its primary signification—a *prince of God*, and the circumstances under which it was given to Jacob, show that it is far more appropriately applied to the household of Saints than to the Jewish nation. It was given to Jacob on account of his faith and prayer. See Gen. 32: 28.

The New Testament writers confirm this view, and show that the true meaning of these terms under the Gospel, is a spiritual one.—Christ in speaking of Nathaniel, John 1: 47, says, "Behold an Israelite indeed, in whom is no guile." Rom. 9: 6—8; "They are not all Israel, which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the *flesh, these* are not the children of God; but the children of the promise are counted *for* the seed." Rom. 2: 28, 29: "For he is *not* a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." Now let us look at Rev. 2: 9: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Again, Rev. 3: 9: "Them of the synagogue of Satan, which say they are Jews, *and* are not, but do lie." Here we see that real Jews are no other than true Christians.

Again, in respect to Zion and Jerusalem, let us see what the Apostle says in addressing the saints, Heb. 12: 22: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Also Gal. 4: 25, 26, "Jerusalem which now is, is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Rev. 21: 2: "And I John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband."

These quotations show us how these ancient terms are to be understood when employed in those prophecies concerning the church that were to be fulfilled in the Gospel age. If we take the New Testament, therefore, as our dictionary of terms when looking at the question of Jewish restoration, we shall find ourselves furnished, at once, with a key to this hitherto difficult subject. If Jews are to be gathered from their captivity, who are Jews? Why, *Christians*, who are in captivity and exile till the great "release." Is Jerusalem to be built up and inhabited? It is "Jerusalem from *above* which is the mother of us *all*." Are "all Israel to be saved?" They are the "*princes of God*," all who have "power with God, and prevail."

That all believers are the seed of Abraham, and the true heirs of the inheritance, is confirmed,

(2.) By positive scripture testimony. Let Paul speak, Gal. 3: 7: "Know ye therefore, that they which are of faith, the same are the children of Abraham." This is his proposition. He then goes on to demonstrate it, verse 15—18. He first states a legal principle, verse 15: "Brethren I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." He then states the question, verse 16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." He here affirms Christ to be the true seed. He then, in verses 17, 18, argues from his law principle in favor of his position, and against the claims of the literal Jews, as follows: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Having thus cut off the exclusive claim of the Jews which they based upon a law promulgated *four hundred and thirty years after* the promise was given to Abraham, and having showed that Christ was the *true heir* of the promise, he then draws the triumphant conclusion in verse 29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

That the promise was made to Abraham by virtue of his *faith*, and hence can be claimed by none but those who have faith, the Apostle also argues in the text, Rom. 4: 13—16. "For the promise that he should be heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, [the carnal Jews,] then faith is made void, and the promise made of none effect. Therefore it is of faith that it might be by grace; to the end the promise might be sure to *all* the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all"—that is, both believing Jews and Gentiles.

The same position is maintained in Romans 9: 6—8. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. 4: 28; "Now we, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] as Isaac was, are the children of promise."

Here the apostle settles the question, that the children of promise are those who have faith in Christ, and not the natural descendants of Abraham.

That the original promise contemplated *believers of all nations* is farther manifest from Rom. 4: 16, 17. Speaking of Abraham, the apostle says: "Who is the father of us all, (as it is written, I have made thee a father of many nations.") Where is this written? In the original promise, Gen. 17: 5. But how is he the father of *many* nations? Paul answers it Rom. 4: 11, 12: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

This quotation tells us that Abraham is the father of "all them that believe," both of the "circumcision" [the Jews] and of the "uncircumcision" [the Gentiles.] What can be plainer than that the original covenant contemplated believers of all nations as the true Israel of God. A remnant only of the Jews were to help constitute the house of Jacob; the great body of Israelites were to be gathered from the Gentile nations; and these, Paul tells us, were to be "grafted in" among the believing Jews, in the place of those who were "broke off because of unbelief." Both this remnant of Jews and body of believing Gentiles and their union in one fold, are frequently spoken of by the prophets. Isa. 10: 22. "Though thy people Israel be as the sand of the sea, yet a remnant shall return." Return where? He answers, verse 21: "Unto the MIGHTY God." Who are this remnant? Paul tells us in Rom. 9: 27, where he quotes Isa. and also Rom. 11: 5; in both which places he shows that the "remnant" are the believing Jews. In respect to the Gentiles, Isaiah says, chapter 44: 1. "More are the children of the desolate, [Gentiles] than the children of the married wife, [Jews] saith the Lord."

Both branches of the house of Jacob and their consolidation into one body are spoken of in Hosea 1: 9—11. In verse 9th, the prophet speaks of the rejection of natural Israel as follows: "Ye are not my people, and I will not be your God.' Then in verse 10th he shows the substitution of Gentile believers in their place, thus: "Yet the number of the children of Israel shall be as the sand of the sea; and it shall come to pass in the place [that is, among the Gentiles] where it was said, ye are not my people, there it shall be said unto them, ye are the sons of the living God." He then foretells the union of the Jewish and Gentile believers in one body: (verse 11th.) "Then shall the children of Judah, [believing Jews] and the children of Israel, [believing Gentiles] be gathered together, and appoint them one Head" [Christ.] That this is a correct view is manifest from the words of Christ himself, John 10: 16. "Other sheep I have, which are not of this fold: them must I bring, and they shall hear my voice; and there shall be ONE FOLD and ONE SHEPERD."

The members of this fold are the "HOLY SEED" of Isa. 6: 13, and the "NATION *bringing forth the fruits* of the kingdom of God," to whom Christ promised to give that kingdom, having taken it from the Jews. See Matt. 21: 43. They are the "HOUSE OF JACOB" spoken of Luke 1: 33; whom Christ shall "reign over forever," upon the "throne of his father David." This is the true Israel whose final return to Zion, when Christ shall establish his visible and everlasting kingdom on the earth, the prophets have foretold. It is this return that our Judaizing teachers have carnalized into a gathering of the literal Jews.

To settle this point, and as a final disposition of this branch of the subject, let us notice one prophecy as a specimen of the whole on this question. It will be found in Amos 9: 11—15, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may posses the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

If any place in the old Testament, predicts the return of the Jews, it must be in these passages. If that doctrine cannot be maintained by this prophecy, then it must fall. Now let us direct our attention to the 15th chapter of Acts, where this prediction is applied, by the apostle James, to the conversion of the Gentiles and their union with the Jewish believers. In the first 12 verses of this chapter we have an account of the conversion of the Gentiles, and the heresy of certain Judaizing teachers, who insisted that the converted Gentiles must submit to the law of Moses, assuming, that they must become Jews in order to inherit the promises. Peter, Barnabas and Paul first enter the discussion in opposition to this doctrine. After they had finished their remarks then James rose and summed up the matter as follows, verse 14—17. "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the word of the prophets; as it is written, (Amos 9: 11.) After this will I return, and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, that doeth all these things."

This prediction, then, God has fulfilled, and is fulfilling in the conversion of the Gentiles and uniting them with Jewish believers in Christ, to constitute 'a people for his name;' and it will be fully accomplished when the last Gentile is converted and grafted in with the believing Jews, and the whole "House of Jacob" is completed. Then shall all the spiritual seed—called in the prophecy, "my people of Israel," be gathered into the Abrahamic inheritance, where "they shall NO MORE BE PULLED UP OUT OF THEIR LAND, which I have given them, saith the Lord thy God."

This land, we have seen, is the *'world;'* and it has now been sufficiently proved, I trust, that the *true heirs* are CHRIST and the WHOLE BODY OF BELIEVERS IN HIM. It now remains for us to determine,

WHEN THEY WILL BE PUT INTO POSSESSION OF THE INHERITANCE.

This will be

1. *At the coming of Christ and the resurrection of the saints.*

It cannot take place before, because the promise must be "*sure* to ALL the seed." But the seed are the saints of all ages; both those who have died *in* the Lord and those who shall be alive at his coming. That the departed saints have in no sense received the promised inheritance, Paul assures us in Heb. 11: 13. Speaking of the whole line of patriarchs, he says: "These all died in faith, NOT HAVING RECEIVED THE PROMISES, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Also in verses 39, 40. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," that is, that all should be made perfect together. But what is it to be "made perfect" in the sense of the text? It is evidently to be put in possession of the *promise*. That this promise is the inheritance under consideration, is clear from the 8th and 9th verses of the same chapter. "By faith, Abraham, when he was called to go out into a place which he should *after* receive for an *inheritance* obeyed. By faith, he sojourned in the LAND OF PROMISE, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the *heirs* with him of the same PROMISE."

Thus we see that to obtain the promise, is to be put in possession of the "PLACE which Abraham was AFTER to receive for an INHERITANCE." That Abraham never in any period of his lifetime inherited the land of promise, is settled by the apostle Stephen, in the 7th chapter of Acts, 2—5: "And he said, Men, brethren and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

It is seen by this quotation that Abraham was to possess the land equally with his seed. The language is specific. "He promised that he would give it to HIM for a possession AND to his seed after him." Yet "he gave him NONE inheritance in it; *no not so much as to* SET HIS FOOT ON." Hence Abraham must be raised from the dead, together with all the sleeping saints, in order to receive the promise. Paul tells us, Gal. 3: 21 that the seed of Abraham is *Christ*, and his saints by virtue of their faith in him. But did Christ inherit the land of promise? So far from it, "the Son of Man HAD NOT WHERE TO LAY HIS HEAD." But a pledge of fulfilment God has given to his Son and the saints, in having raised him from the dead. This Paul affirms in the most positive terms in Acts 13: 32, 33. He says—"We declare unto you glad tidings, how that the PROMISE *which was made unto the fathers*, God hath fulfilled the same unto us their children, *in that he hath* RAISED UP JESUS AGAIN." What promise is this "to the fathers?" Why, that "Abraham and his seed should be HEIRS OF THE WORLD." But how hath God fulfilled this by the resurrection of Christ? Let Paul answer, 1 Cor. 15: 17—20. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. *But now is Christ risen from the dead, and become* the FIRST FRUITS of them that slept." Christ's resurrection is an infallible guaranty of the resurrection of all the saints. Thus the inheritance is "SURE TO ALL THE SEED," and the promise already fulfilled in this very *certainty*, on the principle that 'God calleth things that are not, as though they were.'

That the gathering of the true Israel will be at the resurrection is further confirmed by the 'valley of dry bones,' mentioned in the 37th chapter of Ezekiel. God, in explaining the vision to the prophet, verses 11—14, says: "Son of Man, these bones are the whole house of Israel, behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Now see Matt. 24: 31. "And he shall send his angels with a great sound of a trumpet; [the trump of *Jubilee*] and they shall gather together his elect from the four winds, from one end of heaven to the other." Also chapter 25: 34 "Then shall the king say to them on his right hand; Come ye blessed of my Father, INHERIT THE KINGDOM prepared for you from the foundation of the world." 1 Cor. 15: 50. "Flesh and blood cannot inherit the kingdom of God." The 'kingdom of God,' here spoken of, is the true inheritance promised to "Abraham and his seed." This will appear from the words of Christ to the wicked Jews, found in Luke 13: 28.—"There shall be weeping, and gnashing of teeth, when ye shall see Abraham, Isaac and

Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."

But this kingdom is to be given, according to the 25th of Matthew, not until the Son of Man shall come in his glory and all the holy angels with him, and he shall set upon the throne of his glory." Neither can "*flesh and blood*" inherit it. Hence it can only be possessed by the Israel of God in the resurrection state.

Again this inheritance will consist in the resuscitated kingdom of David, with Christ, the royal heir, upon the throne. See the words of Gabriel to Mary, Luke 1: 31—33. "And shalt call his name JESUS. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall reign over the HOUSE OF JACOB FOREVER." Peter corroborates this in Acts 2: 30, 31, where he tells us that David, "being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST TO SET ON HIS THRONE; He seeing this before, spake of the resurrection of Christ."

To this agrees the words of Ezekiel 34. After having promised to seek out his flock and bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them upon the mountains of Israel, God says, verses 23, 24, "And I will set one Shepherd over them, and he shall feed them, even my servant David. And I, the Lord, will be their God, and my servant David a PRINCE among them." Again Ezek. 37: 24, 25. Speaking of the same subject, God says: "And David my servant shall be KING over them: and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt."

These quotations prove that the kingdom is the inheritance, the 'LAND GIVEN UNTO JACOB.' But at the time it is to be possessed by the true heirs; 'CHRIST is to sit upon the throne,' 'DAVID[that is *Christ*] is to be King over them,' and a PRINCE among them" But the throne of David is now in ruins, the kingdom waste, and the land desolate. Hence these promises cannot be fulfilled till the coming of Christ, when "those that sleep in Jesus will God bring with him; and we who are alive and remain unto the coming of the Lord, shall be changed in a moment, in the twinkling of an eye, and together with them shall ever be with the Lord." Thus the redeemed are represented in Rev. 5: 9, 10, as singing; "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall REIGN ON THE EARTH." Again, Rev. 20: 4, 5, "And they lived and reigned with Christ a thousand years. This is the first resurrection."

2. *The gathering of the saints shall be coincident with the creation of the* "NEW EARTH," *in which they shall receive their inheritance.*

That the patriarchs did not expect their inheritance in the present constitution of the world, but understood the promise as referring to the 'time of the restitution of all things' in the new creation, is most clearly stated by the apostle in the eleventh chapter to the Hebrews. He tells us, verse 8, "By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed."

This shows that he was not *then* to receive the land for an inheritance but "AFTER." The same sentiment is contained in the 9th verse. 'By faith he sojourned in the land of promise as in a STRANGE COUNTRY.' Why as a "*strange country?*" Because it was not in the *condition* contemplated by the promise, nor did Abraham expect then to possess it. Nor did he ever possess it at any other period of his life. This is settled by the words of Stephen, Acts 7: 4, 5. Speaking of the call of Abraham into the land of Canaan, he says, "Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence when his father was dead, he removed into this land, wherein ye now dwell. And, he [God] gave him *none inheritance in it*, no, not so much as to SET HIS FOOT ON: yet he promised that he would give it to HIM for a POSSESSION." Has the promise then failed? No, for he did not expect its fulfilment in this earth, now under the curse, but the apostle tells us, Heb. 11: 10, "He LOOKED FOR A CITY which hath foundations, whose builder is God." Again; speaking of Abraham and the other patriarchs, he says, verses 13—16, "These all died in faith, NOT HAVING RECEIVED THE PROMISES, but having seen them AFAR OFF, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned. But now they desire a better country, that is, A HEAVENLY: wherefore God is not ashamed to be called their God: for he hath PREPARED FOR THEM A CITY."

What city is this? See Rev. 21: 1, 2. "And I saw a NEW HEAVEN AND A NEW EARTH; for the first heaven and the first earth were passed away, and there was no more sea. And I John, saw he HOLY CITY, NEW JERUSALEM, coming down from God out of heaven, prepared as a bride *adorned* for her husband." Now see Gal. 4: 25, 26. "Jerusalem which now is, is in bondage with her children. But Jerusalem which is ABOVE is free, which is the MOTHER OF US ALL."

But have we any specific prediction of the prophets of this new creation as the future inheritance of the people of God? We have, Isa. 65: 9. "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my elect shall inherit it, and my servants shall dwell there." But where are these mountains that are to be inherited? We have the answer in verses 17—19. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

Now lest this should be thought figurative language, describing some happy state of the church in this world, let us look at 2 Peter 3. The apostle, after having spoken of the perishing of the old world by water, and that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment; wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat," then adds in verse 13th, "Nevertheless we, according to his promise [Isa. 65: 17, above quoted] look for NEW HEAVENS and a NEW EARTH, wherein dwelleth righteousness."

Here Peter settles it, that the "new heavens and new earth" of Isa. 65, which the elect people of God are to inherit, do not exist till *after* the JUDGMENT CONFLAGRATION; and moreover, that they are as literal heavens and earth, as are the present. And that this new creation is to be the inheritance of the saints, Peter plainly asserts when in behalf of all the people of God, he says; "WE LOOK FOR new heavens and a new earth."

3. When *specifically*, will this consummation take place? I answer—*when the "times of the Gentiles shall be fulfilled."* Christ says, Luke 21: 24, "Jerusalem shall be trodden down of the Gentiles until the *times* of the Gentiles be fulfilled." Till then the "fourth beast" of Dan. 7: representing the last form of earthly governments, "shall devour the whole earth, and shall tread it down, and break it in pieces."

But what are these "*times* of the Gentiles?" They evidently refer to some *specific period* during which the independence of God's people was to be broken and their *territorial dominion* to be in the hands of earthly powers.

During the period that the Jewish Theocracy flourished, the people of God had a visible and independent government. But this independence was conditional. God has said, Leviticus 26: 27, 28, "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you SEVEN TIMES for your sins." The chastisement was to consist of breaking their government, desolating their land, and dispersing them among the nations. The people were rebellious, and God began the infliction of the judgment in the reign of Manasseh, by the king of Assyria, 677 B. C. 2 Chron. 33: 10, 11. He repented and was restored, but tributary to the Assyrians. They were again invaded by the Chaldeans in the reign of Jehoiakim, and his successors, when in the reign of Zedekiah the kingdom was finally subverted. Their nationality was restored under the Persian kings: but from that time to their final overthrow by the Romans, they had no KING, and were more or less subject to the surrounding nations.

The "seven *times*" of Lev. 26 therefore are evidently the *times* of the Gentiles" spoken of by Christ in Luke 21; and these "seven *times*" plainly take date from the captivity of Manasseh, 677 B. C But how much time is "seven times?" It is twice a "*time, times and a half.*" Now the "time times and a half" in Rev. 12: 14, are given in verse 6th of the same chapter, as 1260 days. Twice that, or "seven times," are 2520 days. The 1260 days of Rev. 12, as applied to the Papal Beast, we know were fulfilled in 1260 *years*—a day for a year. God has given us this rule of computing time in certain prophecies. Ezek. 4: 6, God says, "I have appointed thee *each day for a year.*" Now we know that the political subjugation of the people of God has been more than 2520 *literal* days. Let us then compute the days as the rule allows, and as in other instances they have been fulfilled—that is, as 2520 *years*. But we have seen that they begin to run from the captivity of Manasseh, B. C. 677. Subtract, then, B. C. 677, from 2520, and there remains A. D. 1843. In this year, then, we may look for the "redemption of the purchased possession," when Jerusalem shall cease to be "trodden down of the Gentiles," and the prophecy of Isa. 65th be fulfilled, "Behold I create Jerusalem a rejoicing, and her people a joy."

This year, will also terminate the period of the 2300 days of Dan. 8th "to give both the sanctuary and the host to be trodden under foot." These days measure the length of the vision which is to terminate with the "*cleansing of the sanctuary.*" This vision Gabriel explains to Daniel in the 9th chapter, and gives him a point from which to date the days. Gabriel commences thus, (verses 22, 23,) "O Daniel I am now come forth to give thee skill and understanding. Therefore understand the matter, and *consider the vision.*" He then says, (verse 24,) "*Seventy weeks* are determined (literally, CUT OFF) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." He then gives the date of the 70 weeks in verses 25, 27, "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off And he shall confirm the covenant with many for one week," &c.

These seventy weeks are 490 days, and are "*cut off.*" Cut off from what? Plainly from the vision which Gabriel had told Dan. to "*consider*"—viz; the one of the 8th chap. the length of which as we have seen, is 2300 days. The 70 weeks or 490 days and the 2300 must, consequently, commence together. But the 70 weeks commence with the "going forth of the commandment to restore and build Jerusalem," which was in the 7th of Artaxerxes, B. C. 457. See Ezra 7: 7. The 70 weeks commencing then, terminated with the death of Christ, and were fulfilled in 490 years, a day for a year. The 2300 days must be of the same nature, and must therefore be fulfilled in YEARS. As they commence at the same time B. C. 457, let this be subtracted from the 2300, and it leaves A. D. 1843; when the "warfare of Zion shall be accomplished,"—the "SANCTUARY BE CLEANSED,"—and PARADISE RESTORED.

Then shall "the ransomed of the Lord return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away:" and "THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA."

For the "Second Advent."

To the Careless,

(Who neglect to examine the arguments *for* Christ's second coming some time in this year)

Dear souls, you little realize what you are neglecting. You think second advent people are deceived. Perhaps more than a hundred thousand persons, who a few months ago thought just as you do, have learned better by carefully examining the reasons on the subject. If you had also properly examined them you would have come to the same conclusion, but you have rejected this and are ignorant of the truth. Are you then innocent because you are ignorant? Do not be offended, nor account me your enemy, if I tell you the truth, by saying that your ignorance on this subject is not innocent but criminal, because you have remained willingly ignorant, without taking pains to examine the evidence. O what regrets you will feel when Christ comes, to think you kept your own eyes closed to such a joyful truth. You might have seen as well as others, but you would not. You chose darkness rather than light.

A WARNING VOICE.

For the Second Advent.

Mark 13: 32.

"But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

This passage has been more frequently quoted than any other in the Bible by those who oppose the second advent of Christ this year. Many whom we have loved in the Lord take this to be a perfect "*shut sesame*" to all inquiry relating to Christ's second coming; a final veto on all thought and reflection concerning the meaning of large portions of God's word, which He says was "written for our learning." People seem to find it much less difficult to urge a supposed *wished for* prohibition than to enter into such an investigation as the subject demands. It does not require so much humility to advance our own peace teaching interpretation of this passage as it would to fall down before God, with Bible in our hand, asking whether we shall be called Millerites. I cannot adopt the common interpretation of this passage, because the Spirit and word of God teach me otherwise. I find by turning to Dan. 8: 13, [margin] 12: 7, 11, 12, that the wonderful numberer (described in Dan. 10: 5, 6,) did reveal the time of the end in the presence of Gabriel. I believe the saint, so called, was the same as he who was with the angel whom Moses saw in the bush. Acts 7: 37, 38 Therefore our Lord Jesus Christ, as well as the angel Gabriel, did know the time, unless he had forgotten *that which himself had revealed:* an absurdity too glaring to mention.

But what does the passage say? "Of that day and hour," &c. Well, suppose I should say to Bro. Fitch, "the French revolution broke out in 1724, but of that *time* you can have no conception, morning the bloodshed and carnage, terror and dismay, of which no one can conceive, except those who experienced it; who would complain they did not understand me? The Cholera raged on certain days of a certain year in different cities, but of such times as that 'knoweth no man' who was not an eye witness. Again, suppose I say to him Christ will come on the 18th inst., but of that *awful* time no man, nor even angels, can form an adequate idea. *Indeed* I might say of that day knoweth no man.

Neither man nor angel can understand the resurrection, conflagration, and all the eternal purposes of God to this fallen world. As little (i. e general outline) is revealed we know little about it. Here "we know in part," but when that which is perfect is come, then that which is in part shall be done away, &c. Until the final closing scene, angels will not understand that into which they have long desired to look. Query: Does "*of*" mean anything? 'But of that day and hour.' I understand Him to speak of the events that will take place at that time; *of, concerning, or about* which we know an little. This phraseology is frequently adopted. What about it Christ did not understand he does not tell us. He then teaches the necessary preparation, "watch and pray," and then adds, "for ye know not when the time is." For the *Son* of man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch. A *porter* is one that waits at the door to *receive messages*. But what is the necessity of watching as a porter if we can receive no message of our Lord's coming to convey to those within. But Paul declares to his brethren that they were "not in darkness," "that that day should overtake them as a thief." By this I understand that those of the church, living at that time, will see the signs and know of its approach; or, else, why must they watch? See 1 Pet. 2: 9: "Ye are a chosen *generation*," &c. *Here* by "ye" he means the whole church of Christ. They are not in darkness. But if this passage proves that we shall not know of his coming until he is *here*, it also proves that the *angels* will not know when he leaves the Mediatorial throne, and they accompany Him to earth; and the blessed Saviour himself will not know anything about it, until he find himself here.

Why my dear brother, will you run into such an absurdity to avoid an unwelcome conclusion! Rather prepare to meet it with joy.

A. A. SAWIN.

MR. MILLER continues in the same feeble state. His son writes that his health is no better, and he is confined to the bed most of the time. He is very anxious to know how the dear brethren are prospered in the Ad-

vent cause, and reads the papers with intense interest. But on account of his weakness they are often obliged to deprive him of that privilege. He often talks of his friends down east. His faith is firm, but it is feared his labors are almost over. They have still to keep all company from him. He sends his love to all the brethren.

For the "Second Advent."

BRO. MAHAN'S SECOND LETTER.

Bro. Fitch—I will trouble you with remarks upon but two passages more, which are used as proof texts by the Second Advent brethren, and to which I referred in the discourse which has occasioned so much remark.

The first is the following declaration from the parable of the wheat and tares: "Let both grow together until the harvest."

This declaration Christ is represented as applying to the righteous and the wicked, and as affirming that both will exist together till the judgment. Hence it is argued, that there cannot be a millennium prior to the judgment: otherwise the declaration of Christ, that both shall exist together till that event, would not be true. On this explanation I remark:

1. The phrase, "let both grow together until the harvest," are the words of the husbandman in respect to the tares and wheat, and not at all of Christ, in respect to the righteous and the wicked. What the husbandman is represented as saying, in respect to the tares and wheat, is one thing; what Christ says in respect to the righteous and the wicked is quite another. (1)

2. In the explanation which Christ himself has given of the parable, he has said not a syllable about the righteous and the wicked continuing together until the judgment. When Christ has explained his own meaning in respect to a parable, we must attach no meaning to it which he has not expressly authorised. Now this parable he has explained, and in that explanation we find no allusion at all to the fact that the righteous and the wicked will continue together on earth till the judgment. The inference of the Second Advent brethren, therefore, is wholly unauthorised. All that Christ would have us infer from the parable, as he himself expressly shows, is, that as the wheat and tares are separated at the harvest, so the righteous and wicked, after being, as taught in other parts of the bible, raised from the dead, will be finally separated at the judgment. Let any unprejudiced individual read the parable first, and then Christ's own explanation, given at the request of the disciples, in a subsequent part of the chapter, and he will see clearly that the explanation now given must be correct.

The next passage that I notice is the one everywhere cited, as one of the great pillars of the Second Advent doctrine. Mat. 24: 37: "But as the days of Noe were, so shall also the coming of the Son of Man be," &c. This passage the Second Advent brethren apply exclusively to the judgment. From it they argue, that there can be no millennium prior to that event; since, in that case, Christ, at his coming, would not find wickedness abounding, &c. as it did at the flood. Now a reference to Luke 17: 26—32, where the same passage is found, will show most clearly that it has no reference whatever to the judgment. After saying, that as it was in the days of Noe and Lot, "even thus shall it be in the day when the Son of Man is revealed," the Saviour adds, "In that day, he which is on the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife." In reference to the same event, and in connexion with the same directions, it is added, Matt. 24: 16, 20, "Then let them which be in Judea flee into the mountains." "But pray ye that your flight be not in the winter, neither on the Sabbath day." In the declaration, "as the days of Noe were," relate to the judgment, so must the passages above cited. Because it is said, "In *that day*, he which shall be on the house-top," &c. If, therefore, the passage under consideration relates to the judgment, as the Second Advent brethren maintain, then when Christians see Christ coming on his "great white throne," they are expressly required by our Saviour to do the following things:

1. Those who happen to be on the house-top are required not to go down after their goods.

2. Those who are in the field are required and directed not to "return back after their clothes."

3. Those who are in Judea are required to "flee to the mountains," of course to hide themselves.

4. All Christians are required, prior to the judgment, to make it a subject of prayer, that their "flight be not in the winter, neither on the Sabbath day." (2)

Now I ask you, dear brother, if you can believe that Christ has given such directions as to his people respecting what they must do when they see the "Son of Man descending from heaven with a shout, with the voice of the archangel and the trump of God. O, I am sure, that no man in his senses, much less when taught of God," can believe it. What then can be more evident than that the declaration, "as it was in the days of Noe," &c. has no reference whatever to the judgment. I will close this letter with a few remarks of a general nature.

1. Dear Bro. Wade and others, as the reader will readily perceive, have occupied much space in replying to arguments which I did not use; while they have, to my recollection, occupied very little space at all in replying to arguments which I did use. (3)

2. I will now state to you the true reason why I have not embraced your views of the Second Advent of our Lord. It is not because I have not carefully and prayerfully examined all the arguments adduced by yourself and others to prove that doctrine. This my Savior, at his coming, I am sure, will not rebuke me for not having done. The reason is simply this. After carefully and prayerfully weighing those arguments, they have appeared to me wholly inadequate to prove, or render probable to my mind, the doctrine, to establish which they are adduced. You can't, dear brother, more greatly wonder at the fact, that I am not convinced by them, than I do that they have such weight with you. But here I leave the subject. I do not design to rebuke you: and the rebukes which I receive from you, I receive as an "excellent oil, that will not break my head."

3. One thing is perfectly certain, Bro. Fitch, God will certainly disappoint one of us: but whether he will severely rebuke either of us, as you anticipate, I am not so certain. If Christ shall come this year, as you believe, I shall rejoice to see him, and I do not seriously apprehend that he will seriously rebuke me for any mistake into which I have fallen, when he will bear testimony to the fact, that I have honestly and prayerfully inquired after the truth. But while he may commend you for your honest zeal, I have sometimes thought with myself, whether he would not kindly say to Bro. Fitch, that he was not altogether wise in speaking as he has done, of brethren who were as sincerely and as honestly inquiring after truth as himself.

[Bro. Fitch being absent, we omit the rest of this letter. We do not feel at liberty to publish it without his knowledge.]

Yours in the bonds of Christ,

A. MAHAN.

(1.) A parable, I suppose to be nothing more than a familiar explanation of a matter, not clearly understood by those who hear by putting analagous cases which are familiar to them. But to answer this end, it should not detail circumstances having no perceptible analogy with the subject to be explained, otherwise it would rather tend to mislead than to enlighten. Our Saviour has been very minute in his explanation of this parable, and it is surprising that Bro. Mahan should suppose that His explanation needed to be explained. Brother Mahan supposes that unless our Saviour expressly asserts what all parts of the parable do mean, we have no right to suppose that they mean anything. And thus the expression of the husbandman: "Let both grow together until the harvest," is not to be understood as meaning that the righteous and wicked will dwell in the world together, until the judgment. What is the parable?

THE PARABLE.	THE EXPLANATION.
1. The Sower.	1. The Sower is the Son of man.
2. The Field.	2. The field is the world
3. The good seed.	3. The good seed the children of the kingdom.
4. The tares sown by the enemy.	4. The tares the children of the wicked.
5. Simultaneous springing of the wheat and tares	5. The enemy that sowed the tares is the devil.
6. Growing together until the harvest.	6. The harvest the end of the world.
7. The harvest of wheat & tares by the reapers.	7. The reapers are the angels.
8. Burning of the tares.	8. The harvest of the wicked & righteous & burning of the wicked.

The subject matter of the conversation between the husbandman and his servants, verses 27—30, is repeating what had taken place at the sowing, and what should take place during the growth and harvesting of the wheat and tares in the *field*—and the *field*, says our Saviour, is the *world*, and the harvest is the "end of *the world*, and the reapers are the angels." Here, says Bro. Mahan, but you do not say that anything is to take place in the *world* similar to what that *sower* said would take place in the field, and as it was nothing but a husbandman that told about letting the tares and wheat grow together to the harvest, his words are of no consequence, and your explanation does by no means imply that it will be the same between the righteous and wicked, spoken of by you, as between the tares and wheat spoken of by the husbandman. To my mind a more monstrous perversion of the obvious meaning of a plain passage could scarcely be conceived. If the *field* represents the *world*, from the creation of man to the judgment, and yet what is described as taking place in the *field* from the sowing of the wheat to the harvest, is not a fair similitude of what is to transpire in the world, as far as concerns the wicked and righteous, from the creation of man to the judgment, then the parable is worse than nonsense, as it is admirably calculated to produce such a belief in an unbiased seeker after truth. But Bro. Mahan's interpretation is in vain because it proves too much. Because our Saviour did not say that the *righteous* and wicked should dwell together on earth until the judgment, therefore the parable does not prove that the wicked will so dwell on earth until the judgment. This is Bro. Mahan's argument. I reply, the dwelling of the *righteous* until the judgment is not mentioned by the Saviour any more than that of the wicked. Therefore they will not dwell on the earth until the judgment; and as both are omitted, so on Bro. Mahan's principles neither class can dwell on the earth until the judgment. So that it equally proves that at the judgment there will be neither tares nor wheat in the field, unless the resurrection shall bring them up together again. Brother Mahan thinks that the wicked can be raised from the dead so that the angels may gather them out from the righteous, but why not suppose [illegible] as well, that the *righteous* may be raised from the dead to mingle with the wicked, being so that the "angels" may be sent to gather them "out of his kingdom." Brother Mahan's explanation may, for aught I know, be perfectly in accordance with the rules of Biblical interpretation, but I will venture to affirm that the lawyer, or the Judge, who should award to one man from another, but the value of a single dollar upon such a strained and unnatural interpretation, of a law or a contract, would not escape the severest censure.

(2.) These difficulties so perseveringly and confidently brought forward by Bro. Mahan, are, in my judgment, entitled to but slight consideration in this place, as they have been abundantly replied to in former numbers of this paper. That there is more or less difficulty in giving a construction to the 24th of Matt. and those portions of the 17th and 21st of Luke, alluded to by Bro. Mahan, and the 17th of Mark, is not denied. But while the interpretation which we give those portions of the sacred volume, subjects them to plausible objections only, Bro. Mahan's exposition loads them, as it seems to me, with the most glaring and palpable absurdities. For instance, all the above scriptures Bro. Mahan applies to the destruction of Jerusalem solely. And yet it is said as to the time of that event, "of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." That is, he to whom Peter said, "Lord thou knowest all things," did not know *when* the city of Jerusalem would be destroyed, though its destruction was not above 30 or 40 years from the time this saying was uttered. No, he did not know the day of the destruction of the city, though he declared that that generation should not pass until all should be fulfilled, and of course the city in ruins. So when Jerusalem should be encompassed with armies, then its destruction was near. But it is needless to multiply instances of the absurdities that follow such an interpretation. Indeed it seems to me that it saps the very foundations of the christian religion, and in effect, though not in form, gives over the Bible to the Universalists.

(3.) If this be so, it must result from one of two causes, either that we have not replied to what Bro. Mahan did say in his sermon and published in his former letter, or else that in what we did reply to, there was no argument. I will not undertake to decide this point, but leave it to those who, seeking for truth, have chanced to fall in with our humble but well meant efforts.

E. WADE.

OUR OPPONENTS.

A discussion was recently had in this city, between a Methodist minister, a believer in the Second Advent near, and a Universalist minister, on the 24th chapter of Matthew, to which we listened a part of the time. We had before heard that some o our orthodox friends were at one with the Universalists in the explanation of this chap., both using the same arguments in opposing our views; but yet we were utterly astonished to hear the Universalist minister use the same course of argument that Pres. Mahan and Prof. Cowles have on the same subject—both seemed as one edition from the same stereotype plate.

During the progress of this discussion an infidel went up to the Universalist minister, and for a moment was whispering to him, while the Methodist minister was speaking. We could not but picture to our mind the figure of Universalism supported on the one hand by infidels, and on the other by our orthodox brethren: and could these brethren have been present and witnessed with what perfect *sang froid* the Universalist minister treated the idea of the saints going up in the air, we think they would have inquired, *In what company are we?* We believe that our orthodox friends, at one time and another, in their zeal against us, have unwittingly "made concessions to Popery, infidelity and Universalism" which it will not be very easy to retract.

For the Second Advent.

To the Doubting,

(Who have heard or seen the reasons for the second coming of Christ being in this year.)

Please allow one who would benefit your soul to ask why you reject this doctrine? It is hoped you will not conclude, because so much of 1843 has passed away without bringing the end, that it cannot come some time yet in the remaining part of the year. The numbers still stand and are enforced by all the different streams of the prophecies in pointing out this present year, though of course as there are several of them to run out, some one or more may expire a few days, if not weeks or months, before the one which may bring the end. If a man has some half dozen notes due at different times in a certain year, it is no wonder that his business is not all settled up as soon as the first or second note has run out. Certainly, then, you do not reject the idea of the Lord's coming some time in the year because it has not yet taken place. Why do you reject it? The arguments in favor of it you must certainly acknowledge are taken from the word of God. Does not your conscience tell you they are? Why then do you doubt. I entreat you to bear with me if I ask whether you are not endangering your soul by giving way to a sinful unbelief in God's word? What else is it to remain in doubt of a doctrine which is so plainly drawn from the Bible, and drawn too from those parts of it, which, of all others, possess the most glaring marks of divine inspiration: namely, the prophecies?—the past fulfilments of which are sure pledges that the living God, who only could foresee, is their author. I beg you to take warning and fly to Christ, by *prayer* and *fasting*, with special reference to his second coming. Had you done this fully before now, you might now have been free from doubts; but it is not too late *yet*.

Yours, in loving earnestness,

ONESIMUS.

The writer desires all second advent papers to copy the above.

CANTON, May 30th, 1843.

Dear Bro. Fitch—I have been greatly blessed and encouraged in reading the experience of several brethren on the second advent doctrine. The exercises of Bro. Cox's mind, as published in the last Midnight Cry, has greatly tended to revive and cheer me. Indeed nearly all the experiences that I have read on this subject, have strongly resembled my own, except in a few local circumstances. It has often reminded me of my early christian experience, when I have seen the children of God rise, and tell the dealings of the Lord with their souls, in class meetings, love feasts, &c. They all seemed to speak the very sentiments and feelings of my own heart; I could scarcely refrain from crying out "that is just the way I feel, that is the very way the Lord has led me along." The great drama of a temporal millennium has been the idol of all our worship, and it seems when this monster of modern idolatry was once dethroned we were enabled to see the true kingdom of our Messiah and rejoice in the glorious liberty.

We have a number of second advent believers in our town, some who have come out boldly, others, secretly, 'for fear of the Jews.' Multitudes of scoffers—a real motley mixture of all grades, from the foul mouthed infidel, to the priest before the altar—professor and non-professer—learned and illiterate—all clan together; Herod and Pontius Pilate settle all their quarrels here, and drink friends; *formerly*, to send the Son of God out of this world; *latterly*, if possible, to keep him out while he is out. Some of our *saints* here have said "if they believed Jesus Christ was coming this year they would pay him to delay his coming." *Such* would be *prevailing prayer* don't you think?

We hold our Second Advent meetings on Friday evening, and have often had it to say, "it is good *for us* to be here." Our meetings are conducted by singing and prayer, relating experiences, and sometimes reading an extract from some of our second advent periodicals. Thus we are waiting in glorious hope of soon seeing our Divine Redeemer coming in the clouds of heaven, with power and great glory. Even so, come Lord Jesus, and come quickly, Amen.

Yours in hope,

P. K. McCUE.

Bro. Southard, why is the "Cry" directed to this office delayed? Subscribers receive it generally two or three days sooner than we do.

Bro. Sawin is here and will lecture on the subject of the Second Advent of Christ, in the neighboring towns where his services may be called for.

NOTICE.

Those brethren and friends wishing to obtain Second Advent books, can be accommodated by calling at the house of Bro. Charles Fitch, on the public square *two doors from N. C. Hill's Grocery.*

Cleveland, *June* 14, 1843. A. A. SAWIN.

SECOND ADVENT
CAMP-MEETING.

At the conference held in this city on the 1st inst., the subject of holding a second advent camp-meeting was discussed, and it was decided that such a meeting be held in the vicinity of Cleveland the latter part of this month. The undersigned were appointed a committee by the conference to fix the time, make the selection of place, and such other arrangements as may be necessary. We therefore give notice that, if time continues, a second advent camp meeting will be held in the town of Warrensville, about ten miles from this city, to commence on Wednesday the 28th day of June, to continue one week, and as much longer as the Lord may direct.

It will occur to friends that, so far as may be, those coming from adjacent towns and country should provide themselves with necessary tents, bedding, and provisions. It is expected that Bro. Fitch will return from the east and be present at this meeting. We expect able and competent lecturers on the occasion, and we would here say to such brethren at the east, come over and help us. Brethren and friends, one and all, come ye up to the feast. *Be sure and bring your tithes.*

A. A. SAWIN,
E. MATTHEWS,
L. ST. JOHN,
A. PENFIELD,
J. W. STUART,
Committee.

Cleveland, June 2d, 1843.

The Midnight Cry and the Signs of the Times will please notice.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

The Second Advent of Christ.

Vol. 2. **CLEVELAND, WEDNESDAY, JUNE 21. 1843.** **No. 10.**

C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

A SKETCH FROM POLLOCK.

As yet had sung the scarlet-colored Whore,
Who on the breast of civil power reposed
Her harlot head, (the Church a harlot then,
When first she wedded civil power,) and drank
The blood of martyred saints,—whose priests were lords,
Whose coffers held the gold of every land,
Who held a cup of all pollutions full,
Who with a double horn the people pushed,
And raised her forehead, full of blasphemy,
Above the holy God, usurping oft
Jehovah's incommunicable names.
The nations had been dark: the Jews had pined,
Scattered without a name, beneath the Curse:
War had abounded, Satan raged, unchained;
And earth had still been black with moral gloom.

But now the cry of men oppressed went up
Before the Lord, and to remembrance came
The tears of all his saints, their tears, and groans.
Wise men had read the number of the name;
The prophet-years had rolled; the time, and times,
And half a time, were now fulfilled complete;
The seven fierce vials of the wrath of God,
Poured by seven angels strong, were shed abroad
Upon the earth, and emptied to the dregs;
The prophecy for confirmation stood;
And all was ready for the sword of God.

The righteous saw, and fled without delay,
Into the chambers of Omnipotence.
The wicked mocked, and sought for erring cause,
To satisfy the dismal state of things:
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The insurrection muttering in the streets,
And pallid consternation spreading wide;
And leagues, though holy termed, first ratified
In hell, on purpose made to under-prop
Iniquity, and crush the sacred truth.

Meantime, a mighty angel stood in heaven,
And cried aloud, "Associate now yourselves,
Ye princes, potentates, and men of war,
And mitred heads, associate now yourselves,
And be dispersed; embattle, and be broken.
Gird on your armor, and be dashed to dust.
Take counsel, and it shall be brought to nought.
Speak, and it shall not stand." And suddenly
The armies of the saints, impannered, stood
On Zion's hill: and with them angels stood
In squadrons bright, and chariots of fire;
And with them stood the Lord, clad like a man
Of war, and to the sound of thunder, led
The battle on. Earth shook, the kingdoms shook,
The Beast, the lying Seer, dominions, fell:
Thrones, tyrants fell, confounded in the dust,
Scattered and driven before the breath of God,
As chaff of summer threshing-floor, before
The wind. Three days the battle wasting slew.
The sword was full, the arrow drunk with blood;
And to the supper of Almighty God,
Spread in Hamonah's vale, the fowls of heaven,
And every beast, invited, came, and fed
On captains' flesh, and drank the blood of kings.

For the Second Advent.

LINES FOR THE SECOND ADVENT.

He'll soon appear. Ye weary waiting souls,
Lift up your heads with joy. Behold—above,
Around beneath, tokens of His approach.
What means that darkened sun; that crimson moon?
Our earth with showers of meteors strewed!
Those pillars bright of vapor, fire and smoke?
The troubled sea, the quaking earth, the fell
Tornado? The sore distress of nations,
And fearful looking for the things to come?
Are not these preludes of His coming? even
As the blossom on the vine and fig-tree tell
The kindly summer near!

Yes: He *will* come.
His chosen heritage—His own loved Church—
The purchase of his blood—He will not longer
Leave in the cold world, to scorn, contempt,
And Persecution's rage. The crowns, the harps,
The blood-washed robes, for us are at first preparing.
Soon shall our hands bear palms of victory;
And soon our lips shall shout, *worthy the Lamb,*
On yonder plains of bliss, unclouded
And eternal.

O, thou blessed Lord! chiefest
Among ten thousand—Thou brightest, loveliest
One in whom our hearts all centre, hasten
Thy glorious Advent. Our souls are on the wing
To welcome Thee. 'Tis joy unspeakable
For us to know Thy reign will soon commence.
We long to see Satan, that dread usurper,
Hurled from Thy rightful seat, to his own place;
And God's blest seal of Restitution set,
Upon this earth, now groaning with the curse
Of sin. *Come quickly Lord, even so, Amen.*

A.

CLINTON, O. June 6, 1843.

Dear Bro. Fitch—Ever since I read your experience, you have been very near to my heart, and have hoped, in God's providence, I might see you face to face, but just as he pleases about this. I send you this five; to be disposed of as the Lord shall direct. Our poor brethren in the state prison at Columbus, among other objects of benevolence, need something to read. There are from 400 to 500 of them. I believe only 6 females should the Lord direct you this way, do make your calculation to call and talk with us five miles north of Columbus. JOHN SMITH.

From the Signs of the Times.

Boston Advent Conference.

COMMENCING MAY 29, 1843.

Interesting meetings for prayer, reports, addresses, &c. were held each morning and afternoon, at Chardon St.

On Monday morning brother Apollis Hale was chosen Chairman, and N. Southard Secretary.

A Committee of five was then chosen to prepare a brief statement of our views, to be published, consisting of brother N. E. Whiting, S. Bliss, T. F. Barry, J. Litch, and C. Fitch.

Afternoon. A cheering informal meeting, for prayer and remarks.

Tuesday. Afternoon.

Brother C. Fitch gave a very pleasing and instructive account of his labors in Ohio. He did not *know* that there had been but one lecturer on the subject in Ohio, before he went into the state. He has visited twenty-two places, in many of which revivals have followed. In Cleveland about two hundred were converted in the revival following his lectures. In Painsville about one hundred, and in Dover, Redville, Norwalk, Olmstead, Cuyahoga Falls, Hudson, Brooklyn, and other places, there were powerful awnkenings.

He related several facts illustrating the influence of the doctrine.

The books sent out, and the papers distributed, have done good, the amount of which can be fully known only in eternity.

Soon after brother Fitch began to lecture in Cleveland, brother Smead, a printer, wished to do what he could in the cause. He commenced publishing a paper, four thousand copies for forty dollars per week, which was but little more than enough to pay expenses. Most of them were scattered gratuitously, but the means have been furnished to meet all the bills. A collection was taken up amounting to about seventy dollars, for carrying on the work in Cleveland.

A brother from Vermont stated that the doctrine had been a great blessing in that state. In South Woodstock it was publicly stated that there was not a praying family in a large section of the town. The people were mostly Universalists. Now almost every house is a house of prayer.

Brother S. Bliss, in behalf of the committee, then read the following statement of our views and position, which was unanimously adopted.

DECLARATION OF PRINCIPLES,

By the Adventists assembled in Boston Anniversary Week, May, 1843.

TO THE PUBLIC:

As the principles and views of the Adventists are so little understood, and have been so often assailed and misrepresented, we deem it proper to present a brief statement of them to the world, together with the position we occupy.

We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come. We believe that "*all* scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We believe it is the duty of all men to *search the scriptures*—that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place; and that the things which are revealed belong unto us and to our children forever.

We believe that the scriptures teach the personal coming of Christ again in the fulness of times to this earth in the glory of his Father, to judge the quick and the dead, and reward every man according to his works.

We believe that the prophecies, the events of which were to precede the final consummation of all things, have been all literally fulfilled, and that the closing scenes of this world's history are the only remaining portions of unfulfilled prophecy; and that the advent of our Saviour is the next expected event.

We believe that when he is revealed, he will raise all the righteous dead, change the righteous living in the twinkling of an eye, and gather them to himself, destroy the wicked out of the earth, cause the elements of our heaven and earth to melt with fervent heat, and burn up all the works that are therein. Nevertheless, according to this promise, we look for a new heavens and a new earth, wherein dwelleth righteousness.

We believe that the earth thus renewed will be the eternal abode of the righteous, where the saints of the Most High will possess the kingdom forever, even forever and ever; and that Christ will then sit on the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. The kingdom and the dominion and the greatness of the kingdom under the whole heaven will then be his.

We believe that none can enter that abode of righteousness without repentance and faith in Christ, nor unless they possess that holiness without which no man can see the Lord; and which manifests itself in purity of heart and life, and the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, the wilderness will become again like Eden, and the desert like the garden of the Lord; that the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.

We believe those portions of the word of God which are adduced in support of the theory of a temporal millennium and the return of the carnal Jews to Palestine, are glorious predictions relating to the renovated earth, and the restoration of the righteous, the true Israel of God, in their resurrection bodies to the new earth; and seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, lest we also be led away with the error of the wicked, and fall from our own steadfastness.

We also believe the signs foretold, which were to precede and indicate when the coming of Christ was nigh at the door, have been seen, and that the prophetic periods all terminate in the present Jewish year, commencing in 1843. A mere point of time, however, is not an essential part of our belief. Our faith rests on the fact that the fulfilment of prophecy indicates that the Judge is nigh, even at the door; and the coming of Christ will be our constant expectation from this hour, till the parting skies shall reveal him. We believe the vision is yet for an appointed time; but at the end it will speak and not lie; if it appear to tarry, we shall wait for it, because, at the time appointed it will surely come, it will not tarry. And, till he come, we expect the way of life will be the same narrow path that few will find; that the Man of Sin will continue to make war with the saints and prevail against them—the tares and wheat grow together, and Christians continue to live as pilgrims and strangers on the earth, and that men will speak ill of them—the friendship of the world being enmity with God.

We have no confidence whatever in any visions, dreams, or private revelations. "What is the chaff to the wheat? saith the Lord." We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of.

Our sole object in this enterprise is to spread abroad a knowledge of the truth that the kingdom of God will shortly come, when his will will be done earth as it is in heaven, and to endeavor, by the blessing of God, to arouse the church and the world to a sense of the nearness of that event, that those who wish for salvation may possess the faith of our father Abraham, who believe God, and it was accounted to him for righteousness; and who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and fully persuaded that what he had promised, he was also able to perform. To effect this we claim the freedom of thought, of speech, and of the press—the privilege of uttering and writing what we consider to be clearly revealed in the word of God, and of the deepest interest to every son and daughter of Adam. We are ready at all times to give to every man that asketh us a reason, from the word of God, of the hope that is in us; and we expect to be answered only by arguments drawn from the same source. Sneers, ridicule, abuse, misrepresentations, or mere assertions, are not arguments, and cannot affect the evidences upon which our belief is established. Neither is a "thus saith the Lord" to give place to "the oppositions of science, falsely so called," or, to the theories of men, founded not in true wisdom, but in false philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.

While we preach the gospel of the kingdom of God in accordance with the teachings of our Saviour, and saying "the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel;" we expect it will call down upon us the anathemas of of those, and those only, whose faith and practice are not in accordance with the gospel of the kingdom, and who are neither looking for or loving the appearing of our blessed Saviour.

As Adventists we meet on common ground, and accord to all what we claim for ourselves, the right of individual opinion on all questions of denominational interest, and freely act in harmony with all, of whatever name or denomination, who live righteously, soberly, and godly, loving the appearing of our Lord Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily. We ask none to lay aside their own views on doctrinal points, nor wish to give prominence to the sectarian belief of any. We leave those questions for each one to settle with his own conscience, in the fear of God, with the light of his word, and in view of eternity. Let every man be fully persuaded in his own mind. We do not wish to interfere with the ecclesiastical relations of any. That is a question which each must decide for himself.

This is the position we occupy. These are the truths we expect will shortly be realized by mankind. When we are shown by sound argument and the sure word of God, that our views are erroneous, we are ready to forsake them; but not till then. They have not been hastily embraced. They have never been disproved. We have examined these momentous truths in all candor and soberness. It was the faith of the primitive church: it is ours. We have weighed well the consequences; and the sacrifice of all earthly considerations has alone brought us to our present position. We are full in the faith that the end of all things is at hand, that the Judge standeth at the door, that soon He that cometh will come, and will not tarry; and that it becomes us and all men to live with our loins girded about, and our lights burning like unto men that wait for their Lord.

We have done what we could to bring men to a knowledge of the truth, and intend to do, till our Lord come, that the blood of souls may not be found in our skirts. The result we leave with God. We commit ourselves and our interests into the hands of the Judge.

N. N. WHITING,
S. BLISS,
T. F. BARRY,
J. LITCH,
C. FITCH. } Com.

It was then moved that the subject of supplying the various fields with laborers, should be taken up to-morrow morning, and a committee was appointed to make inquiries and report facts on the subject.

Wednesday. The action on this subject cannot be reported at length. A large num-

ber of brethren were found ready to enter the fields in Nova Scotia, the West and South, which are calling for light.

The importance of a mission to England was suggested, and brother J. Litch said he was willing to go. The following brethren were appointed a committee to receive subscriptions for that object. *S. Bliss, Boston—N. Southard, New York*—Drake, *Philadelphia*—Timothy Cole, *Lowell*—Capt. Joseph Bates, *Fairhaven*—Burnop, *Albany.*

On motion of brother Fitch, it was resolved to take up a collection for a laborer to go among our colored brethren.

A committee of arrangements for a mission to Nova Scotia was appointed, consisting of brethren Cole, Oakes, and Tompkins.

The afternoon was occupied in considering the eighth and ninth chapters of Daniel.

Thursday morning a collection amounting to more than thirty dollars was taken up for brother John W. Lewis, a highly esteemed colored preacher, who is ready to spend his whole time and strength in laboring among that much neglected class of our brethren, with whom he is most closely connected.

A similar collection was also taken for the brethren going to Nova Scotia.

Bro. J. V. Himes then read an extract from a letter, in which the common slang about making money was repeated. He said he was ready for the most thorough examination. Considerable time was then spent by different brethren in giving an account of the labors and sacrifices of brother Himes in the cause.

On motion of brother T. Cole a committee was appointed to investigate and report respecting the publications, and finances, as far as the cause is concerned. Brethren Haskins of Boston, Sanger of New York, Drake of Philadelphia, Irish of New Bedford, and E. Hale, Jr. of Haverhill, were accordingly appointed. These are all business men, worthy of entire confidence. They are expected to report as soon as possible.

The remainder of the Conference was principally occupied in meetings of prayer and social interchange of thoughts. Those who have stood shoulder to shoulder during the heat and burden of the day with all who are regarded as the true friends of the cause, were never more firm in the faith, or encouraged to persevere as one man, united in the Master's service till He come. May this Conference prove a blessing to the souls of all who have participated in its duties.

N. Southard, *Sec'y.*

MR. MILLER—LOW HAMPTON.

Dear Bro. Himes—I have just returned from Hubbardton, to visit the greatly afflicted family of brother Miller. He has been very low for the last two weeks, in addition to the numerous carbuncle biles, he had caught cold which brought on a fever, and all together have brought him to death's doors. This fever greatly enraged his other complaints, but now, though very low, we think there is a fair prospect of his recovery. His physician decides that he is better of his disorder, that his blood is cleansed, and that he will soon be better than he has been for years past. This long confinement, excruciating pain, and great debility, has almost discouraged him; but still his trust is in God. He is still firm in his published views that Christ is near to deliver his saints from pain and sorrow. His trembling has greatly decreased, his sores are healing, and his symptoms are all good. We feel that our Father in Heaven has heard our many prayers, and will yet accomplish much through him. The rest of the family are all enjoying a good degree of health, considering their great anxiety and labors.

I have been lecturing for this ten days in Hubbardton where I feel good has been done by the truth of the Advent near, many of the slumbering Virgins are aroused, and sinners are fleeing the wrath to come. Also in Benson, the Lord has quickened and comforted his saints, and we hope brought some to feel their need of a Savior. There the line seems to be drawn, Most of the Congregationalists and Methodists are opposed—and O the *dearth!* Brother M. Williamson, a Methodist brother, has had his license to preach, taken from him because he would give the cry, behold he cometh. He withdrew and joined the Baptist church, and is now preaching again. He has the sympathy of the community, is a worthy brother, and will do much. He is bold and fearless. I have baptised 10. Good also has been effected in West Haven, where I spent four days; and in all these places the prejudices have given way, which have arisen from the thousand and one lies put in circulation by a hireling priesthood, worldly church, and the avowed enemies of God and Zion. I commenced a course of lectures to-day at Fair Haven, two miles east of this. O how great the ignorance on this momentous subject, so near the residence of him to whom we are all, under God, so much indebted. But so it is to be, none of the wicked shall understand; may the Lord have mercy on them. I some expect to go to Glen's Falls in case brother Miller should not be able soon; but I have tarried so long to accompany him, that I begin to feel that my family may think they are neglected. I cannot bear to leave Father Miller in so low a state; and I still hope that he will be able to accompany me to the east. He wishes me to go with him this summer, if life, health, and time should continue. I feel that the Lord is with me, and sustains me, body and soul, under the constant labors and trials incident to a lecturer on this subject. You my dear brother, know what they are; but how blessed to labor and suffer for Christ, in hope of that rest that remains for the people of God, in his glorious Kingdom. I hope that you will write me as soon as possible, giving any advice which you may think proper. Yours in the blessed hope of our soon meeting the glorious Saviour in the clouds of Heaven.

Chester Tilden.

Low Hampton, May 31st, 1843.

Christian, Cease Opposition.

Dea. F. Clark, who was accidently killed in Lowell, Mass., on the 22d May, left the following, with several other expressions of his feelings, which were found among his private papers. After defining and giving the origin of the term "Millerism," he says:

"I am constrained to believe the end is near. If Mr. Miller is in an error it is possible to prove him so, but not by vulgar and blasphemous witnesses and ribaldry. These are not arguments. That Mr. Miller is a man mighty in the scriptures it is folly to deny. He presents the Bible as his authority. He is a calm, dispassionate reasoner; and not a fanatical bigot. Let him be fairly confounded, and I will be satisfied. That has not yet been done: and to treat a subject of such overwhelming majesty and fearful results, a subject which has been made the theme of prophecy in both Testaments, sealed by God's own unequivocal avowment, with puns and vulgar wit, is not merely to sport with the feelings of those who propagate the truth, but it is to make a jest of God's solemn! solemn!! solemn!!! day of Judgment! to scoff at the Deity himself; and to continue the terrors of the final retribution. That God will give this world warning before the execution of the judgment, I doubt not. That he is now giving it, I doubt not. A cry has gone forth, "Behold the Bridegroom cometh:" and this cry has gone through the length and breadth of the earth. Dying sinner are you asleep on this subject of your eternal destiny! Jesus waits to be gracious; he now offers you pardon through his blood. O arouse; and by repentance and turning to God seek a refuge from the storms of indignation that are now gathering: that refuge is the Rock of Ages: O seek it now, for even this night thy soul may be required of thee.

Worldly minded professors, God has something against you! Awake; break off the love of this world; confess and turn from your backslidings, and make a full and entire consecration of yourselves and all your powers unto the Lord, and seek that durable riches which cannot fail you. If you do not soon awake, it is fearfully probably you will awake a moment too late! And let all who love our Lord Jesus Christ and his appearing, hold fast: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The Boston Tabernacle.—This building erected by the '43 brethren in Boston, is one of the most spacious, convenient, and pleasant houses of worship I was ever in. On entering it I was greatly disappointed. I expected to see a rough, uncouth affair, which would end whether the world did or not, with the exciting cause to which it owes its existence. But not so. I beheld a neat, spacious room, capable of seating over 3000 persons, so constructed as to be easy to speak in, and to be so substantial in its structure as to promise to vie with Marlborough Chapel, (should the world stand,) as a lecture room and house of prayer, for at least one generation. It is indeed a model of neatness, simplicity, comfort and frugality. It cost, exclusive of the land, I am informed, about $40000. Those brethren who are in want of chapels, and have but little money, will do well to visit the tabernacle—learn a good lesson and go home and build on the same plan.—*Signs of the Times.*

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JUNE 21, 1843.

SECOND ADVENT
CAMP-MEETING.

At the conference held in this city on the 1st inst., the subject of holding a second advent camp-meeting was discussed, and it was decided that such a meeting be held in the vicinity of Cleveland the latter part of this month. The undersigned were appointed a committee by the conference to fix the time, make the selection of place, and such other arrangements as may be necessary. We therefore give notice that, if time continues, a second advent camp meeting will be held in the town of Warrensville, in the neighborhood of Judge Warren, about ten miles from this city, to commence on Wednesday the 28th day of June, to continue one week, and as much longer as the Lord may direct.

It will occur to friends that, so far as may be, those coming from adjacent towns and country should provide themselves with necessary tents, bedding, and provisions. We expect able and competent lecturers; and we would here say to such brethren at the east, come over and help us. Brethren and friends, one and all, come ye up to the feast. *Be sure and bring your bibles.*

A. A. SAWIN,
E. MATTHEWS,
L. ST. JOHN,
A. PENFIELD,
J. W. STUART,
Committee.

Cleveland, June 2d, 1843.

Bro. Fitch will be in Rochester on the 23d of this month, where a large tent meeting is to be held. And we hope, after laboring there a few days, he will leave in time to be present at the Camp meeting in Warrensville. *We are making very strenuous efforts to that effect.*

LECTURERS.

Bro. Sawin is here and will lecture on the subject of the Second Advent of Christ, in the neighboring towns where his services may be called for.

Bro. Tilden, who arrived this morning, will also supply any calls that may be made.

"NOT OPPOSED TO THE SECOND ADVENT."

This is an expression used by the Baptist minister in this city in his discourse last Sabbath, and yet there were other sentiments in the same discourse of an opposite character. The subject of the sermon to which we have referred was, *"on the Locality of Heaven;"* and that it will not be on this earth. In showing that heaven is *a place* he quoted the words of Christ, "I go to prepare a place for you." We notice only two or three points.

1. The space or length of time Christ will be in preparing a place. He inferred from analogy that as God was six days creating the world and fitting a place for man, and as Christ was 33 years sojourning in this world to accomplish his work he would be many thousand years in preparing a place for his people. The clergyman did not consider this sentiment explicitly taught in the Bible, but he thought it a strong illustration. If we have any definite perception of what he would have his hearers understand by this illustration, it is that there would be the same relative proportion between Christ's sojourn of 33 years and the time occupied by him in preparing a place for his people, that there is between six days in the work of creation and the sojourn of 33 years. This must be so from the application of the expression *"many thousands of years"* to the time Christ would be engaged in preparing a place for his people. If this is the idea intended to be conveyed, and we cannot see otherwise, then we may easily find a number that bears the same proportion to 33 years, that 33 years bears to six days, which is 65,340 years. Deducting 1810 years, (elapsed since Christ made the statement) it will be from this present time till Christ completes the preparation 63,530 years.

2. The clashing of his own sentiments. "I am not opposed," said he, "to the second advent doctrine," and yet he considered it an *error*, and could have had allusion to nothing else, in using the following philosophical illustration. A man brings his pitcher to have it filled with milk, but thinks he will wait till the air is all first removed from the pitcher before the milk is put in. His friend tells him to pour in the milk, and the air will be driven out by the milk. In like manner, said he, pour in the truth without attacking directly the error, and the error will of necessity be driven out. Here then he calls the doctrine of the second advent, as preached and received by some, a fundamental error, and yet is "not opposed" to that error. What are we to think of such a watchman set for the defence of the gospel? What shall we think of such opposite statements, made in almost the same breath? How long it will take to get the pitcher filled—how many such sermons it will take to expel the *error* it is not the part of our arithmetic at this time to compute.

We regard the sermon as nothing less than a plausible, round-about way of attacking, at some point, the doctrine of the coming of the Lord Jesus Christ as nigh at hand—the veil too thin—the attempted disguise too manifest for a child not to see it. X.

BEWARE OF THE DOCTRINE OF A
Temporal Millenium.

BY CHARLES FITCH.

Beware of the notion that all the world is to be converted, and that there is to be a long period of universal peace, previous to the coming of Christ to judge the world: a golden age of purity and bliss, in a world accursed of God and by his own "word kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."—Gen. 3: 17, 18; Pet. 3: 7. Of this doctrine beware, because it is a doctrine opposed to the plain declarations of the word of God, having nothing but perversions of scripture for its support, and is in its influence in the highest degree delusive and dangerous.

1. This doctrine is opposed to the plain declarations of the word of God. In the 7th chapter of Daniel we read, "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came, that the saints possessed the kingdom." The judgment here mentioned, is the judgment upon a beast that should devour the whole earth, and tread it down and break it in pieces. Dan. 7: 23. At this judgment, the body of this beast is to be destroyed and given to the burning flame. As the beast was to devour the whole earth, it must be true that all the earth is included therein—it being a symbol of the entire secular government of the world. Destroy that beast, and the whole earth is destroyed, it being contained therein. Now until this judgment, this destruction of the world, the enemies of the saints are to *prevail against* them. Hence this looked for time of peace before the judgment of the world—CAN NEVER COME.

Again—our Saviour has taught us in the 13th of Matt. that the wheat and the tares, the children of the kingdom, and the children of the wicked one, are to grow together until the harvest, and that the harvest is the end of the world—when He will send His angels and gather out of His kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire—and that then the righteous shall shine forth as the sun in the kingdom of their father.

From this we learn most fully, that the saints will not enjoy their time of peace until after the judgment, when the wicked are to be destroyed out of the earth—to look for a temporal millennium previous to the judgment, is therefore vain. It will never be seen.

Again—Paul told the Thessalonians, in his day, that the day of the Lord would not come until there had been a falling away, and the man of sin had been revealed, the son of perdition, whom the Lord should consume with the spirit of his mouth, and should destroy with the brightness of his coming. That coming of the Lord, Paul had already described to be from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. Then the Man or Sin is to remain in the world, until Christ is revealed from heaven to take vengeance on them that obey not the gospel. There can therefore be no time of peace for the saints in the earth previous to the day of judgment, because, till then, the man of sin remains. These Bible facts prove that the doctrine of a temporal millennium is directly opposed to the word of God.

It is supported only by perversions of scripture.

The perversions to which I allude, are such as the following. The judgment spoken of in Dan chap. 7, until which, the horn [popery] is to make war with the saints, and prevail against them: a judgment and destruction of a beast which had devoured the whole earth—when the Ancient of days is to appear with His throne like fiery flame, and His wheels burning fire—a fiery stream issuing and going forth from before Him, ten thousand times ten thousand standing before Him, and thousand thousands ministering unto Him—the judgment set—the books opened—the body of the beast destroyed and given to the burning flame—all this is said to have been fulfilled in the death of Antiochus Epiphanes, and the overthrow of the Syrians about 164 years before the Christian era. From the time of this judgment, "the saints of the Most High shall take the kingdom, and shall possess the kingdom *forever, even forever and ever.*" Did the saints take the kingdom 164 years before the Christian era? Between fifty and sixty millions of the saints have since that time been persecuted to death. Then that surely was not the judgment at which the saints are to take the kingdom. Such an attempted exposition of the Bible, is a gross perversion of it.

It is said by others that this is to be a judgment on the papacy alone, after the destruction of which, the world will be converted, and the glorious millennium, the golden age of an accursed world be ushered in. The Bible does not tell us, however, that the horn, popery, shall alone be destroyed in this judgment, but the body of the beast that had devoured the whole earth. Hence it must be the destruction of the whole earth, and up to that time the enemies of the saints are to make war and prevail. There is then no tem-

poral millennium previous to the destruction of the of the world.

Another perversion of scripture claims that Christ does not teach in the 13th of Matt. that the wheat and the tares are to grow together till the harvest at the end of this world: but that notwithstanding all that our Saviour has there taught, there may be a glorious millennium before. When Christ has taught that it is not until *the tares are burned*, that the saints shall shine forth in the kingdom.

Another perversion still claims, that the spirit of Christ's mouth, and the brightness of His coming, at which the man of sin, the son of perdition, is to have an end, is only the outpouring of the Holy Spirit for the conversion of the world. Paul, however, says that that coming is to take vengeance on them that know not God, and obey not the gospel. That is a strange hallucination of mind, that can make the terms "consume and destroy" to mean the same thing as to convert and save. If this is not perversion, then it is impossible to pervert language. As it is making it mean precisely the opposite of its plain import.

The only basis for a temporal millennium is laid by taking the promises of eternal blessedness in an immortal kingdom, and cutting them down to a mere temporary state of things: and this is another perversion of God's blessed word. When it is said that the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever, after the judgment on the body of the beast, that should devour the whole earth—it *is* said that this means a very long period of great prosperity in the world that now is. When it is said "Thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Thy sun shall no more go down, neither shall thy moon withdraw itself, the Lord shall be thine everlasting light, and thy God thy glory: and the days of thy mourning shall be ended," this also we are told means only a temporary state of prosperity *in* the present life. We dare not take such liberties with the word of God.

THE INFLUENCE OF THIS DOCTRINE.

Said a professor of religion, "I was *troubled* when I heard of the immediate coming of Christ: but when my minister preached the temporal millennium, all my *fears* were quieted, and I felt as easy as I would have done about my goods when all are insured." Said another individual, "I used to hope that I should live till the millennium, as I thought I would then become a christian of course."

Thus the influence of the doctrine is to quiet the worldlings of the professed church in their carnality, and lead sinners onward in present impenitence, with the hope of getting in at the strait gate *without striving*, at some future time. Multitudes also, who call themselves Christ's followers, are encouraged in eager chase after wealth, in untiring effort to acquire money by flattering expectations of doing great things for the world's conversion, when they shall have amassed a fortune; and in aggrandizing themselves with the glittering splendors of earthliness, in order to render the religion of the despised Nazarene respectable among the men of this world. How delusive is this notion! Surely, say multitudes, the conversion of the whole world to God must be a good object—let us live for it; and in the very effort of doing this, they become lost in vain dreams of worldly peace and prosperity, lose their spirituality of mind, become filled with pride and love of earth, and instead of exerting an influence for the spread of holiness, and that shall lead others to seek a treasure in heaven, that faileth not; others by their example are made more eager for the perishable things of time.

On the contrary, when the thoughts are fixed on the immediate coming of Christ to judge and destroy the wicked before the world shall be possessed by the saints the affections and the desires are turned aside from earth's decay and emptiness, to seek a treasure in the heavens that faileth not. The false glory of an accursed world fades away, and the whole being is overwhelmed with the importance of receiving an unfading inheritance in the New Earth, wherein dwelleth righteousness.

Know then, reader, that the doctrine of a temporal millennium only flatters you with a delusive hope of peace and safety, when sudden destruction is just about to come upon you—it cries "peace, peace, when God has said there is no peace." It glitters to deceive—it dazzles to blind." There is no peace for this world till it has been purified with fire, and God has made it a new earth wherein dwelleth righteousness. Then "there shall be no more curse, no more death nor sorrow, nor crying, nor any more pain, the tabernacle of God shall be with men, and He shall wipe away all tears from their eyes." But before that day dawns on the world, know, on God's own word, that "the wicked shall be cut off from the earth, and the transgressors rooted out of it." Then, "the upright shall dwell in the land, and the perfect remain in it." We have now a "sure word of prophecy to which we do well that we take heed." This has told us what events should precede the judgment and destruction of the world, and we find the predictions all fulfilled. It also tells us how long the world should be trodden down of the wicked, and we find that time just expiring. Reader—you must be prepared to enter the new earth, wherein dwelleth righteousness—or else with all "the workers of iniquity, you must be cut down as the grass, and wither as the green herb," for know the God of heaven has said, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." What does your own conscience testify respecting your own fitness for the immortal kingdom of God? Have you been diligent to make your calling and election sure, that an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ?

Reader, listen! You know that you must be born again or never get the kingdom of God. You know also that now is the accepted time, and now the day of salvation. Will you improve this day or sink to hell forever? Reader, say!

Thou canst not say thou knowest not
That sin must lead to hell;
Thou canst not say thou hast forgot
Where wicked ones must dwell.

Reader! the sinner's fearful end,
Full well is known to thee;
Will thou the voice of God attend,
And ways of folly flee?

Or will thou drown that voice of love,
In laughter loud and vain;
Live, the delights of sin to prove,
Then sink in endless pain?

Dear reader, stop—and learn to fear
The God—whose voice of love,
Would check thy guilty, mad career
And raise thy thoughts above.

The God whose well beloved Son
Died on a cross for thee,
Oh will thou not by love be won
To immortality!

NOTICE.

Those brethren and friends wishing to obtain Second Advent books, can be accommodated by calling at the house of Bro. Charles Fitch, on the public square two doors from N. C. Hill's Grocery.

Cleveland, June 14, 1843. A. A. SAWIN.

INTERESTING COINCIDENCE.

It seems almost incredible that the following, could have been written and published in 1820, by Archibald Mason, minister of the gospel in Wishawton, Scotland. We perused the extract before noticing the remarks of the Editor of the Mid. Cry, and thought it had been written by Bro. Storrs or Litch, or some other Second Advent brother. But they disclaim having ever seen or heard of it till within a week or two. Mason held many of the popular views about the millennium. Is it not a wonderful coincidence that so many writers, without a knowledge of each other, came to the same conclusion about the same time! But to the extract:

"Having endeavored to fix the date of the 70 weeks, or 490 years, and having shown that the 2300 days or years, must commence with them, the calculation of the latter number may be easily, and I hope satisfactorily made. The 2300 years began 490 before the death of our Lord Jesus Christ, and 457 years before his birth, at which the Christian era commenced. If we subtract 457 from 2300 the remainder will give that year in the Christian era when the 2300 years will expire. By this simple operation, we find this number will end in 1843. In THAT YEAR, the Lord's sanctuary shall be cleansed, the church and the nations will be delivered from the abominations of the mother of harlots, and popery will perish from the earth."

WM. MILLER.—What has Mr. Miller done worthy of death or of bonds, or worthy of the violent denunciations heaped upon him? Like the noble Bereans, he has "studied the scriptures daily to see if these things are so." This he has done for many years; and being an intelligent, honest-minded farmer and devoted Christian, he has dared, without having the fear of "learned ministry" before his eyes, to publish the result. "Dost though being ignorant, teach us," say they? "Are our learning, our foresight, our faithfulness all to be brought in question by the researches of one man, and he an unlearned farmer! Are the weak things of the world [thus] to confound the mighty? Forbid it, all our pride and selfishness. Let us all unite in crushing this son, of a Nazarine. Away with him, crucify him." *Boston Post.*

WHITBY, U. C., June 13th, 1843.

Dear Brother—I had the pleasure a few evenings ago of perusing your paper, and was very happy to hear the cause is so rapidly circulating. I have for a long time been of the opinion that we are now living in the latter days; in fact we might well believe it if we had not a prophetic number in the Bible. It is plain to be seen by reading the book of Daniel and Revelations, if we had nothing else to inform us on the subject. I wish your paper a hearty welcome into this part of the world. Since last Saturday I have obtained four signers, I think I could get fifty in a short time; there appears to be a general looking for something to come upon the world among all classes.

If you think best I will act as agent for the paper, and do what good I can in that way.

Yours in the bonds of Christianity,

CHESTER DRAPER.

☞ Bro. Draper will please act as agent for the "Second Advent," as he suggests.

For the Second Advent.

MORE PHENOMENA.

This is to certify that sound and credible testimony from an eye witness exists that there has just been seen in the town of Southhold, London district, Upper Canada, an appearance as follows: about half past 10 in the evening, two very luminous bodies in the heavens—they had a motion part of the time side ways, and part of the time up and down—they faded away, and in their places two apparent stars succeeded with similar motions. Finally these disappeared and there followed the appearance of the moon of a dark fiery red. For the truth of this I refer to Mr. Robert Wade and his wife of Southhold. Mr. Wood of Aylmer, U. C. may also be referred to for the truth that there lately appeared in that place on a dark and rainy evening, first, in the west, the appearance as of fire from a house burning. Later in the night the phenomena shifted to the southern heavens. The reader may comment. D. CAMPBELL.

JEFFERSON, MAY 29th, 1843.

Dear Brother Fitch—Thinking it may be that you have not read the Rev. Joshua Spaulding's works, except his lectures on the millennium, and that it might not be unacceptable to you, I have concluded to extract a portion from his "Divine Theory," and as you have seen a resemblance in his lectures, in many respects, to the views of Mr. Miller, particularly the main doctrine of the second advent, so I think you will discover the same in the extract that I now send you, and if you think it will be edifying to the readers of the "Second Advent" you can make use of it accordingly as you think proper.

The work from which the following is taken was published in the year 1812. Dear brother, you and all those who are sounding the "midnight cry" have my prayers that God will give you success in your labors—that the sleeping virgins may be aroused—and that while the door of mercy yet stands open, many souls may be brought in and embarked in safety before the impending storm of God's wrath beat upon an ungodly and condemned world. J. W.

The Number of the Beast.

Under this head, an inquiry is proposed concerning the passage, Rev. 13: 18, than, which, to the present generation, no text, perhaps is more important to be understood. "Here is wisdom; let him that hath understanding, count the number of the Beast, for it is the number of a man, and his number is six hundred sixty and six."

We are told in the introduction, that the Revelation was written to be *read*, and to be *understood*: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

And John was a plain writer; he says in his epistles, that he wrote for all classes of people, for *fathers*, for *young men*, and for *little children*. Plainness was his *peculiar* characteristic, and I know not how it has come to pass, that the sentiment has so generally obtained, that he wrote a book which of all the sacred canon, the most abstruse; and that he *put a seal* upon this book, which concerns the "opening of the seals," and which is styled, emphatically, "the Revelation," which is almost or quite impenetrable. This sentiment stands opposed to the positive declaration concerning this matter, chap. 22: 10. "And he saith unto me, seal not the sayings of the prophecy of this book, for the time is at hand." Did it belong to the character of John; and under all these circumstances, can it be believed, that he threw out *enigmas*, like handsfull of nuts, such as some have supposed the text before us to contain, to be cracked only by doctors? That I have not properly *read* the Revelation, or that I am not so free from wrong biasses, as with advantage to receive its instruction, is very possible; but that the book itself is dark & unintelligible, is totally inadmissible. The Scriptures altogether are a kind of writing which shows plainly, that they are not intended for the good instruction of either the careless or the prejudiced. John was a divine, and he wrote like a divine. His works look in copious views; and they combined the glories and wonders of his subject to a degree, not easily, indeed, to be reached by any reader. But this observation is true of his epistles; and as far as I am capable of judging, equally so as of his Revelation. In the epistles there are many single texts, which seem to regard almost the whole, and every part of the divine subject, but this amazing extent of thought, and of expression, does not render either the Epistles or the Revelations unintelligible; on the contrary, like the sun in the heavens, it gives us the light of truth, as it were bodily. But to proceed.

"*Here is wisdom.*"

1. This is a note inviting attention.

2. It expresses the importance of the subject, for in the word *wisdom* is considered as being the *principal* thing, and calls for the highest consideration.

3. It intimates that the subject is of the *nature* of that *holy sovreignty*, which ever has been, and ever will be, most offensive to the world, and which things the world cannot receive, but which are most delightful to God's chosen, for "wisdom is justified of her children."

"*Let him that hath understanding count the number of the beast.*"

1. This is a call to the wise to apply their attention to this subject, that they may obtain the independent knowledge it contains. It is not however as some suppose, a call particularly to men of great *intellect* to apply themselves to this subject, for "a good understanding have all they that do his commandments," and the testimony of the Lord is sure, making wise the simple.

2. It imports that the process of gaining this great information, is as easy as counting numbers, and that nothing is necessary, in order to gain the interesting *secret*, but to "count the number of the beast."

3. It implies that the kingdom of the beast *is numbered*, beyond which bounds he cannot go, and that his number is somewhere in the scriptures precisely marked.

4. It intimates that more is requisite to our obtaining this all important information, than that we should *hear* what we are plainly *told*; or that we should *understand* what "is noted in the scriptures of truth," in the best possible manner to be *understood*.

"*For it is the number of a man.*"

1. It has been noticed in relation to the prophetic numbers, that in the division of time in the creation, the days allotted to man, for his use and improvement, were six, which seems as if intended, originally, to give the *number of a man.*

2. This imports that the kingdom of the beast comprises all the improvements, the greatness and the glory, unto which man is capable of attaining, and that it reaches to the summit of human perfection.

3. Some have supposed that John, in giving the number of the beast, alluded to the *name* of one of the *spies* that brought up an evil report of the good land, and who withstood *Caleb* and *Joshua*. To me it is not apparent that there is such a reference; but that the beast is a *false witness* and an *antichrist*, admits of no doubt.

"*And his number is six hundred and sixty six.*"

John (the beloved disciple) saw a beast having seven heads, &c. Rev. 17. And the following *note* is there made concerning him; "The seven heads are seven *mountains*, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." Mountains are the prophetic emblems for empires, or great kingdoms. At the time of this vision, besides the Roman empire, which then flourished, there had existed in succession, five empires in the dragon form, viz. Egypt, Assyria, Chaldea, Persia and Grecia, in each of which powers, decrees had been issued, threatening the extirpation of the church; as by Pharaoh, Sennacharib, Nebuchadnezzar, Ahasuerus, and Antiochus. Rome followed in the same path; and the last *antichrist*, in the same style, will speak as a *dragon*.

Here then, as it respects the *mountains*, we have good marks for counting the Roman empire number *six*. But it appears that this empire is *triplicate*. For there is one that *rises* "up out of the sea," which is the emblem of ecclesiastical polity to whom this Roman dragon, "gave his "power," and his seat, and great authority. Chapter 13. This one, chap. 17, v. 11, is denominated of the *seven*. Again, there is another "coming up out of the earth," the emblem of civil polity, who "exerciseth all the power of the first beast before him." This one, chap. 17, v

denominated the *eighth*, who, it is added, is of the *seven*. Daniel gives the same *triplicate view* of the Roman monarchy, chap. 7, as,

1. He saw a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it.

2. This beast had ten horns, which required particular consideration. Daniel says, "I considered the horns;" and they were distinctly noticed in the interpretation.

3. It had a little horn, which rose after, and among the others, and which appears to possess the principal strength of the whole beast, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. This again drew particular attention. "I beheld then, because of the voice of the words which the horn spake," &c.

All these parts together—the body of the beast, the ten horns, and the little horn—form but the perfect figure of that dreadful power here numbered as the fourth empire of the world. This numbering, it will be observed, agrees with that of John; for Daniel begins with the Chaldean empire, i. e. with his own times; but two powers, the Egyptian and Assyrian, had then fallen; the Roman was the fourth from Daniel, but the sixth of this world's empires.

As, therefore, the number of the beast is six; and as at the same he is *triplicate*, he is perfectly deciphered by a *triple six*. The reason for this number being put down in a numerical order, making 666, has already been assigned. I see not how the correctness of this view of the number of the beast can be disputed; for when John says, that the beast which rose up out of the sea, had the power, and the seat, and the great authority, of the Roman *dragon*, it was clearly but *another six*: and also, when the beast coming up out of the earth, exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, &c. it is but the repetition of the same *six again*. It would be going into a large field, to notice all the evidence offered in the scriptures in support of this view. Several particular questions arise concerning the beast which in this place it will be proper to consider.

1. When the empires of this world are six only, why is the dragon and also the beast said to have seven heads, and the woman Babylon said to be seated on seven mountains? Ans. One of these mountains, the *seventh*, is the *mountain of Israel*, and not one of the kingdoms of this world. That the beast, &c. should not only tread down the nations of the earth, but that he should also plant the tabernacles of his palace between the seas, in the glorious holy mountains, is most clearly shewn in the prophecies. It is observable, that each of the great monarchies of the world have attempted by turns to lay the covenant people under their yoke; and for a season they have all succeeded. Babylon succeeded, however, in ancient times, the most of all; but the last beast, especially in his last grand career, will do this, if possible, beyond what it was ever done before. The vision concerning the daily sacrifice gives both the sanctuary and the host to be trodden under foot by this beast; and he shall magnify himself even to (be) the prince of the host. He will take possession of the courts of the Lord's house, and there seat himself in the highest authority. This is the cause of the contest of the witnesses: they are men of elevated minds; they never thought a Babylon or a Rome worth the effort of a foot-ball scramble; but for this their native city, for this *holy* and *beautiful house*, where they fathers praised God, they will fight until their garments dip in blood.

2. Why did the angel say unto John, chap. 17: 8, the *beast* that *was*, and is *not*, and shall ascend, &c?" Ans. Because it was Babylon. That creature which John saw was old *Lucifer*; for stature, for feature, and for his old visage, he was that old *king of kings*, Nebuchadnezzar himself. Rome, as it was at the time of the vision, did not compare with the figure; there was a *Bell* in Babylon: with Christian Rome therefore commenced the Babylon of the New Testament, and the seventh head of the world's empire. To reveal this antichrist, it was necessary that dragon Rome should change into a beast, and that the beast should again half change into a dragon; that the number six should be amplified into 663, and so be finished. The words at the close of the verse, "was, and is not, and yet is," look to the time when he shall actually appear. This wonder will then disclose that the head of Babylon that was, and is not, and yet is—that Lucifer, that morning star, that golden head of the great image, that beauty of the Chaldee's excellency, which was so great a wonder to the world in his first appearing, which was no less a wonder in his tragical and terrific fall, will be the wonder of wonders in the manner of his rising, and in the brightness and strength of his countenance; for an *excellent majesty* will then be *added* unto him, and all the world shall *wonder* after him, when they shall see him, all whose names are not written in the Lamb's book of life, from the foundation of the world, and they shall *worship* him.

3. Why is it so, that he "shall ascend out of the bottomless pit?" Ans. Because the prince of Babylon is represented by the prophets as having gone into the pit of *hell*; and as being distinguished from all other "kings of the nations, who lie in glory, every one in his own house," i. e. the grave, but him the grave refuses, "like an abominable branch," and who "shall not be found with them in burial, Isa. 14. *Tophet*, the bottomless pit, in distinction from all common burying places, is said to be *ordained*, and *prepared* for him, who, emphatically, is called the king, Isa. 30: 33. This wonderful matter of Nebuchadnezzar's kingdom being restored, and having a second exhibition, was shown in his dream of the *tree* that was "cut down and destroyed," but "the stump of the roots" of which was left "in the earth," with a "band of iron and brass," &c., and by his becoming a beast, and being driven from the dwellings of men; but after *seven times*, returning to his glory. Also by his ascending out of the *bottomless pit* is signified, that this last antichrist shall rise out of the great apostacy of the church, (see 2 Thess. 2: 3,) and that he shall be as unrestrained and *wicked* as an origin from *hell* could make him.

4. What is meant by his going into *perdition*? Ans. That he shall *fall* in an extraordinary manner—that he shall not leave a *name*, or *remnant*, or *son*, or *nephew*, Isa. 14: 22. And that he is the antitype of Ahithophel, and of Judas, who was called the *son of perdition*.

5. What is intended by the *name* of the beast, his *image*, and the *number* of his name? Ans. By the beast simply, I understand is intended the Roman empire in its christian form; by his name, is particularly intended its *papal* form; and by his *image* is signified that *last* form in which his kingdom is *numbered* and *finished*, for which reason this image of the beast is styled also his number.

6. Why do the scriptures attach so much importance to our having a clear discovery and knowledge of the beast? Daniel draws the whole attention of his reader to this point; and the Revelation of John consists, chiefly, of a delineation of Daniel.

Two reasons appear, manifestly, for the high consideration made requisite to this subject:

1. That by gaining a clear discovery of this most dreadful enemy we may be guarded against his influence, and escape from his destructive power.

2. That we may thereby know *when the time of the end* is come, and so be prepared for the great day of *wrath*, of which the rising of the last anti-christ is the immediate prelude.

Our Lord mentioned a variety of things as being *general* signs of the end of the world; after which he mentioned this as being *particular* and unequivocal: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not: let him that readeth understand." Mark 13. The placing of *the abomination of desolation*, scattering the *power of the holy people*, taking away the *daily sacrifice*, and slaying the witnesses, &c., are concomitant events. Paul, to the Thess., epistle 2d, chap. 2d, gave this reason why the *day of Christ* was not then immediately to be expected, viz: that there must "come a falling away first, and that man of sin be revealed, the son of Perdition." This is given in all parts of the scripture as the indispensable signal of "the coming of the Son of man in the clouds of heaven." It is now time to look for the *zeta*, or last sign of anti-christ. Paul says, 2d Thess. 2: "He who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." The Roman empire in its *chi*, its *first character or general mark*, was finished about the date of A. D. 500. The witnesses contemporary with the *ten* kingdoms succeeding, were to have power soon after the fall of the empire, and they were to prophesy in sackcloth 1260 years; the late event, therefore, of the new formation of the Roman empire, has fallen out at the very time, when, according to the prophecies, it must have been urgently expected. How long the last anti-christ is to continue we are not warranted to say; but "he must continue a short space," and just at the close of his reign, like Belshazzar, in calling for the vessels of the Lord's house at his great feast, and using them in honor of the gods of Babylon; he will not only have slain the witnesses, but will instigate over their dead bodies some act *tragically profane*. John said in his epistle *that it was* the last time, and gives this reason: "for as ye have heard that anti-christ shall come," and "even now" that character was to be seen, "whereby *we know* that it is the last time." In this place he refers to the antichrist in his *first* or *general mark*.

When the Papal empire rose, by the same method of observation, it was then to be known that the last times had advanced to *high days*: and when, after the Papal, there shall be again a new formation of the Roman empire, by the same infallible method, it will then admit of no doubt that the *last time* of the *last times* have come. "If any man have an ear let him hear," Rev. 13: 9. Reader observe the connection! Our Lord spake a parable, saying, "Behold the fig tree and all the trees: When they now shoot forth, ye see and know of your own selves, that summer is now at hand. So likewise ye when ye see these things come to pass know ye that the kingdom of God is at hand." Again, "let him that readeth understand." Daniel says, that at that time "the wise shall understand." This is the "sign of the Son of man," and the "midnight cry." And in this posture of affairs, both as to the world and the church, God's people are no longer to remain in suspense. By the *chi xi zeta*, to *him that readeth*, the awful *crisis*, now impending the world, will be known with equal certainty, as that by the *mene tekel upharsin*, the catastropho then immediately impending Babylon, was known to Daniel. From thenceforth there will remain no road for conjecture; but the wise will know, surely, that *the end* of *the time of the end* is come.

For the Second Advent.

GUARDS,

Against temptations to doubt the Second Advent taking place some time this year.

While on my knees, not long since, I was permitted to hold close and sweet communion with Jesus. I distinctly felt that he drew my mind to contemplate the evidence of his coming *some* time yet in this year. The great image in the 2d chap. of Daniel was first pressed upon my attention. It was fully evident to me that all its parts were fulfilled down to the ten toes, i. e. to the ten kingdoms, into which the iron legs, the last and fourth great kingdom, was long since divided. Of course, then, it was perfectly clear to me that, what is declared at the 44th verse as the next thing in order, is truly just to be fulfilled, namely: "The God of heaven shall set up a *kingdom* which shall *never* be destroyed."

Next Daniel's vision of the four beasts of the 7th chap. was presented to my view, and the perfectly clear manner in which all of it has been fulfilled down to the coming up of the fourth beast, declared to represent the fourth kingdom upon earth—to the division of this fourth [Roman] kingdom into ten kingdoms in the fifth century—the fall of three of these ten by A. D. 538—the rise of the little horn [Roman Catholic] in that year—the career of this horn for "time, times, and dividing of time," [1260 prophetic days] exactly to 1798, when its dominion [power to wear out or kill saints] was taken away, and it left in a consuming state. After this it is declared, (26th verse.) as the very next thing, 27th verse: "And the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is *an everlasting kingdom*," &c. No one can fail to see that this stream of prophecy agrees with the great image of the 2d chap. in running down to the setting up of *the kingdom of God*, an *everlasting* kingdom, which shall *never* be destroyed," &c. According to the 18th verse in the 7th chap., to be "possessed by the saints of the Most High *forever, even forever and ever*. Of course, then, these streams of prophecy run through all time, to eternity, to that kingdom of God which cannot come till eternity comes.

In my prayerful meditation the next thing that struck my mind was the *perfect clearness* of the *truth* that this kingdom's setting up and the commencement of eternity, and of course end of time must come in after A. D. 1798 as the next great thing in order, for the last described event has occurred, and the last state of the last beast been continuing since 1798. I felt the Lord's Spirit next drawing my mind to that description in the 11th chap. of Daniel, (32 to 35th verse,) which is so clearly another view of the saint-killing career of the little horn [Roman Catholic, as all will agree excepting catholics] of the 7th chapter. It is plainly taught in the 35th verse of the 11th chap. that this power should continue to make the saints fall "*to the time of the end*." I saw therefore that when the Roman Catholic power to kill saints ceased, then the period of time called "the time of the end" must have commenced, for it was *to* this time that it should make them fall. This power to kill ceased in 1798. Since then, therefore, the world has been in "the time of the end." I was then led to the 12th chap. of Daniel. At the 4th verse we learn that Daniel's prophecy would be understood in this "time of the end," for it was only *to* this time that it was "*shut up* and sealed." And from the 6th to the last verse nothing can be plainer than that the *duration of time*, in answer to the question "how long," and referred to by terms that can measure nothing but *time*, is taught, which would reach down to the end of the wonders in the drama before given, the last of which was the resurrection of the dead, 2d verse. And though Daniel did not understand the answer in reference to the duration, he was clearly taught (verse 9) it would be understood in "the time of the end"—that the words were only "*closed up* and sealed *till* the time of the end." And of course the phrase "closed up till" a certain period implies that when that period arrives the subject will be no longer "closed up." In the next verse Daniel was informed what characters would understand in this time of the end, viz: "the wise" in contrast to "the wicked," that is, the righteous. "The time of the end" cannot mean the end itself, for by looking at the 40th verse to the end of the preceding chap., it is seen that at "the time of the end" earthly affairs shall go on and fill up a certain king's career, and these would certainly be before the end of earthly affairs. This 11th chap. of Daniel cannot be confined to Antiochus, for it contemplates events to 12th chapter, when a king stands up at the raising the dead, (See 2 Tim. 4: 1.) "The time of the end" must then be a period of time just before the end of the world. The reference to earthly affairs said to be "at the time of the end" was fulfilled in the career of Buonaparte, which has been since 1798, and this furnishes another proof that since then the world has been "the time of the end." But if we considered nothing but the fact that there must be "the time of the end" before the end itself, in which the duration of time would be understood by the wise, it seems quite evident that that time has arrived, in view of the simple truth that we are living after the last event described in the 7th chap. of Daniel, to take place before God's kingdom and eternity comes. Read Dan. 7th chap. verses 25, 26, consider how exactly these have been fulfilled, then read the next verse. Where are we in the history of the world? If there is to be a "time of the end" before the end, when can it be unless we are now living in it?

I was constrained upon my knees before God to see that "the time of the end" must now have arrived, in which the prophetic numbers of the book of Daniel may be understood, not only the numbers of the 12th chap., but it seems to me also the 2300 days of the 8th chap., which, at the 17th verse, I think, is taught should be also understood "at the time of the end." Now if the "Millerites," as they are called, are not the ones that are understanding, I ask who they are? The time has arrived in which God's word foretold a class should be understanding. It is evident that the numbers unite in pointing out 1843 as the year; and what if one number has run *out*, yea, what if all of them had had the exact month and day of the month of the anniversaries of their commencements, the argument would still remain that the end would be some time yet in the *year*. Of course, as hinted in another article, the prophetic days standing for years being expressed in whole numbers, and they are not all running out in the same part of the year, some of them, if not all, must have some fractions, months, weeks, or days over, which could not however be noticed by another whole number standing for a whole year, when it was only a part of a year to elapse before the end should actually come. Those who will try to become or to remain wise, may, and those who choose to remain or go into the dark on this subject may. God will have a tried people. Men are mere agents.

ONESIMUS.

The Second Advent of Christ.

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THE NEW CREATION.

BY JOHN WESLEY.

"Behold, I make all things new." Rev. 21: 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it: but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] "Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honours upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches further still: it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe: "Behold, I make all things new"—all which are included in that expression of the apostle: "A new heaven and a new earth." *A new heaven:* the original word in Genesis, chap. 1. is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parchment scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "flee from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the mean while the lower, or sublunary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3, &c.

8 One considerable difference there will undoubtedly be in the starry heaven, when it is created anew: there will be no blazing stars, no comets there. Whether those horrid, eccentric orbs are half-formed planets, in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation. But they are above our apprehension: we must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say:

"There like a tramper, loud and strong,
Thy thunder shakes our coast:
While the red lightnings wave along
The banners of thy host!"

No, all will then be light, fair, serene; a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded) will be new indeed: entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun; dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms. But no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn—which it possesses only during the present state of things—and be as harmless in the new heavens and earth, as it is now in the bodies of men and other animals, and the substance of trees and flowers; in all which, (as late experiments show,) large quantities of ethereal fire are lodged; if it be not rather an essential component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. 2: 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the grateful locks of yon fair trees,"

but only pleasing, healthful breezes,

"[illegible] earth with odoriferous wings."

15. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all unpleasing or unhealthful mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. 21: 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. 1: 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

Omnis ferat omnia tellus;

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels: on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in Revelation, chap. 4: 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather, it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

"Bid his angels turn askance
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

"The rage of Arctos and eternal frost."

15. And it will then contain no jarring or destructive principle within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveller. There will, doubtless, be inequalities on the surface of the earth; which are not blemishes, but beauties. And though I will not affirm, that

"Earth hath this variety from heaven,
Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament, of the new made earth. And doubtless we shall then likewise have occasion to say:

"Lo, there his wondrous skill arrays
The fields in cheerful green!
A thousand herbs his hand displays,
A thousand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:

"Then shall this mount
Of paradise, by might of waves, be moved
Out of his place, push'd by the horned flood,
With all its verdure spoil'd and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare!"

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the manner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives, than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probable not only two thirds of the animal creation, but ninety-nine parts of a hundred, are under a necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder, no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood,) "and the leopard shall lie down with the kid: they shall not hurt or destroy," from the rising up of the sun, to the going down of the same.

16. But the most glorious of all will be, the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of the creation. But they shall "hear a great voice out of heaven, saying, Behold the tabernacle of God is with men: and he will dwell with them; and they shall be his people; and God himself shall be their God." Rev. 21: 3, 4. Hence will arise an unmixed state of holiness and happiness, far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying: neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JUNE 28, 1843.

☞ *In consequence of the Camp Meeting, no paper will be issued next week.*

OUR PAPER.

One more number completes the second volume of this paper. We propose to commence another volume immediately after this closes. Friends of the glorious cause of the Second Advent, shall it be sustained? If you say *yes*, do what you can to procure funds for the purpose. The regular subscriptions do not defray more than one quarter of the expense. The rest must be made up by contribution.

Those subscribers who did not return their papers according to request, will essentially contribute to our means of publishing, should they forward the amount due on the second volume. Some 700 or 800 subscribers are regularly supplied with papers from week to week, who have paid only for the first volume.—There need not be any hesitancy about sending 25 cents, as the Post Master is allowed by law to send silver, as well as notes, for subscriptions to papers. Those who do not send the pay for the present (second) volume we shall discontinue at the end of the volume, supposing that they do not want the paper. We intend to continue sending to those who have paid for the second volume, unless they order otherwise. We should not have said a word on this subject, had we sufficient means otherwise to publish the paper.

The New Earth.

That *this earth* is to be the abode of the blessed, after its cleansing by fire and the restitution of all things, seems to be abundantly taught by scripture, in contradiction to all the varied and baseless theories that endeavor to locate the 'heaven' of the saints elsewhere. It would seem evident from the fact above, that a new heavens and earth are promised, and an earth wherein *dwelleth righteousness*, (2 Pet. 3: 13,) which, surely, could not be said of an earth without inhabitants—and the hope of the apostle in regard to this new earth seemed to be, that, although *this* earth shall be destroyed by fire as was the old by a flood, we look for another of which we shall be inhabitants, wherein dwelleth righteousness, and which, according to the promise, shall never pass away. It was the endeavor of the apostle in these passages to show, in opposition to scoffers, who should arise in the last days, doubting the destruction of the world, and saying, all things continue as they were from the beginning, that its destruction was just as sure as that of the old world by a flood, for it was the word of the same God. He then proceeds to express his joyful and confident looking for a new heavens and earth, according to the same sure word. Now why should he look with joy to the new earth, if not that he hoped and was assured of an inheritance *there*? And how can it be supposed that this is a mere figure of the blessedness of a temporal millenium, or of the eternal state, when the apostle speaks of it as a literal new creation, *as literal* as the destruction of the old, and subsequent to it, not coming *before*, as would a temporal millennium? There has been much cavil in regard to the term *new* earth, but his own words best define it, and should satisfactorily silence objections. He speaks of "the world that was" and "the world that is," and in the same sense would he have us understand "the world to come," or "new earth," not as an entirely new and different creation from the old, but new in the same sense in which this present earth is spoken of in distinction from that destroyed by the flood—and this understanding of the term reconciles and renders beautifully clear the many prophecies in regard to the reign of righteousness upon the earth. I recollect having seen an illustration of the use of this phrase here, which, to my mind, seemed appropriate. The Bible speaks of a man as a new creature after repentance, when he is physically and intellectually, still the *same*, but a great change has passed upon him, and he is termed *new*. Still we think and speak of his actions before and since the change, without regard to it, as if they belonged to the same man. So it would seem that many things relating to the new earth are spoken of *the earth*, without reference to the change which is to make "all things new" upon it.

The Psalmist, in the commencement of 46th Psalm, expresses the same confident looking forward to an inheritance in the new earth—indeed the entire Psalm is appropriate to our present theme 2d verse: "We will not fear, though the earth be removed and the mountains cast into the midst of the sea—though the waters thereof roar and be troubled," for "there *is* a river, the streams whereof shall make glad *the city of our God*, (the new Jerusalem of Rev. 21, to come down upon the new earth,) the holy place of the tabernacles of the Most High—God is in the midst of her, she shall not be moved—God shall help her when *the morning appeareth*," (as it is in the margin,) the morning of his great day. "The heathen raged," (Rev. 11: 18: "The nations were angry, and thy wrath has come, and the time of the dead that they should be judged,") "the kingdoms were moved," (Dan. 2: 35, 44: "His kingdom shall *break* in *pieces* and bruise all these kingdoms, and it shall stand forever,") "he uttered his voice." (Isaiah 11: 4: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Psalm 2: 9: "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel,") "the earth melted." (2 Pet. 10: 12. Isa. 24: 19,) "come, behold what desolations he hath made in the earth, he maketh wars to cease to the end of the earth, he breaketh the bow and cutteth the spear in sunder, and burneth the chariot in the fire," (Isaiah 13: 9; 24: 17—21; 30: 27—30; 33: 12,) "be still and know that I am God, I will be exalted among the heathen, I will be exalted in *the earth*." (Isaiah 2: 11, 12, 17.)

This point once established, that, according to the promise of God through Isaiah, and explained by Peter as a *literal* promise, we are to look for a new heavens and earth—agreeing as we see with other passages which show that God is to be exalted on the earth after it is 'melted,' 'cleansed,' &c.—we are prepared to appreciate somewhat the beauty and harmony of other scriptures in reference to the future residence of the saints.

Paul says in Romans 4: 13: "The promise to Abraham that he should be *heir of the world*, was not to Abraham or his *seed through the law*, but through the *righteousness of faith*, for if they which are of the law be heirs, faith is made vain and the promise of none effect, therefore it is *of faith*, to the end the promise might be sure to *all the seed*." Gal 3: 29: "If ye be Christ's, *then* are ye Abraham's seed and heirs according to the promise"—this promise of heirship to *the world*, or, as it is called in other passages, the heavenly 'Canaan.' The declarations "heir of the world," and "that it might be sure to all the seed," prove conclusively that it cannot be the possession of earthly Canaan by a single generation of carnal Jews: and "that it is not by the law, but through *faith*," shows also who are Israelites indeed, those who are of the faith of Abraham. Gal. 3: 7, 16, 19: "Till the seed *should come* to whom the promise was made," not carnal Jews, for they had come already and long before. See also Gal. 3: 16; 4: 29. Rom. 8: 17; 9: 6, 7, 8. Christ is then the true seed of Abraham: "If we are Christ's, then are we Abraham's seed," 'heirs of God and joint heirs of Christ.' He is to rule the world, "setting upon the throne of David," (Acts 2: 30. Ps. 132: 11. Jer. 23: 3,) which was once the kingdoms of this world, and not the throne of the Almighty, at whose *right hand* he now sits; and in this view are we to understand Rev. 3: 21: 'To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father *in his throne*.' Having seen by these, which are but a few of the many passages touching this same truth, that all the faithful children of God are to inherit the promise to Abraham of heirship to the world, we will look at a few others of the same obvious import. Ps. 37: 11: "Evil doers shall be cut off, but those that wait on the Lord shall *inherit the earth*." "Yet a little while and the wicked shall not be, but the righteous shall *inherit the land*." 22: "Such as are blessed of Him shall *inherit the earth*, and they that be cursed shall be cut off." 29: "The righteous shall *inherit the land* and dwell therein *forever*. 34: "Wait on the Lord and keep his way, and he shall exalt thee to *inherit the land*; when the wicked are cut off thou shalt see it." From this we need we that the promises of inheriting the earth cannot be fulfilled in a temporal millennium, nor until the "wicked are cut off." Also Ps. 25: 12, 13. Matt. 5: 5. In Rev. 5: 10, the new song of the saints redeemed from off the earth concludes thus, "and hast made us unto our God kings and priests, and we shall reign on *the earth*." (Not during a temporal millennium, for those who sing thus are already before the throne of God.) Also Rev. 11: 15: "The *kingdoms of this world* are become the kingdoms of our Lord and of his Christ, and he shall reign *forever*." By the connection we see this takes place when the "nations were angry, and the time of the dead to be judged had come."

Besides these and many similar passages, there is a large class which speak of Mount Zion and the new Jerusalem (which all admit refer to the everlasting abode of the saints) as *upon the earth*, in opposition to the modern theory, which makes that abode altogether etherial, and located at some undefined point in the universe of space. Of these the following are a few: Ps. 48. referring to some future period when this 'city of God,' this 'Mount Zion' is the joy of the whole earth, and also of the gathering to the pretended battle at the resurrection of the wicked, as mentioned in Rev. 20: 9. Isaiah 11: 9. this same 'Mount Zion' is again mentioned as connected with the earth: "They shall not hurt nor destroy in all *my holy mountain*, for *the earth* shall be full of the knowledge of the Lord." Zech. 2: 10—13: "The Lord is to *come* to Zion (Rev. 21: 3,) and inherit Judah, his portion in the holy land, and choose Jerusalem again," and this at the time that he is "raised up as a man of war" against the nations.

In Isaiah 60: 2, is another description of this 'city of the Lord,' this 'Zion of the holy One of Israel,' which most remarkably agrees with that of the new Jerusalem in Rev. 21 and 22; which, be it remembered, comes down from heaven *after* the creation of the new earth, and has always been admitted to apply to the *everlasting* state, and yet this chapter in Isaiah, which in many parts agrees with it to the very letter, is claimed as the strong-hold of the temporal millennium—the 21st verse reads: "Thy people shall be *all* righteous, they shall inherit *the land forever*." And to what else but the second coming of Christ at the destruction of these heavens and earth, and the glory of the new earth above that which has passed away, can Haggai 2: 6—9 be referred? But this will suffice for the present, the theme is an exhaustless one, running through all scripture—and these few references and brief remarks will, it is hoped, lead to a more full and entire searching of *the Word*, to see if these things are so. It is only by comparing spiritual things with spiritual, without regard to the doctrines or commandments of men, that the Bible becomes what it was intended to be—a lamp to our feet, and a light to our path.

C. M. S.

INTERESTING QUESTION.

What kingdom does Christ give up to the Father at the time he receives his glorified kingdom on earth?

In order to understand the question, let us look at 1st Cor. 15: 24. "Then cometh the end, when he (Christ) shall have delivered up the *kingdom* to God, even the Father," and v. 28, "Then shall the Son also himself be subject unto him that put all things under him that God may be all in all."

In answer to the inquiry, one individual answers, "It is his *mediatorial kingdom*." But what sort of a *kingdom* is that? Christ gives up his *office* as mediator when he receives the kingdom spoken of in Dan. 7: 14. If we rightly understand the matter, there is no such thing as a "mediatorial kingdom." It might as well be said that Holland had a mediatorial kingdom, when that power was selected by England and America to decide the Boundary question.

The question then recurs, what kingdom does Christ give up? In order that we may understand the subject intelligibly, let us see what kind of a kingdom Christ now possesses. Acts 2: 34—36, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right right hand, until I make thy foes thy footstool; therefore let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ." Matt. 28: 18, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Eph. 1: 20, 21, "And set him (Christ) at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion." Heb. 12: 2, "Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set he him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. 10: 12, 13, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." John 3: 35, "The Father loveth the Son and hath given all things into his hand."

The kingdom then, that Christ now has in conjunction with his Father, must be the kingdom referred to in the 15th of Corinthians. Christ overcame, and thus is given as a reason why he occupies his present position, Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Now let us turn to Luke 1: 32, 33, and we shall learn the duration of the kingdom that Christ will receive in place of the one he delivers up. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

In the 9th chapter of Isaiah, 6th and 7th verses, we find the different features of the character of Christ distinctly brought to view:

1. The Son. 2. The Prince of Peace, or Mediator. 3. The Mighty God—the everlasting Father, or Judge. 4. After the judgment sits, he shall sit upon the throne of David, which is established with judgment and justice. 5. The duration of his kingdom, which is to be forever.

MILLER'S LECTURES.

We intend, in the next volume, to publish one of Mr. Miller's Lectures each week till they are completed. Those who wish to procure a copy of these Lectures, can thus be accommodated at a very trifling expense.

BROTHER BROWN'S EXPERIENCE.

We intend to publish this brother's experience in our next number. Don't fail to read it.

THE PROPHECY.

"And fearful sights and great signs shall there be from heaven; and there shall be signs in the sun, in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke's gospel.

What shall be the fulfilment of this prophecy, what the *precise* features, it were not wise for man to undertake to say *beforehand*, still in the *progress* of fulfilment, we may understand. The Savior enquired once of his hearers, "How is it that ye cannot discern the Sign of *this time*?" This prophecy has amazing interest to our minds as being *the last* in the series which Christ gives before he comes himself as "lightning from heaven." It is this thought that gives such interest to the prophecy, which in the fulfilment is to be *seen*, not to be observed through telescopes but beheld with the naked eye.

Has the prophecy been fulfilled—is it fulfilling—is it yet future. These are points that ought deeply to engage our thoughts—all our reckoning brings us to the point where we should now be looking out for the fulfilling of this prophecy.

In publishing the following certificates from U. C. we let them speak for themselves. We have much confidence in the two brethren who have sent them to us, having had the opportunity of being acquainted with them. We esteem and love them as Christian brethren—we shall not dare to say that these things are *not* the fulfilling of the prophecy.

The reader will notice that these occurrences are said to have transpired from Friday afternoon to Monday morning following, and seen by different individuals.

That 'signs in the moon,' of a *most extraordinary* character have been seen in different parts of the U. S. and in this city also, within a few months past, is a fact not to be disputed. What event is next in order? Reader, are you prepared for the blast of the archangel's trumpet?

For the Second Advent.

Most remarkable Signs in Upper Canada.

The following astonishing statements need not be looked upon as fabrications. We believe God is giving, in this region, the last signs. Here is one statement.

I do hereby certify that last evening, between the hours of 10 & 11 as I was standing in the open air, there suddenly flashed down in my face and all around me a very bright light, and immediately looking up towards the heavens, I distinctly saw as I should suppose, about 1 mile elevated from the earth, what seemed exactly like a man presenting a very bright appearance. The head was most dazzling. Two more flashes came down from the appearance, and, accompanying the last flash, I plainly heard a very singular voice of such a sound as I never heard before, which declared distinctly and very loudly: "*The Lord Jesus is coming to judge the world.*"

I was not at the time expecting or looking for any sign or supernatural appearance. As I hope for eternal life, the above statement is truth.

MARY JANE WADE.

of Southhold township, London district, U. C.

June 16, 1843.

I also certify, as in the presence of God, that last night, I should think about mid-

night, on hearing my dog bark unusually, I went to the door, and a bright light flashed down upon me, when, on looking up into the heavens, I saw a very bright light, about the size of a man. I solemnly feel that it was something altogether unusual and out of the ordinary course of things. God is my witness that the above is correct.

JONATHAN W. BEADAN, of Southwold.

June 18, 1843.

The above are persons of sound and acknowledged piety. You need entertain no scruple of publishing this account.

SOUTHWOLD, June 19, 1843.

We, the undersigned, last evening, in company with several others, when the sun was about 15 minutes high, saw it present the appearance of a dull, lead color, surrounded by a red swiftly revolving circle, and in the sun as the appearance of two persons. One of these seemed to point to the other. The appearance was truly astounding.

SUSAN TEETZEL,
MARGARET TEETZEL,
ELIZABETH KING,
JOHN KING.

We do hereby solemnly affirm, that this morning (Monday, June 19th, 1843.) as the sun arose, we saw it present the following appearance:—It was encircled by a white ring, which revolved like a wheel in swift motion. There was in the sun an oblong dark spot. On the surface of the sun there appeared sudden and constant red flashes. Then red streams appeared to issue from the dark spot, and apparently run down to the ring surrounding the sun, and the ring changed to a blood color. Then the dark spot faded away and the sun presented its usual appearance. These appearances lasted about 15 minutes.

DAVID WALLIS,
JAMES MCQUEEN.

I hereby declare, as in the presence of God, that on last Sunday evening, about 10 o'clock, while sitting in my house, I heard most singular notes of music, when, on going to the door, I distinctly heard, as it were, singing from tens of thousands of voices in the heavens alone, in a south eastern direction. I also, during the time of the singing, saw a very singular bright stationary appearance in the eastern horizon. The singing was about in the tone of distant thunder. I am obliged to acknowledge this was all of a very miraculous character, though I have always been opposed to any belief in such things, or of signs being now given.

ROBERT MCDERMAN,
of Dunwich, U. C.

June 20, 1843.

The above are only some of the great signs and wonders that God has just graciously condescended to give in this region. These certificates have been carefully collected. Do not scruple in the least to publish them. The persons were many of them opposers, though highly respectable. Mr. McQueen is a major here, and a man of much influence. Mr. Wallis was very much set against the second advent, but what he saw made him shake like an aspen leaf. He was an entire opposer to the truth, and was constrained, against his prejudice, to acknowledge the supernatural character of the appearance. God's hand is in these signs.

We have had a meeting several days in a grove. The evidences from the word, and the most astonishing signs, have rejoiced saints—overwhelmed sinners. 50 to 60 seek God at once—hundreds flock to hear from great distances. Our bodies are feeble, but God is mighty. Will no more lecturers come to all this region? Pray for us. "Look up."

DANIEL CAMPBELL.

PHENOMENA—SEEN ON THE LAKE.

Since we received the foregoing certificates, the following note has been handed us. Mr. Andrews has been a resident of this place for the past 24 years, and is well known to our citizens. The truth of his statement need not be questioned. He has been for the past two seasons engineer on the steamer Illinois.

On the 10th of June, 1843, while on our down passage from Chicago to Buffalo, on board the steamer Constellation, in Lake Michigan, about 30 miles south of the Manitou islands, 180 miles north eastwardly from Millwaukie, about midnight, I saw to the northward a bright spot apparently the size of a common house in the clear sky, about 25 deg. above the horizon, making an irregular waving course upwards till the elevation was about 35 degrees, when it descended perpendicularly to near the horizon and vanished. The second mate of the steamer, Mr. Adams, first called my attention to the appearance.

And the same night, towards morning, the moon being nearly at the full, and in the S. W., I observed a black line directly across the moon, in a horizontal position, about one third above its lower limb, and about one tenth of the moon's diameter in width. From the time I saw it till it vanished was about 10 minutes. These phenomena were noticed by several officers and men of the steamer. The sky is remarkably clear during the night, on the upper Lakes when not obscured by clouds. If these things are worthy of your notice, you are at liberty to use them as you please.

Yours, &c. P. B. ANDREWS.

THE PRINCE OF THE HOST.—We read in Dan. 8: 11, that the "little horn" which "waxed EXCEEDING GREAT," "magnified himself even to the PRINCE OF THE HOST." In the 25th verse the same Prince is called the "Prince of Princes;" and in Dan. 10: 20, he is called the 'Messiah.' He is also called "MICHAEL one of the chief," or, as in the margin, "the first of Princes," Dan. 10: 13, in the 21st verse. "Michael the great Prince which standeth for the children of thy people."

Our opponents claim that the two first appellation the "Prince of the Host," and the "Prince of Princes," denote the Jewish high Priest. They are however no where applied to the Jewish priest, or high priest. Moreover the "Prince of the Host" is proved to be the **Messiah by Joshua 5: 13—15.** Joshua would never have been permitted to worship a mere angel, nor to call him his Lord. The Prince of princes is also proved to be our Savior by Rev. 1: 5, where he is called "the Prince of the kings of the earth."

The "exceeding great horn" is therefore proved to be some power, that stood up against our Savior, and must be Rome, by whom he was condemned and nailed to the cross.

For the Second Advent.

Daniel's Prophecy of the end of the world,

ENDORSED BY JESUS CHRIST.

Matthew 24: 1. The disciples called the Saviour's attention to the building of the temple; Jesus replied, there shall not be left here one stone upon another that shall not be thrown down. Just before this (chap. 23: 34—39,) he had predicted in their hearing some terrible vengeance which should overtake the hypocritical and murderous Jews, and some dreadful destruction which should overwhelm their city Jerusalem.

Now the disciples came to him privately and said tell *us* (thy disciples and confidential friends) *when* shall these things be? what shall be the sign of thy coming and of the end of the world? Christ had not spoken of that event. They must either have supposed that the dreadful calamities which he foretold would be such as could be expected only at the destruction of the world, or they meant the end of the age or Jewish dispensation. Christ's answer to their question, will help us to understand their meaning, which of course he understood and replied to them accordingly. He began by cautioning them to be on their guard against deception; for many would come in his name, (they had asked about *his* coming,) they would hear of wars, &c., but the end is not yet. End of what? End of Jerusalem, and the Jewish government, or end of the world? Nation shall rise against nation, and kingdom against kingdom: there shall be famines and pestilences and earthquakes in divers places. Did these things take place before the destruction of Jerusalem? we know they have occurred since. Some of them occurred *at* the destruction of Jerusalem; i. e. in some of the Jewish towns, and especially Jerusalem, they had war, famine and pestilence. But kingdom did not rise against kingdom, if we mean the Jewish kingdom, for they had no kingdom—"we have no *king but Cæsar.*" Besides Jesus said all these are the *beginning* of sorrows. What, to Jerusalem? We know that the war and famine and pestilence made an end of Jerusalem and its sorrows, though not of the sorrows of the Jews who survived; those sorrows have not yet ended.

In like manner the predictions contained in the 9, 10, 11, 12, 13 and 14th verses; they had a partial fulfillment before the end of Jerusalem, have been much more signally fulfilled since. Indeed the 12, 13 and 14, verses can hardly be said to have been fulfilled in a literal sense at all before the destruction of Jerusalem, but must have referred to the end of the world. Did the love of many wax cold before Jerusalem was destroyed? How should he that endured to the end, be saved? end of what? of Jerusalem? of course if a man could endure the war, famine and pestilence all the way to the very end of Jerusalem and survive that destruction he will be saved from it, that is, he would survive. Surely Christ meant some other end, some other salvation. All these cautions and predictions refer evidently and forcibly to the end of the world. And then in the 15th verse, he refers them for the precise time, to Daniel's prophecy of the end of the world. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." Understand what? why, say the Scribes, understand what that abomination of desolation meant, to be sure, for otherwise how could they know it when they saw it. Here is just the very thing that creates confusion and leads the reader astray. The words "whoso readeth let him understand," are included in parenthesis in our English translation, and the reader is immediately led on to the next verse, "then let them that be in Judea flee to the mountains," &c. I say no, stop here, where Christ paused in his answer to the question of the disciples respecting the end of the world. Whoso readeth—what? why Daniel's predictions of the events to precede the end of the world, and the explanations there given of the time &c. That is, Daniel fixes the mode of computation, from the taking away of the daily, to the setting up of the abomination that maketh desolate, shall be 1260 days, (years,) and from the same point to the end when Daniel shall stand in his lot in the resurrection, shall be 1335 years. So said Christ, when ye shall see this event, which fixes Daniel's starting point, understand how long it will be to the end, viz: 1335 years.

It has been often asserted, but never proved, that the abomination which Christ spake of was the invasion of Jerusalem by the Roman army. Now I give the following reasons to show that this could not be his meaning:

1. From the crucifixion of Christ, Jerusalem and the Temple ceased to be holy places, the vail of the Temple was rent and its august secrets laid open to the vulgar gaze, the glory departed, and that house ceased to be the dwelling of God, the city became a den of murderers and daily exposed to the just vengeance which Christ had denounced against it. Now it is an abuse of language to call such places holy in any sense.

2. The Roman power had long ruled in this same Jerusalem, and the tower of Antonia overlook and controled the temple. The Roman garrison were actually employed to quell riots in the very courts of the temple. Of this we have an instance in Paul's history.

It was therefore nothing new for the Roman eagle to be seen in Jerusalem or the temple. At the destruction of Jerusalem the Roman eagles did not *stand in the temple* at all, if that be the holy place. The Romans did not get possession of the temple, but in spite of all their efforts to save the building, it was destroyed by fire. Besides, then it was too late to flee, if Christ intended that as the warning. And to say that 'stand in the holy place' means *approaching* the city and temple, is a very loose way of talking.

3. If the daily sacrifice means the Jewish daily sacrifice, (as many persons contend,) that sacrifice was not taken away, and did not cease to be offered till a short time before the city was taken, and some time after it was besieged. It was then too late for the disciples, or any body else, to flee from Jerusalem. But Daniel connects the taking away of the daily with the setting up the abomination that maketh desolate, and this latter was not to be set up until the former should be taken away, so that if the disciples waited in Jerusalem, or the immediate neighborhood, till they saw *this* abomination of desolation set up, they would find it impossible to escape.

4. It is doubtful whether Christ intended to warn those disciples to save themselves from the approaching destruction of Jerusalem at all. This has indeed been very generally the received opinion; but, like many other interpretations of scripture, it has been too readily assented to. We know that soon after this conversation, he commanded these very disciples to go *into all the world* and spread the gospel—and if they were slow to understand, or reluctant to obey that command, he sent afterwards special messages to them; and by means of their enemies caused them to be scattered abroad, so that before the dreaded destruction of Jerusalem came, the gospel, as Paul says, had come into all the world, and been preached to every creature under heaven. Surely, then, Christ did no expect any considerable number of his disciples to remain at Jerusalem till the time should come for the destruction of that city. I don't deny that he foretold the destruction of the city, but certainly that was not the only, nor the principal evil which he had in view. The disciples had asked three questions: 1. When these things should be, viz: one stone not left on another, &c. 2. The sign of his coming. 3. The end of the world. Christ either answered these three questions, or he did not—if he answered these questions, the answers are contained in the 24th and 25th chapters of Matthew—and that he did answer all three of these questions must be evident to all unprejudiced readers, for he speaks of things to come which did not precede nor accompany the destruction of Jerusalem, but which remain to be seen, and which can only be fulfilled when that great and dreadful day of the Lord shall come. It is in the highest degree absurd to say that Christ came in the clouds of heaven, &c. &c., at the destruction of Jerusalem, or that all the tribes of the earth mourned, &c.

Finally, if the expression, "this generation shall not pass till all these things be fulfilled," was sufficient to *define the time*, in answer to the question, "when shall these stones be thrown down?" so his reference to Daniel's prophecy of the setting up of the abomination of desolation would, to every understanding mind, define the "time of the end" of the world. These 1260, 1290, and 1335 days [years] were given to express the duration of the anti-christian supremacy, the length of the interval between the ceasing of the daily and the setting up the abomination, and, lastly, the resurrection of the dead and final judgment, and establishment of the everlasting kingdom of God. It is no answer to say the disciples did not live to see the establishment of popery, [the man of sin, or abomination of desolation, &c.] and therefore could not profit by his directions; for as I have shown above, neither did they remain at Jerusalem to avail themselves of the warning to escape that destruction; nay, most of them were dead before that time arrived. But in both cases their successors would be alive and able to recognize the signs, and judge correctly of the times.

5. When in 508 pagan sacrifices ceased at Rome, the centre of the christian world, and an interval of 30 years succeeded, immediately after which christendom beheld the professed head of the church acting over again the bloody persecutions of their pagan enemies, and setting up a *desolating* power, compared with which paganism had been harmless; the christians who survived or witnessed these things, might know that they had a starting point [let him that readeth understand] from which to calculate to the coming of the Son of man and the end of the world.

J. D. PICKANDS.

PROGRESS OF CHRISTIANITY.

Many are the professors of religion who believe that righteousness shall soon cover this earth, while yet under the curse, for the sins of man. One of the greatest advocates for this spiritual millennium is the author of the "Great Commission," the Rev. Dr. Harris. While he advocates these views, he yet confesses that there is now a larger proportion of paganism, compared with Christianity, than there was 50 YEARS AGO!

Another advocate of the same system, the Rev. A. F. Lacroix, Missionary from India, made the following statement in Exeter Hall, London, at the anniversary of the London Missionary Society, May 12, 1842:

"Idolatry, with all its superstitions, and all its revolting practices, is still the religion of the land (India.) Pantheists still insult the Deity, by ascribing to him almost every evil action that can be committed. The entire female population, (one half, that is, of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. It is true, some individuals have embraced Christianity—but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians—while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to one thousand—that is, *one Christian to eighty thousand heathen.* Oh, what a disproportion yet, between the adherents of truth, and the adherents of error."

In the above Presidencies, faithful, pious missionaries, from almost every denomination of Christians, have been laboring for nearly half a century!

HEAVEN—WHERE IS IT?

THE NEW EARTH.

Bro. Litch has given us the following on the future prospects and residence of the righteous. We extract from a very interesting sermon published in the Midnight Cry.

THE TERRITORIAL DOMINION OF CHRIST.

It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream. "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan 2: 38. "A stone was cut out without hand, which smote the image." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stone that smote the image became a great mountain and FILLED THE WHOLE EARTH."—Dan. 2: 35. Then, in verse 44, when the explanation is given, it is said, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever." The stone is to break these kingdoms, and the kingdom of God is to do it. Then the stone, Christ, and the kingdom of God, are the same. The enlargement of the stone will be by gathering together, in the fulness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things under the earth, even in him. Eph. 1: 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth. The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son, this day I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the UTTERMOST PARTS OF THE EARTH *for thy* POSSESSION." The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "thou shalt break them [the heathen] with a rod of iron, and shalt dash them in pieces like a potter's vessel. "This is all the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. 25: 34, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' There was a kingdom prepared for and given to man as he existed, and even before he was brought into being. That *kingdom* or *dominion* was 'all the earth;' and also all the earth, air, and sea contained. Gen. 1. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other kingdom for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. 11: 15) teaches the same doctrine: "There were great voices in heaven, saying, the KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Numerous other texts might be presented, all showing the same thing. But these must suffice for the present.

THE METROPOLIS OF THE KINGDOM OF GOD.

1. *Its locality.* It is Mount Zion and Jerusalem. Ps. 2: 6, "Yet have I set my king on my holy hill of Zion." Isa. 24: 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of host shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. 132. 11—18: The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud. I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. The City. Not "Jerusalem that now is, and is in bondage with her children," "but Jerusalem that is above, and is free, and is the mother of us all." Gal. 4. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21.

It is the city for which the patriarch Abraham looked, (Heb. 11: 10,) "which hath foundations, whose builder and maker is God." For this city he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square as is the city described in Rev. 21: would require all the territory promised Abraham for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accomodation. This is "the city of the living God;" the tabernacle of God which shall be with men in the NEW EARTH.

Harmonious Testimony of the Witnesses.

"Times and Seasons never to be known."

THE PROFESSOR VS. A CLOUD OF WITNESSES.

Professor.—When Christ appears, you expect, do you not, that he will "restore again the kingdom to Israel?"

Ezekiel.—Most certainly. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." The glory of New Jerusalem must needs excel greatly that of Old Jerusalem, for it is to be "round about eighteen thousand measures: and the name of the city from that day shall be, *The* LORD *is there!*"

Prof.—Very well; admit that the kingdom will be restored when the Lord is revealed, yet who dare affirm that he understands aught respecting the time of its restoration, seeing Christ puts a quietus upon the whole matter by saying to his apostles, "It is not for you to know the times or the seasons which the Father hath put in his own power?" This seems to be forbidden ground; as effectually guarded as was the tree of life in Eden, by the flaming sword of the cherubims. No one can understand the time.

Daniel.—Professor! Professor! you err greatly in saying "*no one can understand;*" for the words of the man Gabriel, whose "face was as the appearance of lightning, and his eyes as lamps of fire, and his voice as the voice of a multitude," even the voice of that heavenly messenger is still ringing in my ears, saying, "*The wise* SHALL *understand!*" And again, "Go thy way, Daniel, the words are *closed up and sealed* TILL *the time of the end.*" Gabriel's words seemed to me very clearly to imply, that *at* the time of the end, so many of the predicted events would have transpired, that all the *wise*, honest-hearted truth seekers, would discover that *the vision* was *unsealed*, and hence *understand*, not only that they were living *in* the time of the end, but that the period when I should "stand in my lot," might also easily be determined from the *numbers* which I left upon record. When I stand in my lot, my people, "*every one found written in the book*," are to be delivered; no matter where they are scattered. Or, if they are sleeping in the "dust of the earth," they shall "awake to everlasting life." And they "shall take the kingdom, and possess the kingdom forever, even forever and ever."

Prof.—*Thy* people, *thy* people, Daniel. Do you not recollect that Gabriel said expressly, *thy* people? Surely, *thy* people, the Jews, cannot mean *all the saints.* And, moreover, *thy* people were delivered from under the galling power of Antiochus; and all the saints *will be* delivered in God's own time, but the knowledge of that time he "hath put in his own power."

Paul.—Daniel's people are God's people; and God's people are the children of Abraham; and the children of Abraham *are all who believe in Christ.* As I once said to the Galatians, so do I now repeat to all the inhabitants of the earth, of every name and nation: "Ye are all the children of God by faith in Christ Jesus. They which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If *all* the faithful are to be blessed *with* faithful Abraham, they must of course be "found written in the book," and be delivered when Dan.'s people are delivered, "at the end of the days," "at the sound of the trump," when they "awake to everlasting life," or, as brother Ezekiel testifies, "when Lord God *opens the graves* of the *whole* house of Israel."

Prof.—But the bars are not yet taken down. No one can enter the field of prophecy till the bars are down, or a gate open somewhere; and there is no opening yet, as I can see. "*It is not for you to know!*" stands with forbidding frown at each entrance, saying to all who approach, "*positively no admittance!*"

Christ.—Why do you confine my testimony to limits thus circumscribed and narrow? Why *break out a single link*, and holding it up to the world, cry, "*this is all the chain!*" When my beloved apostles desired to know the time of the kingdom's restoration, if I told them, "It is not [now] for you to know the times or the seasons which the Father hath put in his own power," did I not also at the same time add, "But *ye* shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost parts of the earth!*" Why do you not understand my speech, and cease from such forced and false construction of thy Lord's testimony? Cannot my words, without doing violence to my meaning, be understood thus: "The times and seasons, *at present*, are known only to my Father; and he will reserve this knowledge in his own power, until after the Holy Ghost is come upon you, and then *ye* shall receive power to know also." And, in fulfilment of this very promise, did not one of the apostles to whom it was made, afterwards declare that *he had received this power?* Did he not testify, and bare record of the *revelation which God gave unto me*, and that I had communicated the same unto him by my angel, when he "was in the isle that is called Patmos?"

Prof.—But there is one passage which is an *insuperable objection* to our knowing anything of the time: "For as a snare shall it come on all them that dwell on the face of the whole earth." Now if it comes as a snare upon *all*, how can *any* know the time, or be aware of its approach?

Luke.—I object to such a palpable misrepresentation of my testimony. When any one quotes from my writings, I beg he will do me the justice not to give one short sentence from the middle of a paragraph, and exhibit that as the entire scope and meaning of the whole. You have quoted a single sentence from the middle of a paragraph found in a portion of my writings, designated the 21st chapter; though the division of my writings into chapters and verses as they now stand, was totally unauthorized by me. However, if you commence at the 34th verse of the 21st chapter, and read to the close of the 36th verse, you will have *all* the paragraph from which your quotation is made, and will be able, I think, to understand our Lord's meaning. Let me write it as I did at first: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Here, you notice, that in the first clause of this paragraph, our Lord warns us to beware getting so swallowed up in the cares of this life as to be unaware of his coming; in the next he declares that it shall come as a snare on all (emphasize *all* as much as you please) that dwell on the face of the earth; and, lastly, again admonishes us to *watch* for his appearing, plainly implying that if we *do watch*, we shall *escape* the snare. Professor, if you will carefully and *prayerfully* study the written testimony of the prophets and apostles, you will find that its whole current goes to establish the fact that those who are *looking, watching*, and *waiting*, for the coming of the Lord, will not be in darkness as to the *time* of his approach; but will, at the instant he appears, fly to meet him in the clouds, and thus cease to be numbered among the "*all them* that dwell on the face of the whole earth," upon whom, truly, the judgments of that day will come "*as a snare!*"

Prof.—But it is written, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." What foolhardy presumption it is, then, for any man to talk about understanding this most profound secret, unknown even to the Son of God himself!

Mark.—What a hopeless task it is, also, to make a man see, who is wilfully blind! Our Lord truly opened the eyes of those that were *born* blind, but never did he cause any to see, who *wilfully* closed their eyes upon the light. Of all the witnesses who have now testified, I have perceived a disposition in you, invariably, to *suppress a part of the proof.* You will not listen to all the evidence; for while the witness is on the stand, you watch [illegible], and the moment he drops a word or sentence which, alone and disconnected with [illegible] her parts of his testimony, would seem in favor your suit, you instantly seize upon it and raise such an outcry in court as to deafen both the jury and the bar together. By taking our Lord's saying that the *day* and *hour* was *then*, at the *moment* of his speaking, unknown to men, angels, and himself, and drawing from it the unwarrantable inference that it *never would be known*, you cause him to contradict himself, and place him before the world in the shameful position of a *false witness!* when he is declared to be "*the faithful and true witness.*" He had, only a few moments before saying that nobody knew the *day* and *hour* of his coming but the Father, been describing certain prominent and important *signs*, which, he solemnly assured us, would be *infallible precursors of his speedy coming*, and that the generation which should see them might *know* that the time of his appearing in the clouds of heaven was nigh, even at the doors. He said they would know it as surely as it is known that summer is near by the appearance of buds and leaves upon the trees. Now, therefore, if the generation is living that has seen these signs, referred to by the Lord Jesus, then let them settle it in their hearts that *his coming is near*, and that *the end is at the doors!*

Matthew.—I wish to add just a word in conclusion, to notice one other point, not adverted to by brother Mark, which may possibly serve to enlighten the Professor, as to the question, whether the Son of man is to be revealed speedily or not; and that is, that although it may still be true that "no man knoweth the *day* and *hour*," yet if the event is near, on looking around in the world, one fact will be most manifest, i. e., *multitudes of true saints, everywhere, rejoicing and lifting up their heads, knowing* that their *redemption draweth nigh!*

Prof.—I see no practical advantage arising from a belief that the end of all things will transpire the present year, even admitting that such will be the case. Why should the Christian be called to contemplate a fact unserviceable to him? His duties remain unalterably the same, whether the advent of Christ is at the doors, or five hundred years distant.

Peter.—I have always deemed it of vast importance to be *looking for*, and *hasting unto*, the coming of the day of God. So highly important and necessary did I consider it, that I wrote two epistles to my brethren, *in both which* I strove to stir up their pure minds by way of *remembrance*; that they might be *mindful* of the prophecies respecting the day when the elements are to melt with fervent heat, and a general conflagration of all the works upon the earth is to take place; for I truly believed that if they *looked for such things*, they could not fail of considering what manner of persons they ought to be, in all holy conversation and godliness; and thus, by diligent attention to the words spoken before, that they might be found of the Lord *in peace, without spot, and blameless.*

BRO. MILLER'S HEALTH.—A brother writing from Whitehall, N.Y., says:

"Bro. Miller is very weak, but he is in a fair way now to recover. He is happy and resigned in mind. I do not see that his intellectual power is in the least affected. His faith is firm, that the great Deliverer will come this year. He sends his love to all the brethren scattered abroad."

THE TWO WITNESSES.—"And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither, and they ascended up to heaven in a cloud; and their enemies beheld them."

According to the report of the Mass. Bible Society 20,000,000 Bibles have been distributed by the British and Foreign Bible Society since its commencement in 1804. And the American Bible Society since its existence in 1816, have distributed 2,060,000. It has also been translated into 150 different languages.—*Signs of the Times.*

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

The Second Advent of Christ

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C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

Bro. F. G. Brown's Experience.

ADDRESSED TO THE MINISTERS OF THE PORTSMOUTH, N. H. BAPTIST ASSOCIATION.

ON ENTIRE CONSECRATION.

Dearly Beloved Brethren—It is not in my power to visit you personally, as it would give me great pleasure to do: nor am I able to write you individually; you will therefore accept of this narrative, as especially prepared for yourselves.

I feel a great satisfaction in making this narration to you, brethren, because I have so long enjoyed your confidence and your love. You know me: and I believe still, as ever, you will candidly consider what I will now lay before you. At our Quarterly Ministerial Conferences, it has been one of our usual exercises to communicate to each other God's dealings with us since we parted: and now, brethren, as I do not expect to be present at your next session, let this speak in my behalf. I make this narration from no other motive, than that the grace of God may be magnified, and the power of his Spirit be demonstrated. Let me premise that you are yourselves, brethren, enjoying much of God's presence, that prayer is your delight, and communion with God more to you than your daily food; that you know of the truths of our holy religion which you preach, by a powerful experience. And again, let me believe that you will not hastily reject what I declare that God has done for my soul, merely because you may never have seen and felt the same. I only ask that you will impartially and prayerfully ponder upon these things, and endeavor to ascertain whether the hand of the Lord be in them. Let me not believe that you will limit the Almighty, or that you will set up yourselves as judges of what it might be wisdom in Him to perform. On the assumption that we are all living in the very last days, that which I have of late experienced is very easily accounted for. I shall lay my whole heart open to you, brethren, feeling confident, that, however unintelligible, and even silly, the exposure might be to some, you will commend me, at least, for my honesty, and be disposed to put the most favorable construction upon what I may say.

The month of August last will mark more particularly the period in which my mind seems to have been conscious of any peculiarity of exercises. Ever since I commenced my pastoral labors, I have been aware that something was wanting to stimulate Christians to a life of constant faith and prayer, and to give to the great machinery by which light and salvation are propelled throughout the earth an increase of power. But it was at this time that I began to look about, and to realize, as never before, the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the neglected cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of most other churches, as to all that gives dignity, beauty, and life to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my flock. I began to review my past life, and especially the few years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned for the want of severe intellectual labor, preparatory to the weekly performances of the pulpit—for it had always been my rule not to fail here, though I might as a pastor: but I could detect some unhallowed motives which had too long prompted my ministerial labors—a lack of confidence in God to own and bless the word preached—of faith in prayer—of nearness to God—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God. I now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and also the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I had tried to implore God to arouse the slumberings of the churches to an increase of zeal, of sacrifice, and of prayer in behalf of a perishing world, that he would in mercy revive religion in the midst of my own dear people, where it had so long languished, but especially that my own soul might experience more of the power of religion. We had not enjoyed a season of refreshing from on high for a long time, and I had begun to feel that God had nothing more for me to do where I was then located. After having labored on until I felt that I had exhausted all the means in my power towards effecting a change for the better, or in bringing about the conversion of souls, I began to cry to God to send some servant of his to my relief. I felt willing to stand aside to any one whom Providence should select for this work. In desiring a revival of religion, my own soul was hoping to share in its precious fruits. I had been accustomed, for a few years past, to spend a portion of my time daily in reading memoirs of pious individuals, and other religious books, such as would have a tendency to feed the flame of piety in my soul: but I never dreamed that it was in my power to attain to eminence in piety; supposing either that I had not begun early enough in life, or that there was some moral constitutional defect about me which would render it impossible. Often have I read of the holy ecstasies, and the triumphant faith, and the heavenly devotion of Payson, and Taylor, and Edwards, and many others, and thought that they were religious prodigies; and of course few could hope to be like them. I had heard of some around me who had had the power of God upon them to such a degree, as to lose their natural strength: but I had always doubted and strenuously opposed such things as realities. I ever deprecated all excitements, and preferred a religion that would give exercise and expansion to the reason and to the imagination. And yet whenever, which indeed was very seldom, I found myself in a meeting where much religious fervor was exhibited, my own soul would awaken and kindle up with holy fire.

On the fourth of January last, a ministering brother having come to my aid, a series of religious meetings were begun in the vestry of our church. No extra preparations or parade were made on this occasion: it had not even been announced that a protracted meeting was contemplated. As the coming of our brother among us was remarkably providential, I was watching for further indications of our Father's will as to the measures which should be used towards a revival of his work. On the following evening, the theme of our brother's discourse was Prayer: during the sermon, I noticed no very special interest among the people, nor did I feel any very strong emotions of soul myself, as a result of the discourse. Still I felt that the subject chosen was well timed, and at its conclusion knelt, earnestly desiring to lift unto God the effectual, fervent prayer which availeth much. No sooner had I bent my knee before God, than my soul was at once drawn out in inexpressible agony for the outpourings of the Spirit, and that God would come down among us in great majesty. Immediately I was conscious of feelings which I cannot better describe, than by likening them to the effect of electricity, passing through my whole physical system: the veil which had separated me from my God was through my whole physical system: the veil which had separated me from my God was now entirely torn away, my heart flowed out like water to Him in whose immediate presence, as never before, I now seemed to be. Having risen from my knees, I found the audience all bathed in tears, and a most awful solemnity pervading the house. I began to speak; first, inquiring who had been praying for me: and next, declaring, with great emphasis, that now God was going to bless us, and that my soul was evidence to it. I then proceeded to remark that it appeared to me as though our prayers had all been poor, murmuring, repining, fretting prayers—that we had not taken God at his word, and believed him to be liberally disposed unto his children—we had not presumed upon his generosity and asked him to do great things for us. I expressed my views in regard to myself thus: —That it appeared as if I had never prayed as I ought: that I had been in Jeremiah's dungeon all my life; that I had not had a place where to stand large enough for the sole of my foot; that I had just emerged from a dreary wilderness, into a vast and boundless field where all was beauty, and loveliness and glory. Such peace, joy and confidence now took possession of my soul as I cannot describe. Having resumed my seat, and finding myself variously affected with involuntary emotions of joy and of grief, and being still sensible of this holy celestial influence to such an extent, that every limb and joint in my body trembled, I became alarmed, and inquired of my ministering brother, who was sitting at my side, if he could tell me what it was that was then on me; or if he had ever seen an individual affected in like manner. As the time drew near for the conclusion of the meeting, I felt loth to leave the desk, and to mingle with the brethren, apprehensive that what I had been enjoying might be a delusion, and even though it were, I desired never to lose it. But what was my surprise, as I left my seat, to find that still my soul was filled with inexpressible pleasure, and for the first time in my life I cried out: "glory! glory!" and immediately sunk down, unable to stand upon my feet. I was sensible that I had never prayed for such heavenly manifestations as these, and on inquiry, soon ascertained to whose prayers I was probably indebted for what I was then enjoying. Again I felt a reluctance to leave the precious place of our worship, and then to enter the door of my residence, lest all these glorious emotions, and indescribable views of heaven, should vanish. Having arrived home, I gave myself up for a few hours to earnest and agonizing prayer, and to exalted praise and thanksgiving to God. My soul was filled with deepest agony for all who were preaching lies and false doctrine, and with faith and confidence in God, that he would hear my supplications, and now begin a mighty work of grace in our midst. Such peace and glory as I now felt for eight and forty hours, human language cannot portray: heaven had come down to earth, and I had such bliss and transports, as I had never expected to realize even in the world of glory! I wanted an angel's powers, and an angel's trumpet, to make known all and to all just what my soul felt and beheld. I retired to rest on that night, and awoke in the enjoyment of the same celestial peace, and spent the day in weeping and rejoicing before God, in view of what he had done for so unworthy a creature of the dust as myself, and in exchanging sympathies and congratulations with Christian friends who called to see me.

It was intimated by one dear sister, who called at this time, that I had experienced the blessing of sanctification: the suggestion startled me for a moment, and made me shudder, supposing that she meant to intimate that I was now perfect. I replied by remarking that I hardly knew what name to give to what I had experienced; but should I select terms that would seem to me to imply just and only just that of which I was then conscious, they would be these: the baptism of the Holy Ghost—entire consecration—perfect love. These had always before been very odious terms to my ears, odious, only because they were used by a party or sect of Christians whom I regarded as exceedingly superstitious and fanatical. But I now felt that it was due to my God, and to the sovereign power of his grace, to own that he had baptized me with the Holy Ghost. I now felt the purest and strongest affection for all who were truly Christians, irrespective of names or of denomination. My sectarian feelings had all fled like dew before the sun, and I wanted to mingle at once with God's dear children, however poor or despised they might be, to unite my prayers and songs with theirs, and to tell them what wonderful things God had done for my soul. I saw that I had made an idol of my denomination, and had been too distrustful of the piety of other sects, and too jealous of their prosperity. My books and authors, that had yielded me so much intellectual delight, were now to me as chaff; they appeared as if sealed up, never again to be opened; everything earthly which I had fondly called mine, had fled away, and appeared to me as at this moment, of no more value than a bubble. A desire for distinction, the love of reputation, of honor, pride, were all gone, and I felt as though I loved God supremely, and that I could now not only reckon, but feel that I was dead indeed unto the world, and alive unto God. I prayed to be taken out of the world; yea, to suffer ten thousand deaths, rather than to fall back and live where I had been living for the past years of my life. O, what a sense of condemnation and guilt! how terrible God! how hard to bear Christ's yoke! how anxious and distressed about the church, about poor godless men, and about numberless earthly things, all of which should have been left entirely with God! How many times I have looked forward with joyful anticipations to death which would end all this strife. I supposed that in these things, however, was the conflict of the Christian, and he must submit to them as a part of his warfare. But of no grace was I now more conscious, than that of humility. I felt like a young convert, childlike, weak, ignorant, and willing to be taught by any one who could tell me more about what I had experienced, and who would take me by the hand, and lead me into all truth. I could see that God had opened my eyes wonderfully, but still I felt as though there was much more for me to learn—that there was some truth undiscovered, and into the knowledge of which the Holy Spirit was designing to lead me. These convictions I expressed to a ministering brother, who called to visit me on the day succeeding the one on which I had been so greatly blest; and O, how my soul yearned for some kind hand to lead me! I was inclined to suppose that I did not have a clear and full knowledge of the doctrine of holiness, and that it was some unpenetrated part of this grand Scripture truth into which I was yet to be introduced.

I now received, without a sneer, or any feelings of contempt, the Guide to Christian perfection. I devoured with avidity perhaps twenty numbers of this precious little work, and was highly gratified to find that there were so many Christians, of all denominations, who had had an experience precisely like my own: and, moreover, how greatly was my joy increased, to find that I could read my experience in the book of the Acts—that God had given me the experience of the primitive Christians, so that I could now know what they meant by "joy unspeakable and full of glory!" There was, I could discover, however, a lack of faith in my experience, of which others, who had been blest like myself, seemed to be better acquainted than I was. I wanted that faith, so as to grasp all God's promises as mine—so as to cry continually Abba, Father! and so as to make Jesus my Saviour. With particular reference to this end, I searched the Bible, in order to gain still clearer and more correct views of God, of Christ, and of the Spirit. Soon I

began to behold God as a being full of love, and who could have nothing but love for those who walked uprightly. I beheld Christ as my Saviour, who died for me as though I had been the only sinner in the universe; as my Priest, who had passed within the veil to make atonement for my sins; as my Mediator, who stood between me and the flaming sword of justice, and thus shielded me from destruction. I saw him as my elder brother; I looked at all the terms which were expressive of his endearment for his disciples; I contemplated him, on earth never turning away any supplicant for temporal or spiritual favors, and even suffering a beloved disciple to indulge in the familiarity of reclining on his bosom; and I reasoned thus: he is the very same Jesus now; he is the Saviour of all, especially of them that believe; why should he not love me, and do for me far above all that I can ask, or even think, if I will but yield to him, and fully believe in him? I labored to bring him near to me, and to conceive of him just as he was when he left earth for heaven. It was not long ere I could feel that he had made me truly one of his; he was present with me in my place of meditation and prayer; and again I was humbled in the dust at his feet, and could cry out: "My Lord, and my God!" I could now live by faith, day by day, on the love of God, without one care or solicitude for the morrow; the Bible became my only book of study, the Spirit of truth my only expositor. Indeed, I had a new Bible, a new Saviour, and a new heart; and what was remarkable, I could now preach, for the first time in my life, without the aid of written sermons.

My investigation went on in regard to sanctification; I searched the Bible with reference to it; and then read Fletcher, Bramwell, Wesley, and others on the subject, until I was well satisfied, that, speculate as we might, and dispute about terms as we would, the doctrine of holiness was a most prominent doctrine of the Bible, and that it was the duty and the privilege of Christians to arrive at a state, to say the least, of *conscious* purity; to be where our hearts condemn us not; that we might have confidence toward God. I do not use the term Perfection; not because I have myself much difficulty with that expression, but because it is liable to be misunderstood. Entire consecration is less objectionable. My *experience* on this subject is now better to me than all my theorizing ever was. Six months ago, an angel might have reasoned with me, and I should have almost doubted whether Christians, at the present day, could enjoy such influences, experience such overwhelming emotions of soul, have such bright and glorious views of truth, and be so sanctified unto God. What I have experienced, brethren, is only what others have, and are experiencing all over the land. Converts and Christians who have long been on their way to the heavenly Canaan, have alike been filled with the great power of God, as on the day of Pentecost.

After having obtained such new light on the Scriptures, and enjoyed such remarkable manifestations of the Spirit of God, I felt most deeply for you, my beloved brethren, and for all the ministers of Christ, that all who were called to minister at the altar might have the same power of God resting down upon them, so that their own souls might be refreshed, and that they might perform the duties of their office with more ease and delight. I beheld them toiling and weeping over the souls that were committed to their charge, and I longed to tell them how they might cast all upon God, and get such an anointing from on high as would give effect to all their ministrations. It appeared to me, that the great majority of them were in gross darkness. I wrestled and agonized in prayer for them; and O, how distressed was my soul for an inactive and slumbering church! I can now see that my distress was caused by something beside the discovery of the fact, that the doctrine of holiness had not a strong hold on the hearts of ministers and people. So important did the doctrine of sanctification appear to me, and I could see so vividly, as I thought, its connection with the conversion of the world that I felt it might soon be my duty to go forth and make this the great theme of my preaching to the churches, or to devote the remnant of my life to the work of an evangelist, endeavoring to labor by Christ on a more extensive scale than ever. For it seemed to me that all my sympathies, and prayers, and tools, had been criminally restricted. As I had no tie to earth, and love for distinction had gone, I found that I had no sacrifice to make, but that toil, privation and suffering would be a pleasure, for Christ's sake. I was willing to be accounted a fool for my Master, and to bear with patience any reproach or persecution in defence of the gospel. I had always before thought much of preserving my good name, and enjoying the commendations of the community for my urbanity, frankness and inoffensiveness; and I here confess that the greatest injury that an individual could once have done me, would have been to speak ill of me. But now, blessed be God, while conscious of serving him who has redeemed me with his most precious blood, I care but little whether I have the approbation or the disapprobation of the world. I am now kept in perfect peace, while my whole soul is stayed on God. I sometimes feel as though I could stand unmoved amidst the wreck of matter and the crash of worlds: such confidence has my soul in the omnipotent arm of my Father and my God. Dear brethren, hurt not the oil and the wine; do not be guilty of attributing to the influence of the imagination, to the excitement of the animal passions, or to the agency of Beelzebub, that which should be devoutly and adoringly attributed to the power of the Holy Ghost; bearing in mind that "the kingdom of God is not in word, but in *power*." If you reject these things, when they are confirmed by so many witnesses, with equal propriety might you discard the proofs of ordinary conversion. If you smile at such experiences, as I hope you will not, fear lest the ungodly ridicule as superstition and enthusiasm all that the young convert professes to experience, and thus the reality of our religion be questioned. If you will turn over the pages of the New Testament, you will find just such exhibitions of God's power there. And you will recollect, that those extraordinary manifestations of the Holy Spirit have often been made by us subjects of discourse. Let not then the natural reverence which we all have for antiquity, and the charm with which we invest everything that was peculiar to the first age of the church, lead us to extol and admire everything that existed in apostolic times, while we be guilty of rejecting the very same phenomena because we witness it with our own eyes, in these last days. Many can eulogize the carpenter's son as a more profound teacher of wisdom than ever Socrates was; applaud the eloquence of the fishermen, and throw all the enchantments of romance around the babe in the manger; who, nevertheless, it is to be feared, would spurn to receive instructions from any man, however he might be filled with the Holy Ghost, unless he had been initiated into all the mysteries of science, had explored all the metaphysics of theology; and who, so far from condescending to make a stable their place of worship, would feel as though the Almighty was insulted, or could not be devoutly worshipped, unless in a granite or marble temple. But I wander from my subject; brethren, say not, "these men are filled with new wine."

ON THE SECOND ADVENT.

Let me now, brethren, invite your attention to a continuation of my experience on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely suffered, as I should once have said. I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another: and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the second advent began to be preached, I thought it an offshoot of the doctrine of sanctification, and that the friends of the former and of the latter would be the same. Those convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly second advent sermons, but, in fact, discourses on sanctification. I thought him really dishonest; wickedly designing, under the cloak of the second advent, to palm off sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures. Nor was I pleased with the two or three discourses which I heard from him on the advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian. But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of scripture. I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to sit himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to earth, and he is not only willing, but anxious to soar away and meet Jesus in his descent from the skies.

I never directly preached against the doctrine of Christ's second advent: though I have often aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carelessly tossed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit. Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I had declared that I would not be seen in a second advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harrangues. But how mighty is the arm of God to abase the proud, to humble the lofty! On the very next day after, so marvellous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to all whom he had truly purchased with his blood; and now I was determined that the last vestige of pride should be crucified and driven out of my heart, if, indeed, any yet lurked there. Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

It should have been remarked, that at the time my mind was perfectly free from all care and concern. Brother H—— conducted the series of meetings which we had soon determined on holding: Christians were wonderfully quickened, and sinners were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" For about four weeks I did not myself preach a discourse. The minister's usual anxiety, which attends a revival, was not felt by me. I gave the church, souls, myself, and all into the keeping of God's hands, while I secluded myself in my study, in obedience to what seemed to be the movings of God's Spirit, searching the scriptures, and weeping and praying before God that he would make truth known to me. I was aware that there was some truth left, which my mind did not apprehend; and this conviction I expressed to a brother minister who called to see me on the day after I was so signally blest. I sought interviews at various times with the clergymen of the town, hoping that some words would be providentially dropt that would give me a clue to that for which my heart was anxious. But I always left them with disappointed hopes. At times I fancied that it might, perhaps, be my duty to unite myself with another denomination, where there might be more vital piety, more scripture truth, and a greater field for usefulness. But my views on the leading doctrines of the Bible were unchanged, and I did not and do not feel like sacrificing them on any account. Indeed, these doctrines, as held by our church, never seemed to stand out so prominently on the pages of inspiration as at this moment: they are all harmonious, beautiful, glorious. Well, I would ask myself, with what denomination can I unite? I could fix upon none, a connection with which I felt would satisfy the strong desires, and calm the restless feelings of my heart. Now my soul was all ecstasy and devotion, and then indescribable darkness and wretchedness would succeed. I wondered that my peace and enjoyment were not as deep and as continuous as those of others who had been baptized with the Holy Ghost; for I was fully conscious of striving, in all things, to please my Heavenly Father; was much in prayer, and felt willing to submit myself entirely to the divine will. Never did I so feel my weakness, my liability to err, my need of the prayers of Christians. O, how I longed to say to each member of my church, and to every one who had access to a mercy-seat—pray for me: how my soul yearned to make known to my dear people my peculiar exercises of mind, that I might have their sympathies.

Greatly was my soul refreshed and comforted on one occasion, about the first of February, during one of our vestry meetings, to hear a number of praying souls arise, and say that it had been deeply impressed upon their minds that they must pray more than ever for the pastor. One of them stated that the burden of his own prayers had long been for me—that the moment he had undertaken to pray for himself, he almost unconsciously and involuntarily found himself praying for me. Three of these individuals were neither members of our church, nor believers in the doctrine of the second advent near, although devoted Christians, having come in to enjoy the season of revival. And now my soul flowed out like water in gratitude and thankfulness to God for the intelligence that others were bearing my case continually up to heaven. Immediately we all bowed before God, and my soul wrestled and agonized before the Throne, that God would keep my feet from stumbling, take me into his hand, and reveal to me not only all truth, but show me what he meant by the peculiar drawings of his Spirit. On returning to my residence, again I knelt to pour out my desires unto God; and no sooner was my knee bent, than again I found myself, as on the first of January, in the awful presence of Jehovah; fear and trembling seized all my frame, while glory seemed to overlaye me. At once, with an unspeakable clearness and power as though an audible voice had thundered it in my ear, and down into the very depths of my soul, I was given to understand something to this effect: the glorious reign of Christ—my own responsible connection with the accomplishment of his triumph over the wicked—brevity—lightning. Immediately, and for several days following, my mind dwelt with overwhelming interest on what these things might mean. Now, I thought I could interpret them in this way: God is about to convert the town, and perhaps a large portion of the earth—the day for a temporal millennium is fast dawning—I am to be used as an instrument in effecting these glorious things for Zion—my life is just at its close—all is to be done with the speed of lightning. Again, this was my interpretation: Christ is about to make his personal appearance, for the destruction of the ungodly, and the gathering home of the saints—I am to sound the Midnight Cry—the day of probation has just run out, and all are to be hurried into eternity—these things are to be closed up with the speed of lightning! Impressions of this kind were invariably made upon my mind, whenever I got near to God in holy, agonizing prayer; and whenever my mind wavered in regard to the near approach of Christ to reign on earth either temporally or spiritually, I was completely wretched; though previously I might have been in religious raptures. Frequently, when in prayer, I would have such heavenly manifestations, and such convictions wrought on my soul, that I would rise from my knees, with the fullest persuasion that Christ was truly at the door. Still I had not studied the Bible with careful reference to the doctrine of the advent near. I thought the task to be a difficult one, and I did not feel that I had time then to enter upon it. But I could have no inward rest until I made a commencement.

I now began to search the scriptures, without note or comment, for myself. I took the chart used to illustrate the visions of Daniel, merely to aid in keeping everything clear and distinct before my mind. It was humbling, notwithstanding all that God had done for me, to study the Bible with the aid of a chart, on which I had heretofore looked with so much contempt. Then was the figure of a man in a certain attitude and then, in different postures, the figures of various and most hideous beasts! The repugnance with which I regarded that chart cannot be well conceived. I thought it to have been conjured up by some dreamy, silly person, who was seeking to make everybody like himself. But why should I have had this deep rooted prejudice against these symbols? There is man, a being proud of his capacities, allied to God, and the destined associate of angels; what symbol more appropriately chosen to illustrate the occurrence of the greatest events which the world has or will ever witness! There is the lion, the lord of the forest, at whose roar man himself trembles and turns pale; and there are the other mighty beasts of the field, next to man in the scale of being; what symbols more appropriate than these with which to mark the scale of time? Those symbols, those pictures, hideous as they appear, why, they are the language of the Bible. And supposing there should be just such a transfer to paper of all events recorded in the word of God, what kind of a scene would be presented before the eye! But the chart is in perfect obedience to the command of God: "Write the vision and make it plain upon tables, that he may run that readeth it." I was totally ignorant of just what the chart was designed to illustrate, and knew not what was the reasoning from it.

I cannot here relate what were my feelings as my investigations went on. I was astonished and humbled to observe the Babylonian kingdom represented by the head of gold; the Medo-Persian by the breast and arms of silver; the Grecian by the belly and thighs of brass; and the fourth kingdom by the legs of iron, and its divisions by the feet and toes of iron and of clay. And then to admit that our own and other proud nations were represented by the feet and toes, "part of iron and part of potter's clay," I could hardly brook; still I would believe it if I had good and sufficient proof for it. Pursuing my study, I was amazed, surprised, delighted, on discovering such a complete correspondence between the vision of Nebuchadnezzar and that of Daniel: and then finding such a perfect likeness between that seen by Daniel and by John the revelator, even to the number of days when the vision should expire, I could but think that John must have been very familiar with the book of Daniel, or that some of his book must have been penned without much inspiration. But I could reconcile the matter easier than this: it was of God, and he was taking these various means to remind man, at different and remote intervals from each other, that he was not slack concerning his promises, and that he might have some guage by which to ascertain how fast and at what period the sands of time should all run out. My Polyglot Bible was on my table, and aided me wonderfully in making speedy references to other portions of God's word. Such was the harmony between the books of Daniel and of John, and other books of the Bible: so plainly did the book of Daniel and all the passages to which I had reference for the purpose of comparing scripture with scripture, teach the doctrine of the near approach of Christ, that I began to be suspicious of the edition of my Bible, and actually turned to the title page to see by whom and when it was published. I know the reference column is the work of man: but still it appears singular, that man, years ago, and probably without any intention of teaching the second advent near, should make such happy references.

Having given the book of Daniel a thorough investigation, which I had never before done—supposing if that or any other book of the Bible really taught the doctrine of Christ's speedy coming, those who were more aged, learned and pious than myself, would be likely to ascertain it; and that when they sounded the note of alarm it would be time enough for me to awake—I was astonished to find the mass of scripture testimony in favor of this doctrine. My mind had seemed to sympathize with that of Daniel throughout the whole vision; and I waited in fearful suspense for every word of explanation and revelation which the angel gave him; and when his last words were uttered, as contained in the last verse of the last chapter of Daniel, my interest was overwhelming; and I asked, what do these things mean? They cannot have but a very partial reference to Daniel's people after the flesh. Daniel could not have understood them then. Had they been a plain, literal account of what was to befall his own people, he could not have been so amazed and astonished; he would have more readily comprehended the meaning of the angel's instructions. Besides, there are things in the book which cannot be interpreted as having a mere reference to the Jews; there is a mist, a veil, drawn over the whole book when such an application is made of it. On the other hand, all is clear and harmonious, when it is applied to teach mainly the captivity and

the deliverance of the children of God, together with the setting up of the kingdom of Christ.

I accordingly found that if I was still resolved on making the Bible my chart in these perilous times, I must believe that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven, to receive his dear disciples home in everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted, on all hands, that the seventy weeks were weeks of years, and that near the expiration of 490 years Messiah the Prince was cut off according to the vision; the inference appeared both natural and necessary, that the days should be considered as prophetical days or solar years: and finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; that the days in the last verse of that chapter included the occurrence of those great events which Daniel himself was to witness; and that if it were allowed that the chapter does refer to the final judgment, (and before this controversy, it has always been supposed to,) then it seemed to me to be a very strange appendage to affix to the vision which included events which had transpired centuries ago—a wonderful leaping from 164 B. C., when Antiochus died, or 68 A. D., when Nero died, to the time of the judgment, &c.—I accordingly felt that I must give way to the clear and sober convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world: and I thought that if we had not, and were not witnessing these signs at the present day, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hersey, and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until the conflict of old and long-cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind: and whereas for the past two months, although I had received great light on the doctrine of holiness, yet, as remarked, I had felt as though some undiscovered truth was still to be perceived, not even supposing that it was the doctrine of the advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, I could now look up to the natural heavens, which were then as clear as crystal, and feel that my mind was just like those heavens; all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read; that I had obtained the mystical key, by which I could open at pleasure and lay my hand on each and all the sparkling gems and precious pearls of the holy treasury; that the Holy Spirit had conferred upon me *the white stone*, with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness.

On the next Sunday I preached the blessed doctrine of Christ at the door; and O the power of God which came down upon me! I was amazed and confounded at the words which God poured from my lips; for I can call God to witness that it was not me that spoke, it was the Holy Ghost that spake by me! The awful solemnity of that day, of that place, and of that audience, can never be forgotten. After the close of the afternoon services, I feared to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light: God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength gone, and I was compelled to cry out after the example of my Master,—"Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray that light might be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will. Nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard; and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, my dear brethren, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months, at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defence of these things. God has wrought it into my very soul: he has given me the evidence of it there. Ah! that is significant language! O that I had seen these things years ago! How have I been in such a dungeon all my life! What a *Babylon*, what a Babylon I have been inhabiting: like the feet and the toes of the image, which were part of clay and part of iron, so the world, our country, philosophy, religion, are a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians, each having a portion of the truth; while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—most of vital godliness. I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants, as it is now held, is, to use the weakest language, tinctured with a little atheism, and deism, and Unitarianism, and Universalism, and philosophy, and mysticism. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some ethereal, invisible form, and heaven, and Jesus, and all holy intelligences are of the same subtle nature. With many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time as he comes to every man the second time when he *dies*. Whereas Paul says that he shall appear the second time, when he comes, "without sin unto salvation." O, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiriting to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Savior, the Christian's Comforter, the Christian's Bible? O, to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all, long since, thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. O, what a pity! How it has pained my very soul for the past few months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to popular opinion, station, and at the peril of their idol,—reputation and influence? Come down into the streets of this blazing Babylon; enter the houses of merchandise, and the gorgeous palaces of the professed disciples of our dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! O, is this is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why, the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole; and yet some tell us that the temporal millennium is to commence this very year, or hereabouts: and perhaps in the next breath, that the treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter despair, finding it worse than useless to cry out, "Come over and help us!" while it is boldly confessed that we need a "*History of Moral Stagnation.*" And it is verily so.

O, why do not the dear disciples see, that Jehovah is reigning in the chariot steeds of earth, and shouting, "Thus far and no farther!" Where are the means, but above all, where is the disposition to convert the world to Christ? Where is the Christian nation that will be the first to advance in this enterprise? England, according to her own confession, is fast going back to heathenism. America, I fear, is in danger of a like profligament; she is exporting Bibles and missionaries to Germany, and importing, in exchange, German neology, the direct tendency of which is to rob the Bible of its inspiration, miracles, and divine authority. She is quite in the arms of the papal hierarchy: the tramp of the iron foot of the Pope already breaks upon our ear from over the hills and valleys of the great West. I am truly confounded, as I look and behold the deathlike slumbers of the church; and I do solemnly believe that there is nothing that can save us but the interposition of his arm who is the Almighty. Unless the Prince, the mighty Conqueror, Jesus Christ, the Son of God, does speedily appear, all is lost. But for myself, I entertain no fears. Christ will come, and deliver us according to the Word of God, ere such a crisis shall occur. I believe it with all my soul. I believe it with as much confidence as I believe that the doctrine of regeneration is a doctrine of the Bible; with as much, and perhaps more assurance than I believe that I have a personal interest in the blood of Christ. I am willing to peril everything on it. In thus proclaiming, I am well aware that I incur a most tremendous responsibility. Granted; so did Noah, and Jonah. But hear, beloved brethren; *God* has made me take upon myself this awful responsibility; and you *must* feel that I should be the last man to bear it, had not God himself laid it upon me. Once I should have trembled to have stood up in the face of the world and the church, feeble as I am, to preach this startling, awful, and yet, to the Christian, glorious truth. But God has ordered: God is on my side: and God is witness to what I write. O, that I had been more diligent for my Master: that I had labored more faithfully for souls; that I had more frequently denied self, and made greater sacrifices for him who died for me, and who is now coming to take me to be with him forever! At the eleventh hour, and when the last cry, that "the Bridegroom cometh," is just ready to be uttered, I am graciously brought in, to blow the trumpet in Zion, and to sound the alarm in God's holy mounta n.

My soul is now content, and in a state of greater peace and joy than ever: Jesus has seemed to smile affectionately: and the Spirit, which had so long been striving with me in relation to something, seems to have left me to go about my Father's business.

Beloved brethren, do not censure me for the confident tone in which I speak: for it is the confidence of my soul. God has wrought this great truth on *my* soul, too, "as with a *pen of iron!*" I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary, I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's Advent: it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come.

In the midst of such a clashing of opinions on this subject, I want light: I want a guide: and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views, when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learned of late, I have, I believe, been taught by the word of God. I have not read Mr. Miller's lectures, neither know what they are. As to any mortification or chagrin which it might be supposed that I should feel, should time prove my error, I have only to say, that if a vestige of pride is yet lurking in my heart, I desire its total destruction. Yea, more, if I am deceived, which I do not believe, I am perfectly willing to be held up to the world as a subject of religious fanaticism. In this way I may subserve the cause of religion, by being a warning to future generations, to be careful how they handle the word of God. I am willing to be remembered, only to be despised.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation of this charge, I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism, and sooner subject me to the slow progress of my reason than to any sudden impulses of feeling, but to the brief history of my life, brethren, as you are acquainted with it. You know that I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? In the present instance I am deluded, then I was deluded 14 weeks since, and 16 years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt: each were perfect conversions, brought about by the sovereign agency of God: If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered; when I am under the influences of God's Spirit, and the leadings of the spirit of truth? In despair I must cry out—I am like a vessel at sea, with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helam gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manœuvre? *I must hazard the issue*, in connection with many whom I am gratified and surprized to find have had an experience just like my own on this subject; *they* are good men, whatever I may be.

In months and years gone by, the preaching of "Christ at the door" has resulted in the conversion of souls, who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final judgment be a proscribed theme, on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have lastily thrown up as a screening defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the Scriptures: and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you: and in so doing, let me ask you, as friends to me and to the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming, as Christian philosophers will you account for the present religious phenomena in the moral heavens? How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are ministers of the gospel, and Christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. *And nothing as yet advanced by their opponents can persuade them to the contrary!*

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my *experience* in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to communicate your feelings in behalf of this great truth. God's word is intelligible: you may understand it: search for it with a child like simplicity; cry after it and you shall find it. Consider, God is the same as ever: and hence it would not be strange, if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God!

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart; I love you: and because I love you, I want you to see the truth. You have labored anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your redemption draweth nigh. You need not be assured that it is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now, but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will soon be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully ch ck, solemnly, fully and independantly act, now is that moment. They hazard souls more than we do: for if Christ should *suddenly* come how many poor souls will they be the occasion of destroying! Brethren need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth?

Brethren, I have written hastily and fragmentary. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I alude to one brother in particular, who had for weeks and months prayed much for me, although we had had but a partial acquaintance. He knew not, as he has since confessed, why he should have such feelings for me. But when God so signally blest me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children: and they had gained an evidence at a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake: and hence their prayers ascended to God in my behalf little thinking as well as myself, from what quarter, and on what ground, the trial and pain would come. Their impressions were well founded: the fiery trial has overtaken me: but as I then said, so I now say, let the storm come: I was never before worthy of persecution. God, however, is my daily support and consolation; and I am thankful to be one to suffer reproach for his sake; for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be b'est to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,

Boston, April 19, 1843. F. G. BROWN.

MINISTERS OF THE GOSPEL AT THE LAST DAY.—Soon shall we appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of his heart, and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape, more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with more of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but, O, my God, save me from unfaithfulness to Thee and to the souls of men."—*Dr. Griffin*

DR. WEEKS.

With all the Doctor's erudition and skill in opposing the doctrine we advocate, there are not *probably* fifteen members of his own church or congregation who are not believers with us. Perhaps, however in justice to the Doctor, we should say that his average congregation does not probably exceed from TEN to FIFTEEN hearers, and some of those, among whom is one of the deacons of his church, to our *personal knowledge*, are strong believers in the doctrine of Christ's speedy coming. —*Glad Tidings.*

OUR OPPONENTS.—One great reason why our opponents have so little success in opposing the doctrine of the advent, is, that there is no agreement among themselves. Every writer among them who has attacked our system, has not only had the doctrine of the advent to contend with, but has had to tear in pieces the arguments of those who had preceded him on the same side. They have no confidence in the arguments of each other, and therefore, those who have espoused that side of the question, have produced but little effect on the public mind.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JULY 12, 1843.

Next week we commence publishing Miller's Lectures, and begin a new volume—a favorable time to subscribe. Those who do not believe with us, may wish to perceive a copy of these Lectures. City subscribers will receive their papers by the carrier. Our terms are 25 cts. for twelve numbers.

BRO. BROWN'S EXPERIENCE.

Let no Christian fail to read this interesting experience. If you never intend to read another word in a Second Advent paper, be sure and read this. It is rich. It is apostolic. Read it, and seek for a similar blessing.

NOTICE TO LECTURERS.

A *letter* from the East, in consequence of ill health, and other causes has left Cleveland for the state of N. Y. He left with the publisher of the Second Advent Books and Papers designed for the destitute portions of Ohio, Michigan or Canada, which any one who feels that he has any thing to do in the Lord's Vineyard can take and dispose of as the Lord may direct. Conditions made known by T. H. Sinead.

FOUND.

We have a Pencil found on the Camp Ground. The owner can have the same by describing it.

AN APPEAL.

This number closes volume two. It is all paid for—nothing over. We have the most abundant reason to bless the Lord. This week we publish 6000 copies, because it is a *very important* number. We have published 54,000 papers during the progress of the second volume, which, added to the number published before, amounts to 112,000 papers which have been spread over Ohio, Michigan, Illinois, Indiana, &c. It is the Lord's doing, and it is marvellous in our eyes.

Now the question respecting sustaining the paper through another volume, should time continue, comes home to those who BELIEVE that the time of our Lord's second advent is NEAR AT HAND. We have no time to lie on our pillows. Up! up! O were there *such* a spirit of consecration of soul to the Lord's work on the part of Christians generally, who are thus looking, as has been recently exhibited by two brethren, this appeal would not be needed. *They* have consecrated their *all*, trusting in the never failing promise, "do good, and verily thou shalt be fed." We believe, when our Lord does come, that these two brethren will be commended more than some of our dear brethren, who fear to launch out so freely on the sweet and precious promises of God. Dear brethren and sisters, do you want to experience the blessing Bro. Brown speaks of? Practical consecration of time, talents, property, every thing, in connection with that kind of confidence which the beloved disciple exercised, will effect it. When this is done, you will be enabled to say, as did one of the dear brethren alluded to above, "I bless thee, heavenly Father, because thou hast cleansed me from a love of the world." O if the dear brethren and sisters could feel the sweet and precious emotions of the soul that is thus *fully* consecrated, the world and its treasures would soon fade away as things of little worth—the call we now make would not then have to be repeated. Dear friends, do you not realise that our precious Saviour's *near approach*, is as clearly taught as the doctrine that he will save unto the uttermost all who will come unto God by him? When he comes all dross will be purged away: but he has said, "fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Are you acquainted with many whose experience partakes of the character of that of Bro. Brown, that are not literally *poor* in the things of this world? Poverty does not secure, but earthly possessions often hinder the shedding abroad of that ocean of love in the soul. Is this not true in your experience?

One of the brothers referred to, some months ago, consecrated his means to the Lord: afterwards he had misgivings, retained what he had, got in the dark, and thus continued till the camp-meeting in Warrensville commenced. He there presented himself as an impenitent sinner, found peace, consecrated his *all* again, has done works meet for repentance, and is now in the sweet liberty wherewith Christ makes his people free. Dear brethren and sisters, go and do likewise, and you will have a blessed reward.

THE TRUTH MAKETH MANIFEST.

During our meetings in the city (Rochester) the following, among other strange incidents, has occurred. A lady a native of England, after hearing of *Christ's speedy Advent* proclaimed, has confessed under the writhings of a guilty conscience, that she *committed a murder in England fourteen years ago!* She expresses a strong desire to return to England, and there pay the penalty due to human laws.—*Glad Tidings.*

BRO. FITCH

Has returned from the East, and will preach, the Lord willing, in the Congregational Church in this city, next Sabbath. He expects to spend some time in the West, and labor to show the people the reasons of the hope he has that he will soon see the Lord Jesus Christ coming to redeem those who put their trust in him.

CAMP MEETING.

"They were all with one accord in one place."

To those who may not have been privileged to attend the Meeting lately held at Warrensville, a short account by one who felt it good to be there, may be interesting. The weather on Wednesday, the day designated for the commencement of the meeting, was unfavorable, and consequently nothing more was attempted than to complete the arrangements which were not already matured, but upon the day following a goodly number came together, and the exercises were commenced. Ah, there was prayer throughout that grove, deep earnest prayer, and it was solemn and sweet to the soul, as it came breaking upon the ear from every side. Never shall I forget the workings of my soul as, after an early morning ride, we wound our way through the dense wood, and ere we could discern the supplicants, their voices of earnest supplication burst upon us. There they were, all low before the Lord—one circle here, another there—e. "little flock" 'tis true, but joying in the glad tidings of the kingdom now at hand—of the king whom they have followed through trial and through storm soon to appear in glory. And their prayer arose for preparation—for a will all broken at the cross, and a consecration of soul, body, and spirit to the Lord—and for those who scoff, those who are "ready to perish," that Jesus might yet save some. Ah, thought I, as that Saviour now looks down upon them, will his heart waken to chiding or rebuke that they dare love and look for his appearing, that they wait his coming with more eagerness than they watch for the morning to whom night has been a weariness? And will he turn from them with loathing and contempt, as all their brethren do, because they think his blessed word, in which alone they trust, has taught them that his coming is at hand?

To me it seemed a sacred spot, and full of Jesus. Most evidently was his spirit there to bless: and some there were who testified that they had shared that blessing in its fulness as they had not done for years. Oh, it is ever sweet to wait upon the Lord, to plead his promises of grace so full and sure—but think of these. How should their souls have leaped within them, expecting soon to see Him face to face, whose love for men had cost a life of suffering unceasing, and a death of scorn and agony—to see Him honored as the King of kings and the Lord of lords—the bleeding Lamb become the acknowledged ruler of the world he died to save.

Ah, think you not that here, in God's own forest temple, with his works around, above them, and man's work's shut out, His spirit in their souls and resting on their labors, they could joy in God; and this "looking for the glorious appearing of our Saviour Jesus Christ" should be to them more precious, more a thing of life, of full reality? And so it was: none could regret this gathering in the grove for worship, but those who came with hearts not fully tuned in harmony with the great theme, or as mere lookers on. There was a blessing too for those who never knew the love of Jesus—one, (a sceptic who had doubted and denied religion and the Bible, until a strong publication of the warning cry, "behold he cometh," fell in his way, which, by the blessing of the Spirit, convinced him that the Bible is of God, and this doctrine one of its great foremost truths,) was there from a great distance seeking the Saviour, and he found him whom he sought; and others did, how many we know not, but "the Lord knoweth who are his." Many who had seen the brightness of their light becoming dim, arose and trimmed their lamps, and are now, we trust, going forth to meet the Bridegroom, ready to enter in. It was truly refreshing to hear the rich experience of the love of God in the soul, and the workings of the Spirit, during the examination and the embracing of this doctrine. Surely the work of the Spirit, according to those who oppose this doctrine, must be all deception, or this is the truth of God, for it has been set home to many hearts with the same power and teachings as are the truths of the gospel plan of salvation, when the soul is first awakened to its danger and its duty. It was emphatically "one Spirit," and "they were with one accord in one place"—but not "all"—why came ye not up to the feast, brethren, sisters? we regretted it, and fear you will have cause to do so.

We heard but a word from our Akron friends, and were daily expecting them, and also Bro. McGee. Many towns in which we are assured there are those who love the appearing of our Lord, and are looking for it, were not represented. Why was it? Let us not forget brethren, sisters, the command to "exhort one another daily, and so much the more as we see the day approaching." "Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness." Oh, let us beware, "lest at any time our hearts be overcharged with surfeiting and drunkenness, or cares of this life, and so that day come upon us unawares."

C. M. S.

MORE BIBLES BURNT.

The following is an extract of a letter from a clergyman in Mexico, Oswego county, N. Y.:

There is a settlement in one corner of our town, of some twenty or twenty-five families of Roman Catholics. In the absence of their Priest they had intermingled with the protestants, had received Bibles and Testaments, and attended school with their children; and I believe in some instances, in the sabbath school. But their priest came and a change came over the scene. A spirit of hostility was aroused in the bosome of the Romanists; their children were forbidden to attend school with protestants; their Bibles were brought together, with a spirit congenial to the act, *and burned in the street*, as a sacrifice expiatory for their transgressions in having received such a polluted and polluting book as the Bible. Thus were destroyed some twelve or fifteen Bibles and Testaments, in our neighborhood, and some three or four in another adjacent neighborhood!—*Protestant Vindicator*

Bro. Charles Fitch reached the city (Rochester) yesterday, in good health, and commenced his lectures last evening, in the Tent. In consequence of the high winds which are constantly interrupting our meetings at the Tent, arrangements have been made for commencing meetings at Talman's Hall to-morrow, at half-past 2, P. M., where Brother Fitch will continue a consecutive course of lectures each day and evening for a number of days to come.—*Glad Tidings.*

For the "Second Advent."

LETTERS FROM PRES. WEETHEE AND BRO. HAMLIN.

Dear Brother Fitch—Since the time of my communication, which appeared in one of the March numbers of the "Midnight Cry," I have been mostly occupied in preaching the doctrine of the second advent near. Including the last Sabbath in March, I delivered a course of lectures at Lowell, in the Baptist church; a multitude attended, the meetings increased in interest, and at the conclusion of our remarks between 40 and 50 persons requested an interest in the prayers of the church. Since that time nearly 30 individuals have been hopefully converted, among whom are the names of some Universalists. The second field of my labors was Millfield, Athens county, Ohio. At that village, and in the neighborhood, I delivered eight lectures to large and attentive assemblies. Many persons embraced the views of the speedy coming of Christ, and a small number resolved to make their peace with God. Leaving that town, I proceeded to Athens, Athens county, Ohio, where I continued nearly a week, lecturing to an interesting and attentive audience. Before leaving, I called upon those who were desirous of seeking salvation, to signify the same by kneeling, when the request was complied with by a large number of *anxious* souls. The fourth place of my labors was at Nelsonville, Hocking county, Ohio. In that town I delivered six lectures. The assemblies on the Sabbath were large, and much interest seemed to be awakened on that subject through the entire community. On my return to Beverly I lectured in the Presbyterian church at Amesville. The doctrines were favorably received by many, and I trust some good done. I had delivered a course of twelve lectures at Beverly. What fruits may flow from these protracted exercises I am not yet able to judge. The seed sown through this region is beginning to spring up. On Friday evening last (June 9th) I commenced a series of lectures in McConnellsville, my time was limited and I was obliged to leave the place on Monday. In the last named town I was received with marked attention by the citizens, and treated, by all the denominations, with that courtesy peculiar to the christian character. The assembly on the Sabbath was very large and attentive. Bro. Hamlin can give you any further information you may desire. My principal object in writing, is, to request help in this important field. The field is the valley of the Muskingum river, embracing some large towns, favorably located for the spread of information. I am yet alone (so far as I know) in a region of nearly 100 miles in diameter. It is true some ministers have in part embraced the doctrines, but they do not make it their only business to proclaim the midnight cry. There are, however, among the private members of the different denominations, a number of believers. Can you not come, or send some aid? I know you will if possible. We are anxious to have a protracted advent meeting so soon as help can be had. The people want information. No papers of any amount are circulated in these parts. Please inquire further of Bro. C. Hamlim.

Yours in Christ, J. P. Weethee.

Hudson, June 27, 1843.

Dear Brother Fitch—While on a tour south I met with Bro. Weethee at McConnellsville, and, although a stranger to me personally, you may be assured that, after having read the article from his pen in the Midnight Cry, I could hail him as a brother. President Weethee's labors at McConnellsville will do much good; be succeeded in sweeping away the mist which had gathered before the minds of the good brethren in that place, as well as elsewhere, on the subject of a temporal millennium and the return of the Jews. Said a good Bro. in that place: "I will give it up, for I am satisfied that there is no foundation for such theories in the word of God." I learned from many others that their views had undergone a change also. I am rejoiced to see these people falling out, for I find that just as fast as a little light is thrown across the paths of *Christians*, they (almost without exception) cast away these false theories and begin to enquire, "where are we now," and, blessed be God, they begin to look for the second appearing of the blessed Saviour, and are ready to say, "come Lord Jesus, come quickly." Dear Brother, cannot you visit the valley of the Muskingum, *speedily!* truly in that region the "fields are white to the harvest," and, as Bro. Weethee says, the laborers are indeed very few. The door is wide open for doing good; and as people have heard very little, and read less, on the subject, a protracted meeting holden, say at Beverly, would doubtless do an untold amount of good. Yours, in expectation of the speedy second advent of Christ.

C. R. Hamlin.

The Seventy Weeks.—In 1636, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks. The Rabbins were so hard pushed by this argument that proved Jesus to be the Messiah, the time of his sufferings being at the end of the seventy weeks, that they broke up the discussion. The Rabbins then held a meeting and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this. "May his bones and his memory rot who shall attempt to number the seventy weeks."—*Signs of the Times.*

☞ The President of the United States rode to the late celebration of the completion of the Bunker Hill Monument, with a negro slave holding an umbrella over his head!

William Miller at home.

"I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the 'fullness of times,' though he thinks it can be but a few months distant. He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church.

"His house is the Pilgrim's home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord.

"I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden, who was present, would go with me to look for it. So we took a walk round the farm. There is some common stone wall, like that on all the farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear the marks of neglect, I saw no recent improvements, except one common gate. The buildings are in good condition, and every thing in order. It is worked by his sons—plain, industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two-story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoe maker's bench, used by one of his sons, who is a cripple.

"Brother Miller occupies one of the lower front rooms, where he has his bed, a few common chairs, his old book-case and clock. In the other room is a portrait, painted some twenty years ago; a large diagram of the visions of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow-men, (travelling, in most cases, at his own expense,) and they have, in return, said all manner of evil against him falsely.

"I have written the above, not to sound a trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the Midnight Cry, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived. A. Spaulding."

The Second Advent of Christ.

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C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

MILLER'S LECTURES.

LECTURE I.

SECOND APPEARING OF CHRIST.

Looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ.—Titus 2: 13.

When we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Saviour, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world," for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet 3: 12, "Looking for and hasting unto the coming of the day of God." And again, Paul says, in Heb. 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order: 1. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. 2. The certainty of his coming. 3. The object of his coming.

1. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and refer to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years after wards: "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, saying, "Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars—and yet Jerusalem was destroyed in the first war of any note after this prophecy—and then says plainly, "The end is not yet." Now, if this end was the destruction of Jerusalem, then where are those wars spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called Son of man. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the *end;* and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth—yet the "blood of the martyrs has been the seed of the church," and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm 22: 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world, and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him," and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come at the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again it is said, 1 Thess. 4: 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John 2: 28, "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And 3: 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. 1: 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come again, as some suppose. Let this, then, suffice to prove, that the "*glorious appearing*," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

2. The certainty of it:

1. Because the ancient prophets all spoke of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God does this!" See Numbers xxiv. 17—23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm 50: 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.") And Isa. 40: 5: "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. 7: 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel 3: 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. 1: 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. 14: 5, "And the Lord thy God shall come, and all the saints with thee." Mal. 4: 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. 16: 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearings; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in the *clouds of heaven*." We shall be led to admire the general harmony of the scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. 3: 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yea, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to

meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

3. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming." 1 Cor. 14: 22, 23. Again. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. 4: 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. 2: 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. 20: 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice." Ps. 1: 5. Again, see Isa. 66: 18. "It shall come to pass that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel 34: 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the new Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. 32: 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel 22: 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Though the brightness before him were coals of fire kindled." Psalm 97: 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isaiah 66: 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. 7: 11, "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum 1: 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk 3: 3—5. "God came from Teman, (*south*) and the Holy One from Mount Paran, (*from glory.*) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi 4: 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. 3: 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 13: 30. "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40. "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the just." Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter 3: 10. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. 18: 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-christian beast—and the cleansing of the world by fire. Yet if scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples: witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire; Jerusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken. "that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," Heb. 12: 27—29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will "come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," Rev. 21: 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their forheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people: but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Savior Jesus Christ," even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the "glorious appearing of the great God and our Saviour Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ!" Then let our conversation be in heaven, from whence we expect our Saviour, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Saviour the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your spunker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? *No.* I ask you for holy conversation. Is this wrong? *No.* I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong?—Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourself in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend upon your decision. But what say you more? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practice his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." *Amen.*

SECOND ADVENT BOOKS.

Some Books and Papers have been left by a brother in the care of T. H. Smead, designed for the destitute portions of Ohio, Michigan, or Canada. Lecturers will be supplied in such a way that they will be enabled to do good. Terms made known on application.

MILLER'S LECTURES.

We commence the publication of these Lectures with the first number of the third volume. City subscribers will receive their papers by the carrier. Our terms are 25 cts. for twelve numbers.

In part of last week's edition, we stated that Bro. Fitch had returned from the east. We allude to it again, for the information of those who did not see it.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JULY 19, 1843.

The Stone Kingdom,

Or the kingdom of God, by which all earthly kingdoms are to be destroyed, as symbolized by the stone in the 2d chapter of Daniel.

The interpretation of the stone is the following: Dan 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people: *it shall break in pieces and consume all these kingdoms*, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

The advocates of a temporal millennium say that this kingdom is the gospel kingdom. To this view there are the following objections:

1. It was never the design of the gospel to establish a kingdom in this present world. Christ said, "my kingdom is not of this world." The gospel was a proclamation: "The kingdom of heaven is at hand!" It was to be a witness unto all nations of this fact, that the time for the establishment of the kingdom of God was near; and was a call upon all who heard it to be in readiness. The Bible no where says that the kingdom of God had come.

2. The gospel was never designed to break in pieces and consume the kingdoms of this world. It enlightens, purifies, and fits for the kingdom of God. If the nations of the world were converted and saved, then the dream would not be certain nor the interpretation thereof sure, for that declares *they shall be broken in pieces and consumed*. Now to say that to convert and save, is the same thing as to break in pieces and consume, is entirely to wrest the word of God from its plain testimony, and attach to it a meaning precisely the opposite of that which its language plainly expresses. It is to promise peace, when God has denounced destruction; it is to put light where God said darkness, and good where God has pronounced evil.

But what is the kingdom which is to destroy the kingdoms of this world, and then fill the whole earth and stand forever? A few passages of God's blessed word will fully answer the question.

A kingdom must of course include a king and subjects. Ps. 2: 6, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.*" Not convert and save them. They are to be *broken, dashed in pieces*. Rev. 2: 26, 27, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The same power therefore which Christ receives of the Father to dash in pieces the nations, He gives to the saints; to every one that overcometh and keepeth his words unto the end. In connection with these scriptures read the 149th Psalm, from the 5th verse: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute the judgment written. This honor have all the saints. Praise ye the Lord." *All the saints*, then, are to have the honor of executing vengeance upon the heathen and punishments upon the people. See also 1 Cor 6: 1: "Dare any of you, having a matter against another, go to law before the unjust and not before the saints? *Do ye not know that the saints shall judge the world?*" Jude 14th verse: "And Enoch also, the 7th from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, *to execute judgment upon all*, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Zechariah, in his 14th chapter, prophesies of a time when the Lord shall go forth and fight against the nations, and His feet shall stand in that day on the mount of Olives, "and the Lord my God shall come and all the saints with thee." Joel also foretells the same, when in his 2d chapter we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A great people and a strong, here hath not been ever the like, neither shall there be to the years of many generations. The appearance of them *is* as the appearance of horses, and as horsemen so shall they run. Before their faces the people shall be much pained: all faces shall gather blackness. They shall run like mighty men: they shall climb the wall like men of war: when they fall upon the sword they shall not be wounded. The earth shall quake before them: the heavens shall tremble: and the Lord shall utter His voice before His army, for His camp is very great, for He is strong that executeth His word: for the day of the Lord is great and very terrible, and who can abide it?" Here then is an army of immortal ones, inasmuch as they cannot be wounded by falling upon the sword. The same events are predicted in the 19th of the Rev., where the *Faithful and True*, with many crowns on His head, rides forth at the head of all the armies in heaven: when the nations are smitten and all the fowls of the air filled with their flesh. The fulfilment of all these will be on this wise: The Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise—in a twinkling of an eye the saints that are alive and remain unto the coming of the Lord shall put on immortality—and with the risen saints go up to meet the Lord in the air. They are now with Christ, an immortal army that cannot be wounded by falling on the sword. And now the Lord my God shall come, and all the saints with Him, against the nations of the wicked, who were left in the earth when the saints were caught up to meet the Lord in the air. And a loud voice in heaven shall proclaim, *Now is come salvation and strength, and the kingdom of our God, and the power of His Christ.* Now they break the nations with a rod of iron, and dash them in pieces like a potter's vessel. The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth—and an angel standing in the sun shall cry with a loud voice to all the fowls in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men and the flesh of horses, and those that sit on them, and the flesh of all, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army. And the beast was taken, and with him the false prophets that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat on the horse, which proceeded out of His mouth, and all the fowls of the air were filled with their flesh."

We see therefore that Christ and the immortal saints are to break in pieces and consume the nations of the earth. Jesus Christ and the saints are the kingdom of God. It is theirs to execute vengeance upon the heathen, and punishments upon the people. And when all the heathen shall assemble themselves and come, and gather themselves together round about, thither shall the Lord cause His mighty ones to come down, and there shall He sit to judge the heathen round about—and the Lord also shall roar out of Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel. And when the wicked shall be cut off from the earth and the transgressors rooted out of it, then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and shall possess the kingdom forever, even forever and ever. And one like the Son of man shall appear in the clouds of heaven, and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. This is the kingdom symbolized by the stone, that is to break in pieces and consume all the kingdoms of the world, and then fill the earth and stand forever. Thus the dream will be certain, and the interpretation thereof sure. And then will be heard great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Then the Lord God shall give unto Him the throne of his Father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end. Then Abraham, risen from the grave, shall have the everlasting possession which God promised him and his seed, which is Christ, and as many as are Abraham's seed through faith in Christ, shall find themselves heirs of God and joint heirs with Christ: to whom shall then be given the world, of which Abraham had the promise, that he and his seed should be the heirs. See Rom. 4: 13: "Then the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace: the seed of the wicked shall be cut off, and the righteous inherit the land and dwell therein forever." See 37th Ps. "He that testifieth these things saith surely I come quickly. Amen. Even so come Lord Jesus."

C. FITCH.

GERMAN NEOLOGY.

It is not a little painful to notice, how those in this day who put far off the coming of Christ, have conformed to the practices of the German Neologists, in accommodating scripture to their views of things. To be understood, I will refer to some scriptural expositions by German authors, as given by Professor Stuart, in his reply to Channing. The object of these men is to account for everything in the bible without supernatural agency.

Thus—we are by no means to believe that Abraham was ever called of God to sacrifice his son. He doubtless dreamed it, and believed that it was from God. Again, in the act of offering Isaac, we are not to suppose that he actually heard God's voice calling on him to forbear; but, happening to see at that moment a ram caught in a thicket by the horns, he regarded it as a providential circumstance, and called it the voice of God, and immediately substituted the ram for his son.

Again, we are not to suppose that Christ actually walked upon the water, but waded to his depth, and then swam. Nor, again, are we to suppose that the Holy Spirit came upon the disciples at Pentecost, with the sound of a rushing wind, and with the appearance of fire; but that there was doubtless a heavy gust of wind, attended with much lightning, and the disciples having been praying for the Spirit, took this in their excited state of feeling, as the answer to their prayer, and regarded it as a being baptised with the Holy Ghost and fire.

When, also, Peter and John are said to have healed a man lame from his birth, we are told that it was doubtless a man who had always the power of walking, but had refused to exert it; when, however, Peter took him by the hand, he entered at once into the design of making it appear as a thing supernatural, and consequently arose and walked, just as he might have done at any previous time, had it been his pleasure so to do.

Such is German Neology—and the men who thus use the bible, are admitted to be among the most distinguished scholars of their times.

Let us now compare with this, the practice of some who in this day oppose the belief that the coming of Christ is near even at the doors. Thus, when told in the 2d chapter of Daniel, that the God of heaven shall set up a kingdom by which all the previous kingdoms shall be *broken in pieces and consumed*, we are told that it means that they shall be converted by the gospel, identified with the spiritual kingdom of Christ, and saved. The dream is certain, and the interpretation sure. But it would not be so in the conversion of these kingdoms. When told in the 7th of Daniel that the Ancient of Days shall come with his throne like fiery flame, and his wheels of burning fire; a fiery stream issuing and going forth from before him; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him: when the *body of the beast*, (which should devour the whole earth and tread it down, and break it in pieces,) should be destroyed and given to the burning flame—we are told that that was all fulfilled in Antiochus Epiphanes and the Syrians: or, as some say, that it is to be fulfilled when the Romish church is destroyed: after which all the world is to be converted to the spiritual kingdom of Christ. Thus, the destruction of popery, a single horn on the head of the beast, is made to mean the same thing with the destruction of the body of the beast. With others, it is Antiochus; and all they can make of him is but a single horn, whereas the beast was to devour the whole earth, and hence is a symbol of all secular governments, which from the time of that judgment are to be no more; but all people, nations, and languages are thenceforth to be subject to Him who shall come in the clouds of heaven; and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and they shall take the kingdom, and shall possess the kingdom forever even forever and ever.

Such is the language of the bible, which, as many in this day claim, means only a temporal triumph of the gospel in the present world, and previous to the day of judgment. A greater liberty was never taken with the bible, by the boldest of German Neologists. Again, we read in the words of our Saviour, in Matt. 24th chap. and Luke 21st chap. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on *all them that dwell on the face of the whole earth*. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, *and to stand before the Son of Man*."

German Neology was never guilty of a greater outrage upon the plain testimony of the word of God, than it is to say that all which was meant by such language as this, was fulfilled at the destruction of Jerusalem. And yet some express great astonishment that we cannot receive such things as truth.

Again, when God has given Ezekiel the vision of the valley of dry bones, and has there told him, "Son of man, these bones are the whole house of Israel: behold I will open your graves, O my people, and cause you to come up out of your graves, and bring you into the land of Israel;" we are told this does not mean what God says it means; but merely the return of the Jews to the land of Judea. But if the Jews were to return five hundred times it would not be a fulfilment of what God has declared to be the interpretation of that vision. That interpretation will not be fulfilled until departed Israel are raised out of their graves. The same is said in reference to the 20th of Revelation, "I saw *the souls of them that were beheaded* for the witness of Jesus and for the word of God, &c. and they lived and reigned with Christ." This we are told only means that religion shall one day prevail in all the earth. This may do for German Neology, but is not what the bible declares.

C. FITCH.

SECOND ADVENT MEETING.

A CAMP MEETING is appointed to be held in Springfield, 6 miles S. E. of Akron, on the 17th of August. More particular notice next week.

ABSURDITIES.

NO. I.

It is absurd to say that the time when our Saviour directed his disciples to flee from the destruction of Jerusalem, and the time at which He promised to send His angels to gather them together, are the same. Let us just compare the words of Christ, touching these two things.

Matt. 24: 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place, then let them which be in Judea flee into the mountains: Let him which is on the house top not come down to take anything out of his house, neither let him which is in the field return back to take his clothes."

Matt. 24: 31, And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Those who apply the whole of the 24th of Matt. to the destruction of Jerusalem, and say that our Saviour's predictions in this chapter were all fulfilled at that time, must admit, that to flee for their lives from Jerusalem; and to be gathered together by angels are one and the same thing, fulfilled at the same time. Besides those in Judea only were to flee; while the elect are to be gathered by angels from the four winds, *from one end of heaven to the other*." It is surely a monstrous absurdity, to say, that all this has reference to one thing only, and *that* the flight of the disciples from Jerusalem.

NO. II.

It is an absurdity to say that the destruction of Jerusalem and the coming of the kingdom of God are one and the same.

Matt. 24: 32, 33, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that IT is near, even at the doors." Know that what is near? Christ had been speaking of His own coming in the clouds of heaven; but Bro. Mahan says it was the destruction of Jerusalem alone, to which He referred. Let us now hear Luke, who gives his account of the same conversation of our Saviour in the 21st chap. of his gospel. Luke 21: 29. "And he spake to them a parable; Behold the fig tree and all the trees, when they now shoot forth, ye see and know of your own selves that summer is nigh at hand: so likewise ye when see these things come to pass, KNOW YE THAT THE KINGDOM OF GOD IS NIGH AT HAND." According to Luke therefore, Christ was speaking of His own coming in the clouds of heaven to establish His kingdom. But according to Bro. Mahan it was all fulfilled at the destruction of Jerusalem: hence he admits that the destruction of Jerusalem by the Romans, and the coming of the kingdom of God at the appearing of Christ in the clouds of heaven, are one and the same. This is another monstrous absurdity.

NO. III

It is an absurdity to say that our Saviour referred to the destruction of Jerusalem, when giving His Disciples a test by which to try false pretenders to the Messiah-ship. Matt. 24: 5, "For many shall come in my name, saying, I am Christ, and shall deceive many." Again, Matt. 24: 23, "Then if any shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect.

Behold I have told you before, (so in the 5th verse,) Wherefore, if they shall say unto you, behold he is in the desert, go not forth: behold he is in the secret chamber, believe it not." But why not believe it? Why not follow these men? The reason is immediately given: "For as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of man be." Hence Christ has forewarned us to take no man for Him, until He should thus come as lightning in the clouds. There would be therefore no occasion to go into deserts or secret chambers—they would never see Christ till they saw Him as lightning from the clouds. All therefore who should appear in any other way, claiming to be Christ, would be imposters of course. Had the world kept our Saviour's test in mind, they would never have been deceived by false Christs. But according to Bro. Mahan, it was all fulfilled at the destruction of Jerusalem—and hence Christ is represented as directing His disciples not to look for Him in deserts or secret chambers, because Jerusalem should be destroyed. This is again a great absurdity. How would the destruction of Jerusalem prove any man not to be the Christ, who might claim to be?

Christ spake of His coming in the 24th of Matt., and gave signs that should precede it; and when these signs were fulfilled, it should be a certainty that His coming was at the doors, as truly as that summer is near when the trees put forth their leaves. Inasmuch as all these signs are now fulfilled, it is a demonstration that the coming of Christ is just upon us. Those who say that the Lord's coming is yet far off, must fall into the absurdities which I have named, in attempting to show that these things were fulfilled at Jerusalem's overthrow. Christ spake in plain language, both of the destruction of Jerusalem and of His own coming. How strange that any reasonable man should suppose that He meant but one thing, and shut his eyes to the absurdities of such a supposition, while laboring to show that the time of the Lord's appearing is far off. Strange also that Bro. Mahan should try to fasten upon us the inconsistency of believing that Christ warned His disciples to flee, at the very time when He promised to send His angels to gather them together. They were to flee in haste from Jerusalem when they saw it encompassed with armies—they were to be gathered together at His appearing: and the generation that should see the fulfilment of the signs, as this generation have done, should surely see Him in the clouds, as surely as those will see summer who see leaves on the trees. C. FITCH.

For the Second Advent.

MARK 13, 32.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

I think Bro. Sawin's explanation of the above passage, does not harmonize with the other scriptures on that subject. Though this passage alone does not prove that no man shall *ever* know the day or hour of Christ's coming, there are others that do, such as Matt. 24: 42, "Watch therefore, for ye know not what hour your Lord doth come." Also 25: 14, "Therefore be ye also ready: for in such hour as YE THINK NOT, the Son of man cometh." Again, Matt. 25: 13, "Watch therefore, for you know neither the day nor the hour wherein the Son of man cometh." Also in Mark, the command is, "Take ye heed, watch and pray: for ye know not *when* the time is." But to supply, as the ground of this exhortation, "for ye can form no adequate conception of the character of that event," as bro. S. proposes, would be an *entirely* different thing.

Furthermore, we must understand these exhortations as addressed especially to us who *see* the signs of Christ's immediate coming; and I think it is evident, that they derive their peculiar pungency from the fact that the day and hour *are* and *will be hid* from us until the event shall reveal them. That Christ and the angels do now know the day and the hour, I know nothing in the Bible to disprove. I think we must adhere strictly to Christ's explanation of Mark 13: 33, as given in the 35th verse, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;" which shows that the 33d verse does not teach that we cannot know the month or the year; but is precisely parallel to those passages in which the day and hour are specified.

Again, if we were to know the hour, would one of us be in bed in that hour? If we were to know the day, would any of us be grinding at the mill, or laboring in the field, on that day? It seems to me not. But the Christian who is that night shall repose beside an unbeliever, will have his duty done to that individual, and will have laid himself down to rest in the conscious enjoyment of the favor of God.

In *that day*, the Christian who shall be laboring with his hands will be doing his work heartily as to the Lord; while the unbeliever by his side will be laboring to lay up *treasures* on the earth for *himself*. Let the Christian then stand upon his watch, remembering that though the vision *seem* to tarry, it *will surely come, it will not tarry*. Let him not wait for any premonitory witness in his heart of that hour—I know nothing in the bible to warrant such an expectation.

Christian, is there anything in this world that you cannot drop at a moment's warning? Have you fully and finally committed your soul to God in well doing, as unto a faithful Creator? Are you sure you are converted, and have become as a little child? Are you simple hearted enough to believe the signs which Christ has given; and that *all* the signs have been fulfilled, except those immediately to precede his appearing? If so, you will heartily and with faith adopt the prayer, "Thy kingdom come, thy will be done on earth as it done in heaven. B. MORLEY.

Love for the appearing of Christ.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven *will* cast upward their steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and *not death* will be their constant theme.

If in the mean time death should come, and find them thus "looking," it has no terror to them, for they will then, for a little while, sweetly *sleep in Jesus* till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess 5: 23, And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto *the coming of our Lord Jesus Christ*.

1 Cor. 1: 7, 8, So that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ*.

Who shall also confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ.

Phil. 3: 20, For our conversation is in heaven; from whence also *we look* for the Saviour, the Lord Jesus Christ.

Col. 3: 2—5, Set your affections *on things above*, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory.

1 Thess. 1: 10, And to *wait for his Son* from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

2: 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming?*

3: 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, *at the coming* of our Lord Jesus Christ with all his saints.

4: 14—18, For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming of the Lord* shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we *which are alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

2 Thess. 1: 10, When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2: 1, Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. 6: 14, That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. 4: 8, Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus 2: 13, Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Heb. 9: 28, So Christ was once *offered* to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James 5: 7, 8, Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter 1: 7, 13, That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter 3: 11, 12, Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John 2: 28. And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

3: 2, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. 1: 7, Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.

16: 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

22: 7, 20, Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what Christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to his will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples *ring* again with *amens* and *hallelujahs*. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains another sealed letter, which you are directed not to open until you hear that the president of the United States is taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be at home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will! But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say *you do not love your husband!* We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ." 2 Cor. 10: 2. "He that loveth father or mother more than me, is not worthy of me." Matt. 10: 37.

THE RESURRECTION.

BY ROBERT POLLOK.

No sign was there of change. All nature moved
In wonted harmony. Men, as they met,
In morning salutation, praised the day,
And talked of common things. The husbandman
Prepared the soil, and silver-tongued Hope
Promised another harvest. In the streets,
Each wishing to make profit of his neighbor,
Merchants, assembling, spoke of trying times,
Of bankruptcies, and markets glutted full.

With subtle look, amid his parchments, sat
The lawyer, weaving his sophistries for court
To meet at mid-day. On his weary couch,
Fat Luxury, sick of the night's debauch,
Lay groaning, fretful at the obtrusive noon,
That through his lattice peeped derisively.
The restless miser had begun again,
To count his heaps. Before her toilet stood
The fair, and, as with guileful skill she decked
Her loveliness, thought of the coming ball,
New lovers, or the sweeter nuptial night.
And evil men, of desperate, lawless life,
By oath of deep damnation leagued to fill
Remorselessly, fled from the face of day,
Against the innocent their counsel held,
Plotting unpardonable deeds at blood,
And villanies of fearful magnitude.
Despots, secured behind a thousand bolts,
The workmanship of fear, forged chains for man.
Senates were meeting, statesmen loudly talked
Of national resources, war and peace,
And sagely balanced empires soon to end;
And faction's jaded minions, by the page
Paid for abuse and oft repeated lie,
In daily prints, the thorough-fare of news,
For party schemes made interest, under cloak
Of liberty, and right, and public weal.
In holy conclave, bishops spoke of tithes,
And of the awful wickedness of men.
Intoxicate with sceptres, diadems,
And universal rule, and panting hard
For fame, heroes were leading on the brave
To battle. Men, in science deeply read,
And academic theory, foretold
Improvements vast; and learned sceptics proved
That earth should with eternity endure—
Concluding readily, that there was no God.

No sign of change appeared: to every man
That day seemed as the past. From mountain path
The sun looked gloriously on earth, and all
Her scenes of giddy folly smiled secure.
When suddenly, alas, fair Earth! the sun
Was wrapped in darkness, and his beams returned
Up to the throne of God, and over all
The earth came night, moonless and starless night.
Nature stood still. The seas and rivers stood,
And all the winds, and every living thing.
The cataract, that, like a giant wrath,
Rushed down impetuously, as seized, at once,
By sudden frost, with all his hoary locks,
Stood still; and beasts of every kind stood still.
A deep and dreadful silence reigned alone!
Hope died in every breast, and on all men
Came fear and trembling. None to his neighbor spoke.
Husband thought not of wife, nor of her child
The mother, nor friend of friend, nor foe of foe
In horrible suspense all mortals stood:
And, as they stood and listened, chariots were heard,
Rolling in heaven. Revealed in flaming fire,
The angel of God appeared in stature vast,
Blazing, and, lifting up his hand on high,
By him that lives forever, swore, that Time
Should be no more. Throughout, creation heard
And sighed; all rivers, lakes, and seas, and woods
Desponding waste, and cultivated vale,
Wild cave, and ancient hill, and every rock,
Sighed. Earth, arrested in her wonted path,
As ox struck by the lifted axe, when sought
Was feared, in all her entrails deeply groaned.
A universal crash was heard, as if
The ribs of Nature broke, and all her dark
Foundations failed; and deadly paleness sat
On every face of man, and every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror held
All motionless, and fettered every tongue.
Again, o'er all the nations silence fell:
And, in the heavens, robed in excessive light,
That drove the thick of darkness far aside,
And walked with penetration keen, through all
The aisles of men, another angel stood,
And blew the trump of God: Awake, ye dead,
Be changed, ye living, and put on the garb
Of immortality. Awake, arise!—
The God of judgment comes! This said the voice.
And Silence, from eternity that slept
Beyond the sphere of the creating Word,
And all the noise of Time, awakened, heard
Heaven heard, and earth, and farthest hell, there all
Her regions of deepest.

TERMS.

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The Second Advent of Christ.

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C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

"COME OUT OF HER, MY PEOPLE."

A SERMON, BY C. FITCH.

Rev. 18th chapter, 1 verse.

"And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

21st verse, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 14: 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kingdom and tongue and people; saying with a loud voice, Fear God and give glory to Him, *for the hour of His judgment is come*, and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, poured out without mixture into the cup of His indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, & they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them. And I looked and behold a white cloud, and upon the cloud one sat, like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap: for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped. And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out of the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press even unto the horse bridles, by the space of a thousand and six hundred furlongs."

1. What is Babylon?
2. What is the fall of Babylon?
3. What is it for God's people to come out of Babylon?
4. What will be the consequences of refusing to do it?

1. What is Babylon? It is Antichrist: all those to whom Christ will say at his His appearing, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." It is every thing belonging to the vine of the earth, which, at the appearance of one like the Son of man on a white cloud, is to be reaped, and cast into the great wine press of the wrath of God.

What then is Antichrist? 1 John 4: "Believed, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: AND THIS IS THAT SPIRIT OF ANTICHRIST whereof ye have heard that it should come, and even now already is it in the world." 2 John, verse 7, "For many deceivers are entered into the world, *who confess not that Jesus Christ is come in the flesh.* THIS IS A DECEIVER AND AN ANTICHRIST."

It must be admitted that a spirit which is of God, while it confesses that Jesus Christ is come in the flesh, will readily assent and conform to all the objects for which He came. To confess with the lips that Jesus Christ is come in the flesh, and yet to be opposed in heart and life to the objects for which he came, is certainly to be Antichrist. The spirit therefore which is of God, while it confesses that Jesus Christ is come in the flesh, will cordially embrace, and heartily enter into all the objects for which he was thus manifested. All else must be Antichrist. What then was the end for which Jesus Christ was manifested in the flesh? Luke 24: 45, "Then opened he their understandings that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This was one object of Christ's coming in the flesh; and when Peter rebuked Him for foretelling such things concerning himself, Christ turned and rebuked Peter, saying, "Get thee behind me Satan: for thou savorest not the things that be of God, but the things that be of men." Peter then was at that time Antichrist, in being opposed to the sufferings of Christ in the flesh.

But did Jesus Christ come in the flesh for no purpose but to suffer? Hear Peter on the day of the Pentecost, after he had been baptized with the Holy Ghost, and fully qualified to set forth the objects of Christ's coming. Acts 2: 29, "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that GOD HAD SWORN, WITH AN OATH, TO HIM, THAT OF THE FRUIT OF HIS LOINS, ACCORDING TO THE FLESH, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE: he, seeing this before, spake of the resurrection of Christ," &c. Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign on David's throne, and was raised up from the dead with flesh and bones for that purpose, and in that same body ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as His ascension is personal, His coming must be personal.

Isaiah had prophesied, in his 9th chap., "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders: His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of His government and peace there shall be no end, *upon the throne of David, and upon his kingdom*, to order it and to establish it with judgment and with justice, FROM HENCEFORTH EVEN FOREVER: the zeal of the Lord of hosts shall perform this."

Again, Jer. 33: 15, "In those days and at that time will I cause the Branch of righteousness to grow up unto David: and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called, the Lord our Righteousness. For thus saith the Lord, *David shall never want a man to sit upon the throne* of the house of Israel." 20th verse, "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Luke 1: 31, "And the angel said unto her, Fear not, Mary, for thou hast found favor with God; and behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

Now as surely as the birth of Christ was personal, and not spiritual, his life, his death, his resurrection his ascension, personal, so surely his coming must be. As he has taught, in the 19th of Luke, he is now gone into a far country to receive to himself a kingdom and to return: and "he shall so come again in like manner as ye have seen him go into heaven." In the 89th Ps. we read, "Once have I sworn by my Holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Then Jesus Christ has come in the flesh to sit on David's throne, he is to sit upon it personally and forever. For at the sounding of the seventh trumpet, there shall be heard great voices in heaven saying, "THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of his Christ, and *he shall reign forever and ever.*" "He shall have dominion also from sea to sea, and from the river to the ends of the earth." Ps. 72: 8. He said indeed at the bar of Pilate, "My kingdom is not of this world;" and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's kingdom can have no end, God has promised a new earth wherein dwelleth righteousness, and has said, "As the new heavens and the new earth which I will make shall, remain before me, so shall your seed and your name remain. See 65th and 66th chap. of Isaiah and 2d Peter 3d chap. In the new earth wherein dwelleth righteousness, therefore, Christ will sit personally and eternally on David's throne, ruling the world in righteousness, and of his kingdom there shall be no end." Thus as Paul said to the Hebrews, Christ, "for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God." He also tells us that Christ is "from henceforth expecting until his enemies shall be made his footstool." The joy set before him, and for which he endured his sufferings on the cross, must be the joy of his eternal kingdom, when he shall reign in glory and blessedness with all his saints. Christ then was manifested in the the flesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like manner as he went up into heaven, to reign eternally over the entire world, on David's throne. Hence it follows that whoever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ is come in the flesh, he is opposed to the object for which he came, and therefore must be Antichrist: for "the kingdoms of this world must become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

We have therefore only to inquire who is OPPOSED TO THE PERSONAL REIGN OF CHRIST ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven to establish his kingdom.

Who then is opposed to the personal reign of Christ on David's throne?

1st. The entire Roman Catholic church. The primitive church believed in the personal reign of Christ, and looked and longed for it, and waited for his appearing, and loved it as the apostles had done before them. Justin Martyr, one of the primitive Christians, declares that this was the faith in which all the orthodox in the primitive church agreed. But when the papacy came into power, they concluded to have Christ reign, not personally, but spiritually, and her as the pope entered into the stead of Christ, and undertook to rule the world for him; claiming to be God's vicegerent on earth. Inasmuch therefore as the papists wish to retain their power, we find them all opposed to the idea of Christ's coming to establish a personal reign. They are willing that Christ should reign spiritually, provided they can be his acknowledged agents, and thus bring the world to bow down wholly to their dictation, and use God's authority for their own aggrandizement. But to the idea of Christ's coming to establish a personal reign, they are decidedly and bitterly hostile. They will not confess that Jesus Christ has come in the flesh to reign. They are willing to admit that he has come to suffer, but they will not award him his crown, and consent to his taking his seat on the throne of David, while they bow down and worship. Hence they are Antichrist. When the Israelites of old departed from the true God and worshipped idols and made those their dependence, God charged them with the sin of whoredom toward himself. The Catholics, while claiming to be the church of God, have always, when they could, looked for support to the secular power, instead of trusting God to maintain them. Hence God accuses them of committing fornication with the kings of the earth: and the Romish church is called the great whore that did corrupt the nations: drawing them from the worship and service of the true God, to support her in her nameless and horrid abominations. But,

2d. Is the Catholic church only, opposed to the personal reign of Christ? What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David's throne? Indeed where has such a notion originated, as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea. Peter has however given us a clue to the origin of the very thing. 2 Peter 3: 3, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables." This is at present true of all sects in Protestant Christendom. The sound, scriptural doctrine of the personal reign of Christ on David's throne cannot now be endured, and hence the teachers which the various sects have been heaping to themselves have turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millennium, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence. Each one of these sects is willing to rule the world, as the Papists have done, for Christ, but no one of them is willing to have Christ come in person to rule the world for himself, while they take their place at his feet to do his bidding, nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming. It is only here and there, among all the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible respecting Christ's coming and kingdom. Nor are these sects honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all, that will now allow Christ to reign over them in a spiritual sense, inasmuch as they do not as a sect make Christ's principles and precepts their rules of life. No one sect can be found, that does live by Christ's rules. They would call it ultraism to think of doing so. Besides, if they had been sincere in their desires for the spiritual reign of Christ, they might have sent the gospel into every dwelling on the face of the earth long ago. Christ said, by their fruits ye shall know them, and the fruit which he expected his true disciples to bear was obedience to his precepts. "If ye love me, keep my commandments." His precepts were such as these: "Lay not up for yourselves treasures on earth. Sell that ye have and give alms. Give to him that asketh of thee, and of him that would borrow of thee turn not thou away. Be merciful and do good, and lend hoping for nothing again. Bless them that persecute you. Do good to them that hate you, and pray for them that despitefully use you." By such fruits they were to be known. The practical motto in this day is, *by the creeds ye shall know them.* If a man subscribes to an orthodox creed, and covenants to deny himself all ungodliness and every worldly lust, he may after this serve the devil with both hands, and yet be regarded as a good Christian. With a Presbyterian, or an Episcopalian, or a Methodist, or a Baptist Book of Discipline in his pocket, he may gird up all the energies of his being to amass wealth, and live solely for purposes of personal aggrandizement, and yet pass among professedly Christian sects as a disciple, a follower of Him who on earth had not where to lay his head, and who has said to his followers, lay not up for yourselves treasures on earth. Though the Bible says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition," the various sects of professed Christendom expect that their members will make the accumulation of wealth the object of their lives. And yet they profess to be desiring the spiritual reign of Christ, and to be living for the conversion of the world to the religion of the crucified Nazarene. Tell, them, however, that Christ is coming in person, according to the oath of God, to carry out the

principles of his own religion forever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Saviour, "And because iniquity shall abound the love of many shall wax cold." To such an extent has the love of this present world abounded, in the hearts of those who say they are Christ's, that nothing is so unwelcome to the mass of them as to tell them that their Saviour, whom they profess to regard as their best friend, is soon coming to take his people to be with him.

The apostle John writes as follows: "Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof, but he that *doeth the will of God* abideth forever. *Little children, it is the last time:* and as ye have heard that Antichrist shall come, even now there are many Antichrists, *whereby we know that it is the last time.*" Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on the earth, THEY ARE ANTICHRIST.

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the *number* of his name, standing on that sea of glass, having the harps of God. The Greek word *arithmos*, here translated number, is also thus defined: a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred threescore and six, which is ascribed to the Antichristian beast: and I confess that the idea of getting the victory over the *worthless multitude* of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that hath wisdom and understanding, than the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whose numerical value amounts to 666. These various Protestant sects have no occasion to take credit to themselves, on account of their professed desires for converting the world to Christ, for the pope is as loud in his professions of this sort as they, and far more consistent and persevering and efficient in his efforts. But altogether Catholics and Protestants are determined on a spiritual reign, and each hopes in their fabled millennium, to be the predominating sect. If by the way either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt, in proportion as their power and influence and wealth have increased; and there is not a sect among them all, but would unquestionably become as corrupt, and as cruel and tyrannical as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain. There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power—would be ready to exclaim with one of old, "are we dogs that we should do these things," and yet like him, when once the power should be in their hands, would go straight forward and do them. None is worthy to reign over this world but Christ—none else has a right to reign, and he is coming in the clouds of heaven for that very purpose: while the whole professed Christian world, Catholic and Protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendency.

One most unscriptural feature in all their plans, is to have the world given to a generation of Christians who have never known anything but peace and safety, while the Bible says "if we suffer we shall reign with Him:" that we are "heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be glorified together," that "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven:" that through much tribulation we must enter into the kingdom of God: that those which were beheaded for the witness of Jesus, and the word of God shall rise and reign with Christ, and those John heard singing praise and saying, "thou hast made us unto our God, kings and priests and we shall reign on the earth." Notwithstanding all these scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are His, and He shall reign forever and ever, it is now claimed that these shall possess the world and reign *without* Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such pretended Biblical expositions as these. They are immeasurable nonsense. Again, all these pretended Christian sects, are particularly opposed to the idea, that Christ is coming *quickly* in person, to take the dominion of the world; and especially to the idea that there is Bible evidence for believing that He will come during the present Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take His seat on David's throne forever, this is intolerable. In these particulars therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love His appearing, and especially not at present. Said a professed minister of the gospel, in the state of New Jersey, "If Christ is coming to reign in this world, I'll not stay with Him." Said another minister in New York, "if Christ is coming thus to destroy His enemies, I'll not worship him." Said another minister in the state of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time." These men were all indulging the very spirit of Antichrist. Thus I have defined what Babylon or Antichrist is. It is every thing that rises in opposition to the personal reign of Christ on David's throne, and to the revealed time for His appearing, and here we do find the professed Christian world, Catholic and Protestant, on the side of Antichrist. They all say, let *us* take the kingdom, and let Christ, and the departed saints that have suffered with Him, to whom the kingdom has been promised, remain where they are.

2. What are we to understand by the fall of Babylon? This is fully expressed in scripture language: "Babylon the great is fallen, is fallen, *and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*" Babylon is fallen into this dreadful state. No protestant sect would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant christendom? How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandize ascribed to Babylon, even to slaves and the souls of men? The spirit of oppression reigns, in greater or less portions of the leading sects, unrebuked: and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant christendom go unreproved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth, which does not amount to positive transgression of human law, and yet stand in the church as accredited members. Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands told them to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as though they were the supreme good: and you will see multitudes of such pretended christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular enough to carry out the principles of the religion of the cross,) as though they could find no language sufficiently to express their contempt. Speak to them about the coming of Christ to take possession of His throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to them the probability of Christ's coming in His glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath and thrust you from them as with a pair of tongs. Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts to such a subject. Who are these mighty sons of pride, that God Almighty must not presume to speak to them through His word? Why they are the professed disciples and ministers of Christ; but in truth and reality Antichrist. They are Babylon in its fallen state: their hearts are the habitation of devils, the hold of every foul spirit, the cage of every unclean and hateful bird. They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of his mouth, and with the breath of his lips to slay them. Many of them may be ready to inquire, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But Christ will only profess unto them, I never knew you, depart from me ye that work iniquity.

3. What is it for God's people to come out of Babylon? "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon, is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ: to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible, to love Christ's appearing and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said whoso is ashamed of me and of *my words* in this adulterous and sinful generation, of him shall the Son of man be ashamed when he shall come in the glory of his Father with the holy angels. Who are you that you should be ashamed of what God has written in His word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, and the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready also, to receive and confess all that God has been pleased to reveal, touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming?

Many are beginning to say, "we are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium is altogether groundless, and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the *time*. It is very popular not to know anything about it, and a very convenient way of escaping reproach to be able to say, "we know nothing about it." Thousands are glad that they don't know anything about it, and are very fully determined they will continue to know nothing about it: and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers. How will they bear the blazing light of Christ's face at His glorious appearing? They will want rocks and mountains to hide them in that hour. By this time many will begin to say with a sneer of contempt, "you are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give Him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a christian? I have no such desire. I pray God that you may make it appear that you are a christian. But I do say, if you are a christian, come out of Babylon. If you intend to be found a christian when Christ appears, *come out of Babylon*, and come out now. Throw away that miserable medley of ridiculous spiritualizing nonsense, with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible. It contains the wisdom of the infinite God as it is, and needs no alterations and emendations from men, as though they could tell what God means better than He has been able to express it in His own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne: and *the kingdoms of this world* shall become the kingdoms of our Lord and of His Christ, and he shall reign *forever and ever*. And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown forever away into some etherial something, which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh immortalized, and he shall come in that flesh glorified, "and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: and the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever." This is God's word: and all the spiritualizers on the face of the earth cannot alter it. They may undertake to tell what God means by it, but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it, that it might be fully understood, He has after all left it for men, in their upstart folly, to disprove His own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men by the attempts which have been made to alter it into something else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say, "Thus saying, thou reproachest us also," and will perhaps accuse me of dealing in wholesale denunciation, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ, as the Bible declares he will come, to take His seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as he has written he will fulfil it, and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? Dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer and call it Millerism: and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take His throne. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

4 It remains that I speak of the consequences of refusing to come out of Babylon. God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea, God will cast down Babylon, and she shall be found no more at all. And now many will begin to say, if I confess my belief in the personal reign of Christ, and that that reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth. And has not Christ said that you must do this? Has he not positively declared "whosoever he be of you that forsaketh not all that he hath cannot be my disciple." Do you say, I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down? And because you have taken up the cross *once*, do you claim that that ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said in Luke 9: 23. "If any man will come after me, let him deny himself, and take up his cross *daily* and follow me." Having once sacrificed all for Christ have you now acquired something which is too dear to be given up for him? Is it not he that *endureth* the cross, to the end, and that denies himself daily, that shall be saved? Do you begin to say, "I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it?" Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when he calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God's altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never use anything for God's glory which you do not hold perfectly and continually at God's disposal. It is not for you and me to say whether we will have reputation or not: but it is for us to say whether we will please God or not: and having done this, let the Lord decide what our reputation shall be. This he has decided already, that we shall have our names cast out as evil for his sake, and in this we ought ever to rejoice. Will you then, professed disciples of Jesus Christ, find the truth respecting the coming of the Lord, and hold it up, and leave the results with God? Friends will be tried and mortified, and feel themselves disgraced by you: your church will call you fanatical and foolish, then to throw away your influence and curtail your usefulness: Satan will beset you with all manner of temptations, and a wicked world will laugh you to scorn: but can you not endure as much as this for Him who has endured ten thousand times more for you? Just

remember then what must be the consequences of refusing to receive the truth and to abide by it. Babylon must be destroyed, and you with it. But, say a multitude of professed ministers and Christians, "I don't expect to be damned just because I don't believe in Millerism." Now don't let the devil cheat you out of heaven through your fears of bearing a single epithet of reproach. Does the Bible teach the personal coming of Christ to sit on David's throne? Has the Spirit of Christ which was in the prophets *signified a time*, when it spake before of the sufferings of Christ and *of the glory that should follow?* So Peter has taught.

If you dare believe God, find out his truth on this subject, and hold it up to the world. If you hate the appearing of Christ, if you are opposed to his reigning personally over the earth after God has sworn that he shall, if you are afraid or ashamed to receive and avow the truth on these momentous subjects, then blame not me for saying you are Antichrist. I do not say how many Christians, or how few there are in professed Christendom, but I do say, that in their present attitude of opposition to the personal reign of Christ, they are Antichrist, and that they must abandon their present position and embrace and defend the truth, or go down with Babylon into the bottom of the sea, and rise no more at all to life. They can have no resurrection at all, but to damnation.

To be found at Christ's appearing, as the numerous sects now are, in an attitude of hostility to His personal reign, ashamed to believe and confess what God has revealed as to the manner and time of his coming, must be their ruin. Say not in your heart, I have long been a servant of Christ, and therefore must be safe. He cannot be a faithful servant who for any reason hates his Lord's return and wishes it deferred, nor can you see His face in peace, while fear or shame, or love of reputation, or anything else, leads you to indulge in any opposition of heart to His immediate appearing.

Come out of Babylon or perish. If you are a Christian stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon. Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to hasten your escape; but take care I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say, "I am willing that Christ should reign as he pleases!" Are you willing so to embrace Christ and His truth, and so to let your light shine as to meet and unshrinkingly bear the cross? The offence of the cross has not ceased in the case of those who will avow and defend God's truth; though it must be confessed that in the popular religion of the day, there is no such thing as self denial; and this fact of itself proves that it is not the religion of Jesus. But cast off this ungodly world, carry out the religion of Jesus in all its principles, and from the Bible defend His personal coming in manner and time, His personal and eternal reign, and do your duty in seeking to induce others to prepare for it, and you will not be long in finding the cross. Thus may the Lord help you, reader, to come out of Babylon, and be no more a partaker of her sins, that you receive not of her plagues.

NOTICE.

Those brethren and friends wishing to obtain Second Advent books, can be accommodated by calling at the house of Bro. Charles Frech, on the public square.

Cleveland, June 14, 1843. A. A. SAWIN.

☞ THE GREAT TENT is to be pitched at Buffalo on the 9th of August, where the brethren expect, by Divine permission, to hold meetings ten or fifteen days. Bro. Miller may be present, and brethren Himes and Fitch are expected to attend.

☞ The Lecture and Sermon occupy the space designed for other matter—correspondence will be served next week.

Be sure and read the Sermon, "COME OUT OF HER, MY PEOPLE." Babylon will soon fall—be ye not partakers of her sins. "He that confesseth not that Jesus Christ hath come in the flesh," not only to save, but to REIGN PERSONALLY ON EARTH, "is ANTICHRIST."

SECOND ADVENT CAMP-MEETING.

In Springfield, near Akron, August 17.

There will be a Second Advent Camp Meeting, (if time shall continue,) to begin on Thursday, the 17th of August next, in Springfield, Summit county, O., about ten miles S. E. of Akron, on the Canton road, at the same place as camp-ground last year by a Camp Meeting. All who love the appearing of our Lord, are cordially requested to attend, prepared with tents, to remain throughout the meeting. Boarding will be provided on the ground for those who cannot bring their own provisions. The following named ministers, among others, are expected to attend and preach:—Brethren Fitch, Himes, Needham, Fox, Bailey, McClure, Sheldon, and Perkins. Come up, brethren and sisters, to the feast—let nothing hinder you. Remember, that time is short.

Springfield—G. B. Purdy, W. F. Purdy, W. Emmet, A. Hood.

Hamilton—E. R. Bradley, R. L. Alvarson, G. Hedgeman, Canton—P. K. McCan, G. P. Strodger, ——— Diedrick, C. Sweney.

Middlebury—T. A. Noble, H. Smith, E. Chapman, H. Cogger.

Cuyahoga Falls—Ira Vera, J. Bill, S. Preston.

Akron—E. Harris, R. Preston, J. B. Prichards, W. T. Hamington, J. M. Hale, J. Kibbler, E. Abbey, W. J. Hart, E. Adams, J. B. Taplin, E. Bogart, C. Clapp.

A Dream and Vision.

The last Midnight Cry contains the following interesting and remarkable dream, written by an aged Baptist preacher Pondcville, Vt. who has been looking for the coming of Christ for thirty years past.

"On Friday night, the ninth of February 1812, I thought the people were envious one at another, killing and destroying one another,—cattle and property:—law suits commencing, costs arising, and I thought it was about evening time, and I thought I arose from the dead although I did not remember dying, but I saw the graves full of filth and corruption, and I looked at other graves to see the dead rise, but did not see them rise. I went into a house and I thought it was the resurrection, though I had been in the grave but a few minutes. I thought somebody came to the door and wanted to come in, for they were burning, and a certain person opened the door, and I saw him stand at the door as though he could not come in, and had like to fall backward. At last, he came in, and I saw the air red like fire. Then I spoke and said, the time is come when the elements shall melt with fervent heat, and the world and all that is therein shall be burnt up. Then I went out and walked toward the south and I saw the heavens covered all over with clouds very black and tempestuous. Thunders were rolling, and the clouds descending lower and lower. Such a tempest I never saw before, and I was looking every minute when Christ would make his appearance. All at once there appeared a bright light in the cloud, and I spoke and said, "There is the bright and morning star," and I cried, Glory to God and the Lamb, Glory Alleluia: Glory Alleluia, Glory Alleluia, and continued crying, Glory Alleluia, through the whole scene, while the clouds descended lower and lower until they came to the earth, and bright forked lightning streaming in every direction, and thunders rolling, and all at once the angels stood on earth and sung glory to God with me, and I thought the inhabitants were almost all destroyed, and but a few left, and I thought the earth was cleansed from all sin and filth, and all was holiness to the Lord.

NEHEMIAH FISHER."

Immediately following this interesting dream, an account of a revelation to a deaf and dumb woman, now sixty years old, is given.

"About forty years ago, while upon her bed at night, and in her sleep, two shining ones, as she described them by signs, stood before her. One held a trumpet, and the other a book, like the Bible, in his hand. They told her about God, and how she must love him. She saw Jesus Christ, and it was explained to her how he had suffered, and was the Saviour of the world. It was told her that she was a sinner, and that she must repent and give her heart to Christ, and be baptized. She had a view of the city of the New Jerusalem, and of the devil and the pit of hell; and while she stood looking at the devil, and those in torment, others were brought to be cast into the pit. Some of the persons she knew. She was instructed that all wicked persons that die in their sins go to this place, and all those that repented and loved God, went into the beautiful city. The minister that was to baptize her was pointed out to her—his dress and manner. It was told her that he would lay his hand upon her head, at the water, and pray.

This is a sketch of what was communicated by her, not at once, but at three or four different times, as related to me by her own sister, with whom she lives.

She told her sister, at one time, the shining ones were coming again, and her sister requested that she would ask permission that she might see them. She did; but they replied, her sister had a book that told her all about these things, and that she could read; but that they were sent to her because she was deaf and dumb. This was the first time that she knew the Bible to be different from any other book that she saw in the house. A number of ministers who lived in the vicinity called to see her, but neither of these seemed to be the one described to baptize her. At last one came,—a Baptist minister, I believe,—a stranger in the place. As soon as she saw him, she appeared greatly elated with joy, and expressed, in her way, "that's the man." Her experience was told to the minister and preparations were made the next Sabbath for her baptism. They had been careful to keep from the minister that it was told her he would lay his hand on her head when he prayed at the water. But when the time came, and the blessing of God was to be invoked, so it was: he turned and said to the audience, that he should lay his hand on the head of the candidate, that she might know he was praying *for her*.

She understands what it means when Christians meet to worship God, and expresses great satisfaction in meeting with them, though she cannot hear what they say. When I commenced lecturing there, she did not understand what it meant. She saw the chart, and knew there was something new in the preaching. Her friends could inform her but little except the burning of the world and the wicked. This was entirely new to her, and at first she seemed to reject it, and expressed decided unbelief, but afterward she was more calm, and manifested an interest to know about it. Soon, in a dream and vision, this subject was presented to her. She was made to believe that what I was preaching was true. The whole scene of the judgment, the burning of the world, the destruction of the wicked, and the resurrection of the saints, to meet the Lord in the air, passed before her. In the morning she felt very happy, and acquainted her friends with what she had seen, to the joy of many, and astonishment of others.

S. C. CHANDLER.

In Ireland the Second Advent cause has its advocates. A work entitled "Practical Reflections on the Second Advent," by Rev. Hugh White, A. M., curate of St. Mary's parish, has recently been republished in this country from the sixth Dublin edition. Speaking of the frequency with which the *personal* and visible coming of the Lord is alluded to in the Scriptures, the author says:

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the *race set before him.*"

Again, speaking of the Scriptural motive to be holy and watchful, he says:

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is *not* his own *death, but the second coming* of the Son of God! 'Behold the Bridegroom *cometh*, go you forth to meet him!' The happiness he is led to anticipate is not so much derived from looking forward to the day when *he* shall *depart*, to be with Christ, as to the day when the *Heavenly Bridegroom* shall come, to celebrate His espousals with his beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how "Blessed are they which are called unto the marriage supper of the Lamb!"

"Nor must one obvious, but not unimportant, observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing as He did, the vast interval of time that must elapse before He should revisit it, with what an immense accession of force must the suitableness of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period apparently distinguished by so many of the spiritual signs which characterize the latter days of the history of the Church of Christ."

From Philadelphia, Bro. Litch writes. He is far from feeling faint-hearted.

"The believers in the Second Advent in this city wax stronger and stronger. We do not fear to trust God's holy word.

The enemies of the cause, I perceive, are now and then endeavoring to make out that the whole Second Advent cause is dead. But let them rest assured that it is not dead yet. Nay, more, that it never will die. It lives now, it will live until the Lord comes, and then it will live forever. For in that day it shall be said, "Lo, this is our God; we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." My own faith was never so firm as now, and the longing desire of my heart is, "Come, Lord Jesus, come quickly."

Is Spiritual, a little work of 48 pages, entitled "The Abrahamic Covenant: the *Grand Heir* coming in his kingdom, now to be expected every moment," by R. Hutchinson, has just been published; said to be an able production.

Bro. R. E. Lard, writing from Cabotsville, Mass, expresses the feelings of many dear brethren and sisters.

"Never was I stronger in the faith of the Advent *at the door* than I am now and have been for several weeks. My eager soul often cries out, Fly, lingering moments, FLY! Oh, FLY!! The world is losing its charms and its hold—and the very distinguished marks of the Almighty curses, are more and more legibly seen! O, for faith, hope, love, and patience to wait to the end.

Glory be to God for the prospect of gaining the Harbor."

On the restoration of the Bible after its prohibition in France, it required a search among the booksellers of Paris *four days* to find a single Bible.

The meeting in Rochester has been attended with deep interest. Multitudes have said, "good is the word of the Lord," and many sinners are rejoicing in hope.

MILLER'S LECTURES.

LECTURE II.

THE SECOND RESURRECTION.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20: 6.

The term 'blessed and holy' is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. 62: 11, 12, 'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.' Isa. 30: 18, 'And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him.' Dan. says, 12: 12, '*Blessed* is he that waiteth, and cometh to the 1335 days.' John says, Rev. 14: 13, '*Blessed* are the dead which die in the Lord.' 'Write, *Blessed* are they which are called to the marriage supper of the Lamb.' 'Behold, I come quickly; *blessed* is he that keepeth the sayings of the prophecy of this book.' '*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life again, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave.* I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John 5: 25, 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live,' as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave*, and pass to the word *first*. 'The first resurrection.' The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel 12: 2, 'Some to everlasting life, and some to shame and everlasting contempt.' John 5: 29, 'They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Here are two samples as it respects order. One of two as it respects time: 1 Cor. 15: 23, 'Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end.' And again, 1 Thess. 4: 16, 'For the Lord himself shall descend from heaven with

a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first.' And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: '*And I saw an angel come down from heaven*'—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him—'*having the key of the bottomless pit and a great chain in his hand.*' See Rev. 1: 18, 'I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death.' And Christ only has power to bind Satan. 'That he might destroy him that had the power of death, that is, the devil.' Heb. 2: 14. 2d verse: '*And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.*' I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: '*And cast him into the bottomless pit*'—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. 1: 18—'*and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*' This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: '*And I saw thrones, and they set on them, and judgment was given unto them*'—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Matt. 19: 28, 'And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel'—'*and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*' In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: '*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*' The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: '*And when the thousand years are expired, Satan shall be loosed out of his prison.*' We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 9th verse: '*And shall go out*'—that is, Satan—'*to deceive the nations which are in the four quarters of the earth*'—'ashes under the feet of the saints,' as Malachi tells us: 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts'—'*Gog and Magog*'—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel, chapters 38 and 39—'*to gather them together to battle*'—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, '*the number of whom is as the sand of the sea:*' evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: '*And they went up on the breadth of the earth*'—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body—'*and compassed the camp of the saints about, and the beloved city*'—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial walls of heaven—no, for it says, '*and fire came down from God out of heaven and devoured them.*' This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men—but the justice of God, under the figure of fire; 'for our God is a consuming fire,' Heb. 12: 29. 10th verse: '*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.*' In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. *And I saw*, always implies a new view, or another vision. 11th verse: '*And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.*' This is the same throne that Daniel saw, 7: 2—14: 'I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.' 12th verse: '*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.*' This is the same as Daniel saw, 7: 10, 'A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened.' It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: '*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*' I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and [illegible] equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, 'We must all stand before the judgment-seat of Christ.' Rom. 14: [illegible] And again, 2 Cor. 5: 10, 'For we must all stand before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' And, 1 Cor. 3: 13—15, 'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; yet he himself shall be saved, so as by fire.' We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. '*And they were judged every man according to their works.*' They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: '*And death and hell were cast into the lake of fire. This is the second death.*' By *death and hell* I understand the body and spirit. 12th verse: '*And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.*' 'But the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death,' Rev. 21: 8, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,' Rev. 22. 14, 15. Then our text says, '*Blessed and holy is he that hath part in the first resurrection.*' This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, '*but they shall be priests of God and of Christ, and shall reign with him a thousand years.*'

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. 5: 9, 10, 'And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.' See, also, Rev. 1: 6, 'And hath made us kings and priests unto God, and his Father.' Again, 1 Pet. 2: [illegible] 9, 'Ye also, as lively stones, are built up a spiritual house, a holy priesthood.' 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.' The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, there is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chap., and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusions of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the earth. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispensation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, 'Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness.' This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, 'They lived and reigned with Christ a thousand years,' and also, 'This is the first resurrection.' Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium? And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again, while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, why this distinction in the language? I answer, there is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.' Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. 'Blessed and holy is he that hath part in the first resurrection. Amen.

TERMS.

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The Second Advent of Christ.

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MILLER'S LECTURES.

LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed," or justified, as it might have been translated.—Dan. 8: 13, 14.

The hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the prophet? And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—'and he said unto me'—instead of being given to the 'saint,' who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

1. Explain some of the figures and expressions used in the text.

2. Show what the 'daily sacrifice vision" is; and,

3. The time or length of the vision—'unto two thousand three hundred days: then shall the sanctuary be cleansed.'

1. I am to explain some of the figures used in the text; and,

1st, the *'daily sacrifice.'* This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. I. is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with 'the abomination of desolation,' and performs the same acts that are ascribed to the Papal abomination—'to give both the sanctuary and host to be trodden under foot.' See, also, Rev. 11: 2. 'But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.' This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. 24: 15, 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place' I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the 'daily sacrifice' means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread underfoot the 'sanctuary and host,' which brings me to show what may be understood by 'sanctuary and host.' By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, 63: 18, says, 'The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary.' Jeremiah, also, in Lam. 1: 10, 'The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.' The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, 3: 19, 'But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations?' evidently meaning the church from the Gentiles. 'Then shall the sanctuary be cleansed or justified,' means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, 3: 20, 21, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself,' that is, 'they that are his at his coming.' We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.

2. We shall now try to understand what is meant by the *'vision,'* in the text.

The *vision* spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chalden, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree, and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. 'As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.' Daniel 2: 20—35.

This was the dream, and the interpretation was clear, as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. The 'head of gold' represented the Chaldean kingdom; the 'breast and arms of silver' represented the Medes and Persians; the 'belly and thighs of brass, which were to bear rule over all the earth,' the Grecian. Alexander, a Grecian king, conquered the world. The 'legs of iron, and the feet part of iron and part of clay,' fitly represent the Roman kingdom, which still exists, although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the head wounded to death, and Papal Rome, the deadly wound healed, both 'mixing themselves with the seed of men,' that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. 2: 37—45. This dream was in the second year of Nebuchadnezzar's reign, 603 B. C. Forty-eight years afterwards, in the first year of Belshazzar's reign, and 555 B. C., Daniel had another dream, yet the same in substance 'Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Daniel 7: 1—14.

This ends Daniel's night vision, except the instruction he received from some one standing by. 'So he told me, and made me know the truth of all this, or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' We see in this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; 'forever and ever' shows us that it is an immortal state in everlasting life; 'the saints' evidently includes all saints, 'for they shall live and reign with him on the earth,' Rev. 5: 10, 20; 4: 6. 'Then,' Daniel says, 7: 10, 20, 'I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.'

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals—France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome,' (*E. Irwin,*) and became the States of the Church, governed by the Papal chair—the little horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. 'Had eyes,' showing that they made pretence at least to be the household of faith—'eyes' meaning faith; and 'mouth that spake very great things,' showing that the church would claim infallibility; 'whose look would be more stout than his fellows,' showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. 17: 18. 'And the woman which thou sawest is that great city which reigneth over the kings of the earth.' That the little horn is a part of

the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel? 'I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.' Daniel 7: 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the Church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, 'judgment must first begin at the house of God;' and 'whom he shall destroy with the brightness of his coming;' when the Ancient of days shall come in the clouds of heaven with power and great glory, 'to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth,' described next verse, 23. 'Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end,' vs. 24—26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: 'He shall speak great words,' &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles. And we are again brought down to the time when the judgment shall sit: 'And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him.' It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete 'in the greatness of the kingdom.' Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. 'Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.'

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel 7, he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

'Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.' In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the 'ram with two horns,' and says, 'The ram which thou sawest, having two horns, are the kings of Media and Persia.' We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. 'And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.' In the 21st verse the angel says, 'And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.' This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under his control and that conquered the world. 'And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven.' We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, 'Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. 'And out of one of them (that is, out of Europe) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered.' Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: 'And in the latter time of their kingdom, (that is, the four kingdoms,) when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening (in the first year of Belshazzar, Daniel 7,) and the morning (in the third year of Belshazzar, Daniel 8,) which was told, is true; wherefore shut thou up the vision, for it shall be for many days.' How many days? Our text answers, 'Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O Son of man, for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.'

Then comes the instruction of Gabriel, which we have before given.

3. *The time or length of the vision*—the 2,300 days.

What must we understand by *days*? In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. 14: 34, 'After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years.' Ezek. 4: 5, 6, 'For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.' In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. 29: 27, 'Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years.'

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chap. of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel 9: 21, 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, Daniel 8: 16, 17, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined should be poured upon the desolate.'

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand *the vision*. You may inquire what vision? I answer, the one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; sixty-two weeks, or four hundred and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years—which makes the seventy weeks, or four hundred and ninety years, which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. 'All that may be true,' says the objector; 'but where have you proved that the seventy weeks were four hundred and ninety years?' I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra 7: 11—13, 'Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God: perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.' This is the decree given when the walls of Jerusalem were built in troublous times. See also Neh. 4: 17—23; Ezra and Nehemiah being contemporary, see Neh. 8: 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra 7: 7, and that to Nehemiah in the twentieth year, Neh. 2: 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra 8: 31, 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct—and I think no one can doubt it—then the seventy weeks was fulfilled to a day when our Saviour suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of *the vision*. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ; take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far, And,

1. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and

sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the baneful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the 'Mother of God.' He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, 'he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his dominion to consume and destroy it unto the end.' Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

2. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast to be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, by saying that it was after (or like) the one which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the morning, 8th chapter, and says, 'The vision of the evening and morning, which was told, is true.'

3. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years—1st, By the command of God; 2d, By the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of *the vision*, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when *the vision* must be finished. But the objector may say, 'Perhaps your vision does not begin with the seventy weeks.' Let me ask two or three questions. Does not the angel say to Daniel, 9: 23, 'Therefore understand the matter, and consider *the vision!*' 'Yes.' Does not the angel then go on and give his instruction concerning the seventy weeks? 'Yes.' Do you believe the Bible is true? 'We do.' Then if the Bible is true, Daniel's seventy weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards *the vision* is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish *the vision*, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare *the vision* with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. *Amen.*

In England, Thomas Smith appeals thus to his countrymen, respecting the coming of Christ.

"Fellow countrymen, are you all ready for these tremendous events? They are swiftly approaching. They may burst upon the world even while you read this paper. There is also already 'on the earth distress of nations,' and already are 'men's hearts failing them with fear, and for looking for these things that are coming.' The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand; the crisis is approaching. It is not very far from midnight. Nay, even now, in a thousand different and distant towns, in various nations, and by ten thousand voices there is a cry being raised, and is echoing swiftly around the world. 'Behold the Bridegroom cometh, go ye out to meet him.' If you are wise, you will not slight this midnight cry."

The following is the substance of a letter form an Irish missionary in Tartary, as published in an Irish Magazine about 1821:

"The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading their Bibles and discussing what they read. They proposed to the missionary their questions. Among others they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary who had come to teach them the doctrine of the Bible. He thought every body who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that he thought Christ would come about the year A. D. 1844.

If the world is ever to be converted, the conquerors are the Catholics, for it is written with the infallible pen of inspiration that they shall prevail till the Ancient of days comes; till judgment is given to the saints of the Most High; till the time comes when the saints shall inherit the kingdom.

Mark Hidles Burned.—The protestant Vindicator contains a letter from a clergyman in Mexico, N. Y., in which he states that the ladies of his charge furnished all the Roman Catholic families within their bounds with copies of the Bible, which they received with readiness; but as soon as the priest came the Bibles were all collected together and publicly burned in the streets.—*True Sun.*

THE SECOND ADVENT OF CHRIST.

CLEVELAND, AUGUST 9, 1843.

No paper was published last week, and in consequence of the absence of both Editor and Publisher, and other reasons, none will be issued next week. ☞ We hope our friends will inquire of the Lord as to their duty in reference to this paper. It should be well sustained, if it is not, the cause will suffer.

SECOND ADVENT BOOKS.

Some Books and Papers have been left by a brother in the care of T. H. Smead, designed for the destitute portions of Ohio, Michigan, or Canada. Lecturers will be supplied in such a way that they will be enabled to do good. Terms made known on application.

NOTICE.

Those brethren and friends wishing to obtain Second Advent books, can be accommodated by calling at the house of Bro. Charles Fitch, on the public square. Cleveland, June 14, 1843. A. A. SAWIN.

SECOND ADVENT CAMP-MEETING.

In Springfield, near Akron, August 17.

There will be a Second Advent Camp Meeting, (if time shall continue,) to begin on Thursday, the 17th of August next, in Springfield, Summit county, O., about six miles S. E. of Akron, on the Canton road, at the same place occupied last year by a Camp Meeting. All who love the appearing of our Lord, are earnestly requested to attend, prepared with tents, to remain throughout the meeting. Boarding will be provided on the ground for those who cannot bring their own provisions. The following named ministers, among others, are expected to attend and preach:—Brethren Fitch, Sawin, Needham, Poe, Baker, McCue, Sheldon, and Pickands. Come up, brethren and sisters, to the feast—let nothing hinder you. Remember, the time is short.

Springfield—G. B. Purdy, W. F. Purdy, W. Emmett, A. Mead.

Montgomery—E. B. Bradley, R. L. Atcheson, G. Dickerman.

Canton—P. K. McCue, O. F. Stridger, —— Diedrick, C. Sweezy.

Middlebury—T. A. Noble, H. Smith, R. Chapman, H. Cogger.

Cuyahoga Falls—Ira Viets, J. Bill, S. Powers.

Akron—E. Martin, R. Pierce, J. B. Pickands, W. T. Huntington, J. M. Dale, J. Kidder, R. Abbey, W. J. Hart, E. Adams, J. B. Taylor, R. Rogers, C. Clapp.

Another "Wonderful Sight" in the Air.—The following is from the Pittsburg American:

"Of Miller's Prediction.—We have never been much of a believer in the prediction of Miller, nor apprehensive of its fulfilment but there is something singular, nevertheless, in the following relation, which has been made to us by a gentleman of most unquestionable veracity, and of intelligence and information to place him beyond the charge of self-delusion.

He states that on Tuesday (this day two weeks) he observed in the west, just before the setting of the sun, the figure of an eagle. The form of the bird was perfect in the cloud, and in the attitude of flying, or rather flapping of its wings. He states that nothing could be more plain or distinct, every part being there, and in just and proper proportion, as if drawn by an artist of the highest tallent. That just below the right wing of the bird was another cloud, representing, equally clear and distinct, an inkstand, in which a pen or quill was inserted. He states further, that he called two other gentlemen, whom he names to us, and at the time in the house, to witness it, and who have also confirmed the truth of the statement. However accidental the illusion, it is remarkable; but our informant thinks more seriously of it, and favored us with the interpretation they gave of the signs. The eagle they regarded as the type of destruction, and the pen was there to record its progress. We shall indulge in no comment on this strange presentation of the heavens, but content ourselves with simply stating the facts as we received them, with not the slightest doubt in our own mind of its truth—leaving the interpretation as a mere matter of opinion."

Singular Phenomena in the Heavens.—The present year has certainly been distinguished by strange sights in the heavens. On Wednesday evening last, at a quarter to nine o'clock, we witnessed ourself, a strange and most beautiful celestial light. The Editor of this paper, sitting in company with two other persons in his porch, fronting the western horizon, and having his face averted at the moment from the sky, was startled simultaneously with those in company, by the reflection of a brilliant light on the wall of the house, and instantly turning beheld nearly in a due western direction, and apparently about ten degrees above the horizon, a falling body, of globular form and flaming redness, descending with great velocity to the earth, and ending in its progress *the most brilliant sparks.* The size of the body was much larger than any meteor we ever beheld. It seemed to be of the size of the largest cannon ball. The light was glowing and brilliant beyond that exhibited by any meteor we ever saw—and the effect of the sparkling scintillation was sublime and beautiful. It more resembled a Congreve rocket, of immense size, though it greatly exceeded it in the power of the light and the brilliancy of the coruscation.

The evening was exceedingly sultry, with almost a cloudless sky, and much electricity in the atmosphere, which occasioned frequent but very distant flashes of lightning.

This phenomenon was witnessed by several of our citizens.—*Virginia Advocate (Charlottsville,) July* 1.

For the Second Advent.

Abomination of Desolation.

To what does Christ allude in Matt. 24: 15.

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

Answer—A blasphemous, bloody, persecuting power spoken of in the 7th chapter of Daniel, verse 8, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." 11, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Also in verses 20, 21, 24, 26; and in Dan. 11: 31, "And arms shall stand on his part, & they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate;" 12: 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The same is brought to view by Paul, in 2 Thess. 2: 3, 4, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God;" and 8—10, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Also in Rev. 13: 5—8, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world;" and Rev. 17: 1—6, "I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

This power began to stand in the holy place when Justinian plucked up the Ostrogoths, the last of the 3 horns (Dan. 7: 8, 20, 24,) and by a formal decree constituted the Bishop of Rome head of all the Churches, and placed him in the chair of St. Peter in 538, which power continued (according to Dan. 7: 25, and 12: 7, and Rev. 11: 2, 3, and 12: 6, 14, and 13: 5) till the spoiler was spoiled, his dominion taken away, and he led into captivity by Berthier, a French general under Buonaparte, who captured the Pope and carried him to France, and Italy was made a Republic. W. D. TULLER.

LO THIS IS HE OUR GLORIOUS LORD.

1.

Saviour! my spirit longs,
To see the glorious day
When saints with joyful songs
And lifted eyes shall say,
Lo this is He our glorious Lord,
He comes according to His word.

2.

He comes to set us free
From every galling chain,
In glorious liberty,
In endless life to reign.
Lo this is He our glorious Lord,
He comes according to His word.

3.

To David's glorious Son.
The glad Hosanna raise,
His blissful reign begun
Shall last through endless days,
Lo this is He our glorious Lord,
He comes according to His word.

4.

From sin, and death, and hell,
We evermore are free,
With Christ henceforth to dwell,
And all His glory see.
Lo this is He our glorious Lord,
He comes according to His word.

5.

The Saviour, promis'd long,
Appears on earth to reign,
Awake the swelling song,
Loud peal the lofty strain.
Lo this is He our glorious Lord,
He comes according to his word.

6.

With voice as thunder loud,
Or mighty Ocean's roar,
With knees before him bow'd,
We'll praise Him evermore.
Lo this is He our glorious Lord,
He comes according to His word.

C. FITCH.

For the Second Advent.

Second Advent Backsliders.

Dear Bro. Fitch—It is reported that numerous cases of backsliding have occurred among professed believers in Christ's speedy coming. I know not whether these reports are true or false, but think it highly probable they are true, and for the following reasons:

1. In the revivals which of late years have taken place, all over our land, many persons professed to be very seriously impressed—perhaps even converted—who have since become backsliders. Some of them have given up their hopes altogether, have cast off fear and restrained prayer, and gone back to the world; others have lost all enjoyment in the performance of religious duties which they still do not altogether neglect, but which are increasing burden already too heavy to be borne. The churches have got so used to this process, that they expect such things to follow revivals, and would consider him an enemy to revivals, who should make such backsliding an excuse for refusing to cooperate in special efforts to wake up slumbering christians and stupid sinners. It is believed by many to be much better to save fifty, or even twenty-five, out of a hundred, than to let the whole hundred go down to destruction by remaining in stupidity and sin.

Now I see no reason to suppose that all who are waked up to inquire and hear or read of Christ's coming, or even professedly converted to the expectation of that great and important event, will prove more stedfast or consistent than other religious backsliders. It is a notorious fact that multitudes of 'backsliders in heart' throng the churches of this country, while *very few* members in many churches give unquestionable evidence of being truly alive to God, and dead to the world. How then can we expect *many* sincere, faithful, and abiding second advent believers among such faithless, unstable professors of religion? Even if they should be *converted*, how can we have unshaken confidence in the moral honesty or perseverance of those who have already broken their solemn covenant-vows? Multitudes have with extreme facility put on the cloak of religion, and with equal ease have again laid it aside. Shall we wonder if these same persons readily take up and lay away this new form of godliness? Now every intelligent person will observe that these are the very persons who now constitute the hosts of backsliders from the second advent doctrine. What shall we say for those who profess to keep their confidence in christianity, notwithstanding the numerous backsliders they see around them, and yet, because of backsliders, reject the doctrine of the second advent?

2. The principal reason why people backslide from religion is, because they are not willing to pay the price required: in other words they are not willing to deny themselves, take up the cross daily and follow Christ. They find the burden too heavy and the yoke too hard, so they cast off both. Just so, when the second advent of Christ is first preached to the people, they are astonished, alarmed, waked up from their pleasing and deceitful dreams of a temporal millennium. They see at once that most professed christians—themselves perhaps among the number—and the whole world of sinners are altogether unprepared to meet their judge.

Then comes the time to decide, which they will choose, to give up sin, repent, turn to God with all their heart, and set their house in order; or shut their ears against the announcement of his speedy coming. It cannot take long to decide this question. In the very nature of the case, men *must* soon make up their minds one way or the other. A state of suspense and indecision on such a subject as this, could not long be endured. Many professed christians, and some ministers of the gospel, have found this state of suspense the most painful they ever experienced. Being really, at heart, unwilling to 'renounce the world, the flesh and the devil,' multitudes do soon actually decide the matter in their own minds, though from fear, shame, or regard to reputation, they may not *at once* proclaim their decision. They may still pretend to hear and read, and feel some interest in this subject. All this while they are waiting for something to turn up, which will give them a decent pretext to back out from the stand they were understood to take. If an ordinary profession of religion was attended and followed by as much opposition, scorn and contempt, as second advent believers have to endure, there would be many more prompt, sudden and decided cases of apostacy. Of course, no intelligent sincere believer in Christ's soon coming, will give up his hope or faith till the lapse of time shall have shown his mistake, or the clear testimony of God's word has convicted him of error. When I speak of the lapse of time, I do not mean the lapse of a few months, or a few years, much less the passing by of '43, For we are well persuaded that 'the coming of the Lord draweth nigh,' and we can well afford to be patient, both in waiting for our Saviour and in bering the contempt and scorn of his enemies, and false friends, who would, if they could, prevent his coming altogether. Of those who pretended to believe the second advent, and have given it up, we may say with the apostle, 'they went out from us because they were not of us. If they had been of us they would no doubt have continued with us, but they went out that it might be made manifest that they were not all of us.'

3. Christ says of the 10 virgins, which took their lamps and went forth to meet the bridegroom, 'five were foolish.' That is, one half of all who professed to expect and wait for his return, and acknowledged their duty to go and meet him, were finally found unprepared for his coming. Shall we be surprised, then, if we find many who but lately took their lamps—their Bibles, or their christian hopes—and started to meet the coming Saviour, now saying, my Lord delayeth his coming? Because he did not come just as soon as their desires or fears prompted them to expect him, they lie down to sleep in carnal security.

The whole land has heard of Christ's coming, but if one half, or one fourth of the people believed, expected, or desired it, this fact would of itself prove that He was not coming *now*; for the Scriptures plainly foretell a widely different state of things when he does come.

Unbelief, opposition to truth and holiness, backsliding and apostacy of some, with the loud, confident and self complacent profession of religion of many others, who are secretly lovers of pleasure, and of their own selves, more than lovers of God, are among the 'signs of the times' which confirm our faith in the prophecies and promises of our Lord.

AKRON, July 19. J. D. PICKANDS.

OPINION OF AN INFIDEL.—"I was recently talking with an avowed infidel on the Second Advent, when a young theological graduate at New Hampton Institute, N. H., remarked: 'I have not the least confidence in the Advent in 1843, that can be imagined.' The Infidel replied, 'If it ever comes, it will come in the Jewish 1843, for,' says he, 'I never knew a theory sustained with one tenth part the Bible argument and evidences.'"

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust on any worldly thing.—*a Kempis.*

From "Cook's Solemn Appeal."

"Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed, and thus charged had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they could not reject him when he should come; this would be, they thought *impossible*. The prophets spoke of him as a "King" on the 'holy hill of Zion.'

They predicted, not only his humiliation and death, but his exaltation to the throne of David forever by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had any thing from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with a Holy Spirit, will receive with childlike confidence, just what God has revealed, and just as it is revealed: but we are by nature so constituted, so depraved, that we never reject a glorified one, who comes in harmony with our views,—never receive a "crucified one," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse them for rejecting their Messiah when despised and crucified than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that there are degrees of malignity in rebellion against heaven. Some stripes in the pictures of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature does not seem so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consumate his glory.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consumation of "all things spoken" by the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are perhaps as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus was the Messiah. As to the apostle the truth was stamped by the eternal Spirit on his soul. He believed, therefore he spoke—"The love of Christ constrained' him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfilment and its harmony with God's wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus is the Messiah. After exhausting every motive that is tender and subduing he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him "to cry aloud and spare not." "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold ye despisers, and wonder and perish: for I work a work in your days which ye shall not believe though a man declare it unto you." The great truth that lies on the surface of the Bible relating to Christ's second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the apostle's experience; in Luther's experience of the doctrine of justification by faith; in Roger Williams' experience of believers' baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul recoils within me when making this statement, for unto me," who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is near at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such as the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be caught up to meet the Lord in the air. Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers, "going up." *mock God.* One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes, as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Bro. Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as brother Brown's, and she was brought by nothing but the word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency If there are to be in the last days instances of remarkable outporings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and *she* was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solem truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose, and perish.

The following is from the Christian Reflector, a Baptist paper at Boston:

"PAPACY IN ENGLAND.—A Roman Catholic Magazine, published in Dublin, states triumphantly how many of the churches of the Establishment have adopted Romish customs, and adds:—'We may anticipate shortly, should liberal counsels prevail in the nations, that at least one Catholic service may be performed each Sabbath in the churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangements of the National churches."

HEAR WHAT OUR LORD SAITH, Mark 8: 38. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

TERMS.

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L. Ranson

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MILLER'S LECTURES.

LECTURE IV.

Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.—Daniel 9: 24.

Our next in one of the many found in the word of God, which prove the authenticity of Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets apart to prophecy that it is true, and show that the prophets were inspired.

It gives incontestible evidence against the Jew and proves that the Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram and he-goat and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost men; even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

This text furnishes Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas; being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy:) but, being high priest that year he prophesied (from Daniel's seventy weeks: for there is another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John 11: 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter 1: 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again to this Christ alludes when he says, "My time is not yet fully come; "and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come:" that is, the seventy weeks were not yet fulfilled, John 7: 8, 30. Mark tells us 14: 41, "The hour is come: Behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin, he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled: Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

I shall now take up the text in the following manner:

1. I shall show what is to be done in the seventy weeks.

2. When the seventy weeks began, and when they ended.

1. The text tells us, "*Seventy weeks are determined upon thy people and upon the holy city*," that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem; which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell

1st. "*To finish the transgression.*" When was transgression finished? I answer, At the death of Christ. See Heb. 6: 15, "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah 53: 8, "for he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death; See Heb. 9: 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself," And I John 3: 5, "Ye know that he (Christ)was manifested to take away our sins,"

3d. "*And to make reconciliation for iniquity.*" Was this also performed at his death? Yes. See Col. 1: 50, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. 2: 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "This must be by Christs obedience" says the objector, "and cannot be at his death," Not so fast dear sir let us hear the testimony. Romans 5: 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, By the obedience of man shall many be made righteous." Again, See Phil. 2: 8. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, It means to make *sure, certain, unalterable.* Consult Esther in 12: 8, 8. Solomon says, "Set me as a seal upon thine heart, as a seal upon thine arm;" that is, make me sure in thy love and certain by thy power. John says, "He that hath received his testimony hath set to his seal that God is true." John 3: 33. Paul to Rome, 15. 28. "When I have performed this, and *sealed* to them this fruit;" that is, made sure the contributions. Again, to Timothy, 2 Epistle 2: 19, "Nevertheless, the foundation of God standeth *sure*, having this *seal*, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled as to time and manner then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "*Anoint the Most Holy.*" The most Holy in this passage must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Saviour in Israel, and a King in Zion. See Acts 10: 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts 4: 27, "For of a truth against thy holy child Jesus whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. 1: 9, "Therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. 61: 1, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke 4: 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can meant nothing less than the crucifixion of Christ. See Luke 24: 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. 5: 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, it cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons:

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, new offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. 7: 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself."

See also Heb. 10: 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

2. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, 9: 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, a command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, re-people the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, it must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand the vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel 9: 21—23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "*the vision.*" To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "*the vision*," says, "But I will show thee that which is noted in the scripture of truth," Daniel 10: 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. 7: 1, "Then he wrote the dream, and told the sum of the matters." Dan. 10: 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet *the vision* is for many days;" What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. 11: 2, he begins his instruction to him of the vision, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. 10: 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra 1: 1—11) cannot be the decree meant by the angel, for the four following reasons:

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra 6: 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra 7: 6—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra 4: 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, 9: 6, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"*the vision.*" This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. 9: 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions: then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy 28: 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, 8: 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. 2: 3—8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes," that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul: but as Daniel has said, "by the stone cut out of the mountain without hand," or, as he says, Daniel 7: 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began; at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark 1: 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark 1: 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was his bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, if so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ in our text and context. And I put, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed, (2300 days,) the end shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the "time; for he says it was *long*. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel 10: 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the *end be*, for thou shalt rest and stand in thy lot at the *end* of the days?" Read Daniel 2: 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the time of the end, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry? "Behold, the bridegroom cometh?" For this must be before he comes—no time then to cry for it will be as sudden as the lightning, says the dear Saviour.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye brethren are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." *Amen.*

HISTORICAL PROPHECY.

By historical prophecy is meant that part of the scriptures which present in a connected view the great leading events of time, beginning in ancient days and carrying us through all the dispensation of time, to an eternal state, and the establishment of God's universal and eternal kingdom, in all the earth; or, in other words, carrying us through the subversion of the kingdom of Israel, to its restoration. Such is the DREAM OF NEBUCHADNEZZAR, Dan. 2d chapter.

The reader will turn to the passage and read the story as it is there given in detail. Nebuchadnezzar it seems, had dreamed dreams, with which he was troubled, but when he awoke he had forgotten his dream. His wise men were called to tell him his dream and its import. None could do it until Daniel came, who, after a season of prayer, was divinely instructed to tell the dream and its meaning. He informed the king that God had made known to the king "WHAT SHOULD BE IN THE LATTER DAYS." The dream was prophetical. The substance of the dream was—The king saw a great image (one dar-

great) whose brightness was excellent, and the form terrible. 1. His head of gold. 2. His breast and arms of silver. 3 His belly and thighs of brass. 4. His legs of iron; and his feet part of iron and part of clay.

The king saw until a stone cut out without hands smote the image on his feet, broke them in pieces, and ground iron, clay, brass, silver, and gold in pieces. They became like the chaff of the summer's threshing floor and the wind carried them away, and no place was found for them. "And the stone which smote the image became a great mountain, and filled the whole earth."

After stating the dream, Daniel told its meaning.

"Thou, O king, art a king of kings. The God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell the beast of the field or the fowls of heaven hath he given into thy hand. Thus, by Divine appointment, or gift, not by conquest, Nebuchadnezzar was an universal monarch in the fullest sense of that term.

"*Thou art this head of gold.*" All which succeeded him were to be universal in the same sense; that is for the time of their supremacy, by Divine appointment, they were constituted the head and representatives of all human authority and government.

"After thee, shall arise another kingdom inferior to thee."

This inferior kingdom, and successors of Chalden, or Babylon, was the Medes and Persians. 6: 25, 31. "And another third kingdom of brass, which shall bear rule over all the earth."

The third kingdom, and successor of Media and Persia, was Greece. Dan. 8: 21. The history will be found in the Apocrypha. 1 Macc. 1: 1.

"The fourth kingdom shall be strong as iron."

Rome was the successor of Greece and its divisions, and at the time of our Saviour's birth was universal. Luke 2: 1.

Forasmuch as iron breaketh in pieces, and bruiseth all these, shall it break in pieces and bruise. *Rome* conquered and bruised the known and civilized world.

"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

Rome was divided among the barbarians who conquered Europe, and established their kingdoms on the ruins of the empire. But still the imperial power, when it expired in the west, in 476, was by a vote of the senate transferred to the east; and it existed there until the pope gained supremacy in Rome so that the pure iron of Romanism existed with the clay of the barbarians. And when the consular imperial power ceased, it was to make way for the papal Roman power. This was also the pure iron of Romanism, in connection with the barbarian kingdoms of clay.

"And as the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly broken.'

First the great united Roman empire, then the empire and the kingdoms, and afterwards the papal Roman power and the European kingdoms.

"And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

Romanism in its papal form, in our own age does this. There is no land or nation, civilized or savage, known, where Romanists are not found. And yet, find it where you will, it is iron still; it may mix with the seed of men, the nations of the earth, but it will not blend. Wherever it is found, it is the iron of Rome still. It is the last feature of the image. The next is its destruction.

'And in the days of these kings.'

In the days of the iron and clay, brass, silver and gold, which are to be broken to pieces together and carried away.

'The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and destroy all these kingdoms and it shall stand forever.'

These four kingdoms are now distinct, either from the other, for the first time since Nebuchadnezzar, Chalden is a part of the Turkish dominion, separate from Persia.

Persia is separate from Greece, and is an independent kingdom among the nations. Greece is independent of either of the four, and has been since the Greek revolution of the present century. Rome is now the popedom, independant of either of the other three. The European kingdoms also stand forth distinct from all the other organizations.

The God of heaven shall set up his kingdom by gathering his saints, in the resurrection of the just. For flesh and blood cannot inherit it. None can enter it until possessed of immortal, spiritual, incorruptible bodies. 1 Cor 15. But in a moment in the twinkling of an eye, at the last trump, the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. Then, not before, the kingdom of God shall be organized. 'They shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send forth his angels with a great sound of a trumpet and gather together his elect from the four winds, from the one end of heaven to the other.'

One will be taken and the other left. The kingdoms of this world will be left as they are, and after Christ comes in mid-heaven, and takes his people home, the vision of Enoch the seventh from Adam will be realized. 'Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.' &c. Jude.

The office of Christ and his saints will be to execute judgment on the ungodly, until they are destroyed. Ps 2. Joel 3. Zach. 14. Rev. 19.

They, like Joshua and the people of Israel, must, before they possess the inheritance, dispossess their enemies. The process of destroying the image is the same as that by which Christ is to take the uttermost parts of the earth for his possession, as described Ps. 2: 8, 9. Every feature of the image has appeared, and fulfilled what is foretold; and the next thing to come is the establishment of God's everlasting kingdom; a kingdom which shall consume all these four kidgdoms; or, in other words, all human governments, and '*stand forever,*' to eternity.

This historical prophecy is conclusive evidence that the end is near, and God's kingdom at the door. This image, beginning with Babylon, properly begins with the captivity of Manasseh in Babylon, and covers the whole seven times of the Gentiles, and bondage of the church. It expires, as we have seen, in 1843.

"The impatient hours already swift are hasting,
And the last sands of measured time are wasting,
And few and dark the hours that intervene,
Between this vision and the closing scene."

THE SECOND ADVENT OF CHRIST.

CLEVELAND, AUGUST 26, 1843.

POPERY--ITS APPETITE CRAVINGS.

At the laying of the corner stone of a new Catholic Church in the city of Rochester a few day since, the Military were in attendance, and during the progress of the ceremony, fired volleys of musketry.

Again, On a public occasion last winter in this place, perhaps Washington's birthday, was witnessed the spectacle of the members of the Catholic Church in a body alone marching after one of the volunteer companies through the streets of the city to the strains of martial music. The insignia of blood and carnage is not very befitting the religion of the Prince of peace.

ADVICE.

In publishing the following letter from the P. M. at Brecksville we would remark that we are not conscious of "saying none other things than those which the prophets and Moses did say *should* come." We love to think of "others" who "had trial of cruel mockings and scourgings, yea *moreover* of bonds and imprisonment," and forgetting all these that they might obtain a better resurrection.

SIR—I am requested to say to you and from those too who have taken considerable interest in the Miller excitement that they want no more of your papers, and that they cannot consent to be burthened any longer with them, however gratuitous they may be. Mr. Helm orders the enclosed bundle returned to you. And I would add do not encumber the mails with such useless trash. If you are honest in your belief a small dose of common sense will restore you to reason. But if you are not sincere you ought to have shrewdness enough to set some other gull trap or go to work for your bread. C. L. YOUNG.

Brecksville Aug. 13, 1843.

We subjoin a few passages. "And Lot went out and spake unto his sons-in law which married his daughters, and said, up, get you out of this place, for the Lord will destroy this city, but he seemed as one that mocked unto his Sons-in-law." "And many of them said, He hath a devil, and is mad; why hear ye him?" "For we have found this man a pestilent fellow and a man of sedition among all the Jews throughout the world, and a ringleader of the sect of Nazarines." "But God hath chosen the foolish things of the world to confound the wise; and the weak things of the world, to confound the things which are mighty."

For the Second Advent.

CLARKSFIELD, Aug. 24, 1843.

Dear Bro. Fitch—I have just read your sermon entitled 'Come out of her, my People,' and I bless God, that he ever led you to write and publish it. It is the very thing that was wanted at the present time. It will rejoice the hearts of many of our second advent brethren and sisters. In it they will see light, and their hearts will leap for joy. Babylon has fallen indeed, and has become the habitation of Devils, and the cage of every unclean and hateful bird; and God's people must be told of it, and warned to flee out of the midst of her. Some will hear the voice of the shepherd and obey, others will reject and be overthrown, when the old 'Mother of harlots and abomination of the earth goes into the sea. You may expect for this, the anathemas of all the *Merchants* of Babylon, in the shape of the cry of 'censoriousness! censoriousness!' But heed it not. The Lord will sustain you; all who look for the destruction of Antichrist, and the glorious appearing of Lord, will pray for you.

Some of our brethren are at a loss to know what you mean, exactly, by '*coming out of her.*' I suppose you mean just what you understand God to mean. 'Cease to have fellowship with Babylon in her opposition to the personal reign of Christ, in the new heavens and earth.' But does he mean that we must leave our different churches (*alias*, sects,) to 'come out of her?' For one, I say yes, (I do not know what my Bro. F. would say,) unless you can obey the voice of God, and stay too.

Already the beast is showing his horns in this region.

I preached here Monday and Tuesday, and am to preach again this evening, on the *glorious appearing*, in the School house, in this place. I could not have the Meeting house, where you lectured last winter, so we went into the School house, and sat down at the feet of our great Master, and bless the Lord, He appeared to teach and bless. The brethren in this region feel hungry, they want food, they *must have it.* In Norwalk they have suggested that a *circuit*, or something like it, be established between there and Cleveland, that second advent brethren may have the bread of life. They feel that they cannot live without it. How can they? Can a man live long and take only half a meal? No more can second advent believers, while one essential element of the soul's food is left out. May not this be the reason why some have backslidden? The Lord willing, I go next Sabbath to Norwalk to break the bread of life. I find wherever I go, that the Lord has been trying his people, and most of them are coming out like gold purified in the fire.

The Lord spread the glorious day of Zion's deliverance. Your Brother in strong faith that this year finishes Zion's warfare.

GEO. NEEDHAM.

Bro. Fitch—I wish to address a few words to writers and lecturers on the second advent. I have observed with pain that some of the brethren in the advent cause have condescended to use the weapons of our enemies, such as hard names &c. Now I think this is not only contray to the spirit of the gospel, but that it will fail to accomplish the object that we profess to seek, viz, the good of the soul. When I have met with bitter persecution, and from men in high places too, I have found it much the wisest to treat them kindly, and have seldom made use of more severe language than 'Father forgive them, for they know not what they do.' The result of this course is, that while I have endeavored to declare the whole council of God. I have also secured the respect and confidence of the pious of our persuasion. I have bitter enemies, but they are generally enemies to God and his word. The following are a few rules that I have endeavored to observe in my public labors.

First, always present the truth as though it were disputed by none but unbelievers, and then if any good man oppose, try to convince them by arguments used in love, that they have taken the same side.

Second, if wicked men abuse you, and persecute, pray for them, and endeavor to convince even the worst of them that you sincerely love them.

Third, do not court opposition, and as much as possible avoid controversy

Fourth, in short be as wise as a serpent, and as harmless as a dove.

Seek to be entirely delivered from the power of sin, and at all times look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'

Your brother in the best of causes,

WM. OLIVER L.

The Restoration of the Kingdom To Israel.

"Wilt thou at this time restore again the kingdom to Israel?" said the disciples to the Saviour, as he stood in their midst about to go to heaven, thereby clearly implying that they had once possessed a kingdom which was then subverted, but would some time be restored. The indentity of that kingdom will be found in the four following points:

1. The territorial dominion, over which it extended, was the land promised to Abraham and his seed. 2. The heirs and subjects of it were an elect people of Abraham's family, through Jacob. 3. The royal family was the family, of David, to endless ages. 4. The capitol of the kingdom is Jerusalem. Under these four heads we will contemplate "*the kingdom of Israel.*"

1. *The land promised to Abraham was "from the river of Egypt to the great river, the river Euphrates."* Gen. 15: 18. 1 Kings 4: 21, 24. All this territory was under the jurisdiction of David and Solomon his son.

2. *The heirs and subjects of the kingdom were an elect people of the Abrahamic family, through Jacob.* The promise of the land for an inheritance to Abraham and his seed was first made to Abraham "when he had no child." It would, as a matter of course, be understood to belong to all his descendants. Yet *Ishmael*, his first born son, was rejected from heirship, and Isaac chosen. The same promise was renewed to Isaac; but yet, before his sons were born, another election was made; Esau was rejected and Jacob chosen. The twelve sons of Jacob became, under the law, the occupants of the soil, but only temporarily, as husbandmen, until "*the seed* should come to whom the promise was made." For that seed of Abraham to whom the promise was made, "*was Christ.*" Gal. 3: 16. Gen. 17: 8. The twelve tribes of Jacob were the heirs of the kingdom under David. 2 Sam. 5: 1, 3, 5.

3. *The royalty of that kingdom was established in David's house forever.* 2 Sam. 7: 8, 16. Ps. 89. The covenant to David of a seed to sit forever on his throne was unconditional, immutable. It did not in any way depend on the faithfulness or unfaithfulness of David's family, but on God's immutable promise. There was a conditional covenant made, that if his children forsook God's law, he would "visit him with the rod of men, and the stripes of the children of men; but my mercy shall not depart away from him, as I took it away from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee." 2 Sam. 7: 14—16. The *temporal succession* might and did fail; but the *everlasting succession* could not fail.

4. *The capitol of the kingdom was Jerusalem.* "The Lord hath chosen Zion; he hath desired it for his habitation; this is my rest *forever;* here will I dwell, for I have desired it." "There will I make the horn of David to bud." Ps. 132: 13, 14, 17. 2 Chron. 6: 5, 6. 2 Sam. 5: 6—9.

HOW AND WHEN THE KINGDOM WAS SUBVERTED.

When the people forgot God and rebelled against him, he fulfilled his threatened judgments by sending them into bondage before their enemies. 2 Chron. 36: 11—20. This was done in the 11th year of the reign of Zedekiah king of Judah, who was the last *king* of David's family, who ever reigned in Jerusalem. And God, by Ezekiel, (21st chap.) said, "I will *overturn,*" &c. "And it shall be no more until he come whose right it is, and I will give it him." That right is *Christ's.* It cannot be restored till he comes. Acts 1: 6, is proof that it was not done at his first advent.

THE INDENTITY OF THE RESTORED KINGDOM.

The indentity of the kingdom of Israel, when restored, will be found in the same points which characterized it before its subversion. 1. *The territory will be the land promised to Abraham and his seed.* Not Palestine merely, but "THE WORLD." Rom. 4: 13. This inheritance was renewedly promised to Christ for his possession. Ps. 2: 8, 9 "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Also 72d Psalm. "His dominion shall be from sea to sea, and from the river to the ends of the earth."

But Abraham did not look for the earth in its present sin-cursed state; for he sojourned in the land of promise as a stranger, "died in the faith, not having received the promises, but having seen them afar off." *They looked for a heavenly country.* Heb. 11th. *The new earth* wherein dwelleth righteousness, which he that sateth on the throne will make. It is that earth where there is no more curse,

sorrow, crying, pain or death. Rev. 21. 2 Pet. 3d chapter.

2. The heirs and subjects of the kingdom will be an elect people of Abraham's family, through Jacob and *Christ*. They will be the children of CHRIST, the seed of Abraham, Isaac, and Jacob. They are not natural born children, partaking of Abraham's blood; but spiritual born children, partaking of the spirit of Christ, by which he was raised from the dead. "The children of the flesh, these are not the children of God. But the children of promise are counted for the seed." Rom. 9: 8. Ishmael was as much the seed of Abraham after the flesh as Isaac; also, Esau as Jacob. But yet Ishmael and Esau were disinherited. God elected the heirs of promise from the Abrahamic family. "We, brethren, as Isaac was, are the children of promise." Gall. 4: 28.

"And if YE be Christ's, then are YE Abraham's seed and heirs according to the promise." Gall. 3: 29. God's promise to Abraham, Gen. 17: 8, was "not to *seeds* as of many, but as of one, "*thy seed*," which is Christ." And having given the promised inheritance to Christ, he could not afterward make a law by which he could take it from Christ and give it to the Jews. Christ will hold it. Gall, 3: 15. The Jews, under the law, could be, and were the temporary occupants, "until the seed should come to whom the promise was made." He came, and they slew the heir, and Christ pronounced their doom, in the parable of the householder and his vineyard. Matt. 21: 33. "Therefore I say unto you (Jews) the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. That nation is, "*the saints of the Most High.*" Dan. 7; 18, 27, "*Ye blessed of my Father.*" Matt. 25: 34. Luke 12: 32. "*Little flock.*" "Poor in spirit." "Persecuted for righteousness' sake." Matt. 5: 3, 10.

Israel, the natural Jew, "hath not obtained that which he seeketh for, but the election (the believers,) hath obtained it, and the rest were blinded. No matter whether that election were in the days of Elijah, when only seven thousand out of millions were saved; or in the days of Isaiah, when only a very small remnant were left; or in the days of Paul, or our own day. The elect, or believers, children of Abraham's faith, obtained an heirship to the inheritance. "Blindness in part" not total and final blindness, "is happened to Israel, until the fulness of the Gentiles be come in." The Jews, as such, are blinded and will remain so until they turn to the Lord, when the veil shall be taken away. They will remain so until the cities be wasted without inhabitant and houses without man, &c. Then a tenth, or *tithe*, the Holy seed, will return and be the substance of Israel. Isa. 6: 8—13. Rom. 11: 24.

WHAT IS THE FALL OF THE JEWS.

The figure Paul has used in the 11th of Romans, is that of an "*olive tree*," representing Christ. The Jews were natural branches of that tree; the Gentiles engrafted branches, from a foreign, wild tree.

The natural relation of the Jews, as such, to Christ, was a blood relation. The blood of Abraham animated both Christ and the Jews. "*If the fall of them be the riches of the world.*" In whatever their fall consisted, it was the riches of the world. What has enriched the world? Not "such corruptible things as silver and gold, but the precious blood of Christ." Then the spilling of Christ's blood was the fall of the Jews. It dissolved their natural relation to Christ. That natural relation can never be restored, unless Christ again resumes his blood and ceases to be the Saviour of the world. This he will never do. Henceforth, then "we know no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth, know we so no more." He was a Jew, but he never will be again. "Therefore if any man be in Christ he is a new creature." He is a child of God, by partaking of the Spirit of God, which raised up and quickened Christ, in the place of blood. And when God fulfils his promise, Ezek. 37th chapter, of bringing up the bones, flesh and sinews of the whole house of Israel from their graves, he is to animate them not by blood as before; but "I will put my Spirit in you, and ye shall live." Their bodies will then be spiritual, not carnal or natural, because not animated by blood, but by God's incorruptible Spirit. Those spiritual bodies can inherit the kingdom of God, because they are immortal. Then God will bring them into the land of promise and make an everlasting covenant with them; David, or his son, Christ, will reign over them forever, in God's tabernacle, the new Jerusalem. They will be *multiplied* by the ressurrection to a greater number than ever before. They are to dwell in the land where their fathers have dwelt. "They" your fathers, "shall dwell therein, they and their children, and their children's children," all generations of them at once, "*forever*, and my servant David shall be their prince *forever*." There is to be no other return of the Jews than in the resurrection and new earth.

3. *The Royal family will be in the house of David.* But "David is both dead and buried, and his sepulchre is with us unto this day." He has no son on earth, who can trace his genealogy, and prove himself of David's Royal family, and entitled to the throne. But he "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to set on his throne; he seeing this before, spake of the resurrection of Christ." Acts 2: 30, 31. Also Luke 1: 32, 33. "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This settles the question most distinctly as to who is the heir and successor to David's throne? It is Jesus, the same which Isaiah calls "THE MIGHTY God, THE EVERLASTING FATHER, AND THE PRINCE OF PEACE. Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it and establish it, with judgement and justice, from henceforth and forever." Isa. 9: 6, 7. The kingdom of David "shall be no more until he comes whose right it is." Now, reader, if Christ is not the heir, who is? He must come, then, when the kingdom is RESTORED. So Daniel understood it, Dan. 7: 13, 14. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days," &c.: "And there was given him dominion, glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away." 4. *The capitol of the kingdom, Jerusalem, or Mount Zion.* This was the place of David's throne and will remain such forever. "For the Lord hath chosen Zion, he hath desired it for HIS HABITATION. This is my rest FOREVER, here will I dwell for I have desired it." Ps. 132: 13, 14. Also the 2d Ps. "Yet have I set my king upon my holy hill of Zion." But when the Lord dwells there, it will be in the tabernacle of God, the New Jerusalem, which shall come down from God out of heaven. Rev. 21. Isa. 54, and 65: Also Gall. 4: "Jerusalem which is above and is free, and is the mother of us all." It was this city for which the patriarchs looked; "a city which hath FUNDATIONS, whose builder and Maker is God." Heb. 11. Then "*the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients, gloriously.*" Isa. 24.

The kingdom of Israel will only be restored, then, at Christ's second advent, the resurrection of the just, and end of the times of the Gentiles, until which Jerusalem the capitol of the kingdom, is to be trodden down of the Gentiles. When those times end, we will next consider.

THE TIMES AND SEASONS CONSIDERED.

"*It is not for you to know the times and seasons, which the Father hath put in his own power.*" Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke 21: 25, Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." Until then it cannot become the capitol of the kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The psalmist also speaks of the times, in Ps. 102: 13, "The *time* to favor her, (Zion) yea, the *set time*, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and in BREAKING OF THE PRIDE OF HER POWER, is Levit. 26: 18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. *First*, They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, 'I will punish you seven times MORE for your sins.' '*I will break the pride of your power.*' The *first* CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 667. 2 Chron. 33. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues, if ye will not for all this be reformed by me, 'I will bring *seven times* more plagues on you.' They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehoiakim king of Judah, 2 Chron. 36. Jehoiakim was reprieved and restored to his throne, but the people did not reform, and the denunciation of *seven times* punishment was still on them. Lev. 26: 24. And accordingly in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. 36.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra 1. They continued to have a national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev 26: 28. "I will walk contrary to you in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuary unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the *seven times* should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had, (to use a figure,) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the latter punishments were inflicted on the ground of the first execution issued in the days of Manasseh is clear from Jeremiah 10: 4, "And I will cause them to be removed into all the kingdoms of the earth, because of that which Manasseh, the son of Hezekiah, king of Judah, that which he did in Jerusalem."

This, let it be remembered, was threatened 76 years after the captivity of Manasseh, and about the time of the captivity of Jehoiakim, king of Judah. Ye, the punishment was threatened to be inflicted on the old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke 21:—"These be the days of vengeance, when all things which are written shall be fulfilled." From that time Jerusalem was to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This punishment was to be inflicted by the the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. 15: 3, "I will appoint over you four kinds." In the margin it reads 'FAMILIES,' four families. The family of Babylon, Medo-Persia, Greece and Rome.

Half this period of punishment is to be inflicted by the kingly power, the dragon, half of it by the papal power, the beast. Rev. 12: 6, 14. A time, times and half, the woman fled before the dragon. That period is reduced to days; 1260 days. The next chapter gives the history of the beast, *papacy*, who made war on the saints for 42 months. The kingly power began to oppress the church and bring it into bondage in Babylon, B. C. 677, in the captivity of Manasseh. They prevailed for 1215 years, up to A. D. 538, when the saints were put under the popes, and the 42 months ended in 1798. Then 45 years remained for the church under the secular governments.

The time, times and half, being reduced to days by John, Rev. 12: 14, and 6, 1260 days; twice that will be seven times, or 2520 days. Substract B. C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezzar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter-of-fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; seven times, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but it is not yet accomplished. Hence we must either deny matter-of-fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chap., "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of the time, times, and dividing of a time,' of Daniel 7: 25, and Rev. 13: 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in 538, and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France.

The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons, 12 moons of a little more than 29½ days, amounting to 355 days, a year. Two years of 355 days, or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring-rod, and is defined to consist of 360 days.

INSULTING THE MEMORY OF THE DEAD.—When the names of the illustrious dead are subscribed to communications on any question, it is to be presumed that the sentiments advanced over such a signature, are in accordance with the views entertained by the person whose name is thus used. And to subscribe the name of any departed worthy to sentiments abhorent to his principles, is not only insulting to his memory, but the writer is guilty of attempting to deceive the public as to the belief of the person whose name is thus used.

We were led to the above remarks, by an article in favor of a temporal millennium, in the "Northern Advocate," and signed "Wesley." Now it is well known that John Wesley had not the *least confidence* in this *modern fable*. On the contrary, he has left on record, that he was looking for the personal coming of his Lord to set up his everlasting kingdom of the risen dead in the regenerated earth, at about this period of time: indeed he would begin to look for him as early as 1830; and were he now alive, he with Fletcher, whose views were similar, would be among the most able advocates of the doctrine of the Advent.

How unworthy it is then of the man and of the Christian, to use the influence of his name in favor of a theory that his soul had no sympathy with! He closed his eyes believing at *about this time*, with Daniel he should stand in his lot in the new earth. May his expectations be speedily realized.

Signs of the Times.

THE BIG TENT IN CINCINNATI, OHIO.

We have, at the request of friends west, concluded (if God permit) to pitch the Tent in Cincinnati on the 15th of September. Lectures on the Advent, by Bro. Starrs, and others, will be continued from ten to fifteen days.

J. V. HIMES.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

The Second Advent of Christ.

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C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

MILLER'S LECTURES.

LECTURE V.

PAGAN ROME NUMBERED.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six.—Rev. 13: 18.

This text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

1. Show what wisdom this is spoken of in the text.

2. Speak of the beast numbered, and show what beast.

3. The number, and what we may understand by it.

1. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. 2: 4, 13. 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.' Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, 'for the wisdom of this world is foolishness with God,' 1 Cor. 3: 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, 'Christ, the power of God, and the wisdom of God;' 'But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.' And Paul tells us how we may exercise this wisdom, 1 Cor. 2: 13, 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.' Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

2. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, 'And he exerciseth all the power of the *first beast* before him,' that is, the beast which John saw come up out of the sea, (the Roman Government,) 'having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.' By this beast, I understand the same as Daniel's fourth kingdom, the Roman government; by 'names of blasphemy,' I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, 'And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head,) and all the world wondered after the beast.'

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power—'forty-two months'—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. 11: 3; 12: 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast—for the civil power of that beast was before numbered in the 5th verse—but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. 12: 11,) the one which Paul said, 'he who now letteth will let, until he be taken out of the way.'

In this passage it is evident the apostle alludes to the same power, although he calls it the 'working of Satan.' John also gives a similar description in Rev. 12: 9, 'And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. 17: 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him 'the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.' 'So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored *beast*, full of names of blasphemy, having seven heads and ten horns.'

Here the same idolatrous beast, having seven heads and ten horns, is described; the woman sitting upon this beast is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the *first beast*. When John saw this woman on the scarlet colored *beast*, he wondered with great admiration, and says, Rev. 17: 7. 'And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the *beast* that carrieth her, which hath the seven heads and ten horns. The *beast* that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the *beast* that was, and is not, and yet is.' 'That was,' Pagan Rome before John saw his vision; 'and is not,' yet in its last stage of Papal Rome; 'and yet is,' in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. 2: 6, 7. 'And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work.' And, 1 John 2: 18, 'Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know it is the last time.' And again, Rev. 17: 9, 'And here is the mind which hath wisdom,' evidently referring John right back to our text, 'Here is wisdom; let him that hath understanding,' the same as mind in the above quotation. 'The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.' These texts explain the whole matter; for it is evident that the beast here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains are figures) had fallen. Republican Rome had five different offices under that particular form of government—her *senatorial, tribunate, consular, decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. 'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.' These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. 'These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.' And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannize over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. 'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire.' This text has been literally accomplished within a few years; and these kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. 'For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.' Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill stone sunk in the deep, he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, 'the great red dragon, or Roman kingdom,' exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the daily sacrifice 'abomination,' and place in his stead the 'abomination that maketh desolate.' The last abomination was numbered in the same chapter where our text is found, 'forty and two months.' And why not give us the number of the first beast? He has: 'Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.' This brings us to our next proposition.

3. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. 22: 10, 'And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.' They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. 65: 12, 'Therefore will I *number* you to the sword, and ye shall all bow down to the slaughter.' Here again it is used in the same sense: I will reckon or count you to the sword. Again, Dan. 5: 25, 26, 'And this is the hand-writing that was written: *Mene, mene, tekel, upharsin*. This is the interpretation of the thing: *mene*, God hath *numbered* thy kingdom and hath finished it.'

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the *mene, tekel*, of this last idolatrous Pagan beast. 'Here is wisdom.' Let a wise Daniel, or him that hath the wisdom of God like a Daniel, or 'let him that hath understanding' in the word of God, or him that will compare scripture with scripture, 'count the number of the beast,' or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, 'and upon his head the name of *blasphemy*,' which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; 'for it is the number of a man.' And what, you may inquire, is the number of a man? I answer again, we must apply to God's word for 'the number of a man.'

Moses says, Exodus 23: 26, 'The number of thy days I will fulfil.' Job, speaking of man, says, 14: 5, 'Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass.' David says, Ps. 90: 12, 'So teach us to number our days, that we may apply our hearts unto wisdom.' Therefore, we may reasonably conclude that the 'number of man' is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days*; as, 'few and evil have been the *days* of my pilgrimage;' 'shed, being old and full of *days*;' 'length of *days* is in her right hand,' 'all the *days* of thy life;' 'I will wait all the *days* of my appointed time until my change come.' If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is need of *spiritual* wisdom. Let him that hath understanding count the number of his *days*; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They could have begun before Christ was born, for the

great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian, then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. 11: 25, 'After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people.' This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chap. 10, sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the 'daily sacrifice abomination' be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies--the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of Heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

ALEXANDER CAMPBELL.

The article in the Cry last week, entitled "Testimony of our Opponents," was written by this celebrated man, from whom the denomination calling themselves "Disciples," derive their name.

It is difficult to define his position on the advent question. He holds most of our great principles and defends them with all the force of his giant mind.

In 1829, he held his celebrated debate with Robert Owen, the Infidel, in which he contended that Daniel's visions extended to the end of time. That the 2300 days are to be dated with the 70 weeks--that they are years, and will end about 1847, from the birth of Christ, which, according to his showing, was 4 years before our era--1843 is therefore 1847 from the birth of Jesus. He uses the same phrase with Mr Miller, "about" the year. The whole is found in his debate with Owen, vol. 2, pp. 72, 74.—*Midnight Cry.*

Sinner, prepare to meet thy Judge. You cannot escape his wrath at his coming, unless you speedily repent. Turn quickly--now!

THE SECOND ADVENT OF CHRIST.

CLEVELAND, SEPT. 6, 1843.

TO THE 2D ADVENT BELIEVERS IN OHIO AND ELSEWHERE.

Dear Brethren and Sisters—We wish to call your attention to the condition of *your* paper, "The Second Advent of Christ." We call it your paper, it is yours. It is common property. Bro. Snead publishes it to be sure, but it is no more his property than yours. He makes no money by it, and desires to make none, all he wants is to live till the dear Saviour shall come. We wish to state to you its present financial condition and then leave it with you to judge of your duty to Christ and his cause.

Previous to the late Camp meeting at Springfield it had languished for want of funds, and had to be suspended two or three weeks on that account. At that meeting about $200,00 was raised in cash, pledges, and property: about $69 was paid in, $30 remains to be paid. This has freed it from past embarrassment and left a balance to the publisher that will enable him to continue some two weeks longer, unencumbered by debt. Then unless he has help he must curtail the circulation, or stop it altogether. We wish you to understand that not all of the above $90 was raised by donation, some 10 or 15 dollars of the above sum were moneys due to the paper, or new subscriptions. The receipts on subscription are about $15 per week, the expenditures for 4000 copies, about $40.

Now brethren and sisters, what will you do? We want 4000 copies weekly, that we may be enabled to give light to those who sit in darkness. The people will read if you will send them the message of love. Except you do they will remain in darkness. Remember the words of our dear Lord, "how he said, *it is more blessed to give than to receive.*" Remember too, that our Lord, "though he was rich, yet for our sakes became poor, that we through his poverty might become rich." Unless we do all we can to enlighten others, we cannot stand acquitted, when our Lord shall come to reckon with his stewards. Now is the time to strike. There is an increasing disposition to hear, read and investigate. Will you meet this demand, as those who have been redeemed, by the blood of Christ, and made fellow heirs of the same incorruptible inheritance, the same immortal crown? Do you expect brethren to sit down in a few short days, or months at most, with Jesus on his throne, and there reign forever and ever? And will you withhold your mite, when by bestowing, you may save a soul from death, and add another to that happy company, who shall swell the song of triumph forever and ever? We know you will not; you will respond to this call: some of you have already come forward, we ask you to continue your work. Be not weary in well doing. The Master will soon come and call for you.

Come forward then brethren, with your tens, your fives, your threes, your twos, just as God has given you ability. How many of you will send in your pledges to Bro. Snead, saying you will pay $10 per month for another quarter, should the Lord delay so long? How many for $5, how many for $3 or $2 or $1? Or if you have the money now, send that.

The question is before you. Settle it brethren and sisters, as you will desire to have it, when you have reigned in glory with Jesus, thousands of years after this world shall have passed away.

Your Brother in the glorious hope of soon seeing Jesus and reigning with Him forever.

G. NEEDHAM.

SPRINGFIELD CAMP MEETING.

The 2d Advent brethren closed their Camp meeting on Thursday, Sept. 24th, having continued it one week. The first day was unfavorable, on account of the heavy rain that fell during the forenoon, so that but few attended. These few, however, found the Lord faithful to his promises. He was there to bless their souls. Friday morning, the weather was forbidding—the ground was wet, and the grove damp; nevertheless, when we arrived, we found a good congregation assembled, to whom Br. Hill, of Freedom, was dispensing the precious word of God. From fifteen to twenty tents were erected, on one of the most delightful spots nature could have given us, for this purpose. The congregation continued to increase until Sabbath, when probably not less than four thousand, assembled to listen to the words of Eternal truth. O, what an awful responsibility I felt as I arose to address the multitude! A word—yes, a word, unwisely spoken, and how many souls may be ruined! The interest increased until the last. Br. Finch, who was with us on Friday and Saturday morning, but had to return to his congregation at Cleveland, returned on Tuesday again, and continued with us till the close. Br. F. did the preaching while with us, except one sermon. Great interest, no doubt was evinced throughout. The truth was greatly blessed to the sanctifying of believers. Many a heart was made glad, by the truth as it is in Jesus. How many were converted from the world we have no means of knowing. Some few we believe. Many backsliders were reclaimed, and many learned for the first time, the fulness of Christ's free salvation. How many will look back to that delightful grove, after ages have rolled away, and they have been reigning in the new heavens and new earth, and praise their Redeemer that *there* they first learned that his blood could cleanse them from all sin!

The strong were confirmed, the weak strengthened, and the wicked alarmed. Though men reject the doctrine of Christ's coming in '43, there is, nevertheless, a fearful foreboding of coming wrath lingering around their souls. Seed was there sown that has already begun to spring up and bring forth fruit, and I trust will continue to until the day of Christ Jesus.—A number of lecturers were raised up who have gone out to proclaim the midnight cry. Some twenty brethren and sisters came forward at the close of the meeting and *consecrated themselves to the Lord.* I trust this was not an idle ceremony. They meant what they said. We have already seen the beginning of their works, in the $200 that was raised on the spot, and we expect to see more. Along with this, in the name of my Master, I have sent out an appeal. That appeal will be responded to. If others do not heed it, those brethren and sisters, who felt it a privilege to come out, that day, before the world and lay their all on the altar, will.

Answer me, ye that cry my Lord delayeth his coming, is this the fruit of faith or unbelief? Would to God we had more of it!

In conclusion let me add, the results of this meeting have been altogether most blessed. To God we will give the praise. GEO. NEEDHAM.

September 4th, 1843.

VALUABLE TESTIMONY.

GRANVILLE, Aug. 29, 1843.

The author of the following interesting synopsis is an aged Welch Baptist preacher, who cannot speak the English language intelligibly. The views therein set forth he has held for 29 years past. The first time he delivered them publicly was to a Welch church in Rodney, near Delaware, Ohio, seven years ago last Christmas. A Welchman, who is a Second Advent disciple, happening to hear the old man presenting his sentiments in a public discourse, gave us information, and we sent and had them translated. Since that time, we have by interpreters given him Mr. Miller's views, to which he joyfully subscribes. He was a Welch missionary, but since the promulgation of his opinions, his salary has been taken away. In a deep ravine, shaded by blooming trees, on the Welch Hills, in Licking county, this aged saint dwells, in a small log cabin, with two acres of ground to satisfy his wants.

These sentiments he sent three or four years ago to a Welch paper published in New York, but they were not admitted in its columns. That they were published by him, in public and private, before we heard of bro. Miller, an hundred witnesses will testify. And that he has thrown additional light upon the interpretation of prophecy will be seen by the reader. We have adopted means by which his views in general can be translated and prepared for publication. The Welch preachers call him a highly intelligent, pious, and self-educated minister. For the truth of what I have written, any reasonable number of credible witnesses can be given. A. MERRIMAN.

SIGNS PRECEDING THE FALL OF ANTICHRIST, AND THE END OF THE WORLD.

1. The prophecy of Daniel will be fulfilled some time in the year 1843 and 1844. Dan. 8: 14, And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed. 11: 11, 12, And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.

2. It is commonly usual with God to give forty years warning before he smites. Jonah 3: 4, And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. Num. 14: 34, After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. Rev. 14: 7, Fear God, and give glory to him; for the hour of his judgment is come. Ps. 7: 12, If he turn not, he will whet his sword: he hath bent his bow, and made it ready.

3. God generally gives rest to his people at the end of forty or forty-five years, after showing to them signs of deliverance. Gen. 8: 5, 6, And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Josh. 5: 6, For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord. Acts 1: 3, To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God

4. The witnesses are slain, and are risen: the truth part of the city is fallen, and the second woe is past forty five years since; and the third woe comes quickly. Rev. 11: 6, The second woe is past; and behold, the third woe cometh quickly.

5. The fig-tree branch is tender, and putteth forth leaves; the Church, for more than forty years, have enjoyed a good season; and the signs of the times have been visibly seen. Matt. 24: 32, Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So that it may be said now in the words of the Judge, and the country (the Church) was in quietness forty years. Judges 8: 28, Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. Yes, it is since the fall of the unutterable abomination in the year 1798.

6. The Church, in the parable of the ten virgins, is full of foolish virgins, slumbering and sleeping. Matt. 25: 1, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And are lukewarm and rich like the Laodiceans. Rev. 3: 14, And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

7. Noah is publishing the deluge, John the Baptist publishes the first appearing of Christ; and the angel is coming down from heaven to publish his second appearing. 2 Peter 2: 5, And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. Mal. 4: 5, 6, Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Rev. 18: 1, And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

8. The power of the holy people (the Reformers) is scattered by the Pelagians. Dan. 12: 7, And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

9. The sixth vial is poured, and the three unclean spirits like frogs are gone forth. Rev. 16: 13, And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

10. Those who had gotten the victory stand on the sea of glass, having the harps of God, singing the song of Moses, the servant of God, and the song of the Lamb for more than forty years, which is mentioned in the preface to the visit: Zion will go to her country soon. Rev. 15: 2, 3, And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God; and they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

11. The ordinances are changed, and the covenant is broken. Isa. 24: 5. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

12. Perilous times are come: 2 Tim. 3: 1: and men turn away their ears from the truth unto fables: 4: 4.

13. The world is about six thousand years old the year, and the seventh thousandth is nigh.

14. There is an evil servant almost everywhere, saying not only in his heart, but also in his pulpit, and in his writings, my Lord delayeth his coming, and begins to smite his fellow servants and to eat and drink with the drunken. Matt. 24: 48, 49.

15. In 45 years after the return of Israel out of Egypt they had possession of the land of promise. Josh 14: 10, And now behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

There was from 40 to 45 years from the beginning of the ministry of John the Baptist to the destruction of Jerusalem. About 45 years ago a general Protestant reformation broke forth, as observed before. God usually gives from 40 to 45 years warning before he smites. Dan. 12: 11, 12, And from the time that the

daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

16. Admitting that the seven churches of Asia represent the Church of Christ, under seven different times, I think that the Church has been in the Philadelphian state for more than 40 years; and the Son of God with the keys in his hand opening the door before her, shutting after her, and giving her warning, saying, behold I come quickly. Rev. 3: 7, 11. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. But it is evident that the Church is now in the Laodicean state, and the Son of God is standing at the door and knocks. Rev. 3: 20, Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

17. The churches are heaping to themselves Pelagian and Morganian teachers, and cannot endure sound doctrine. 2 Tim. 4: 3, For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. Zec. 13: 2, And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

18. Many shepherds and teachers of the flock will be very corrupt. Jer. 25: 34, 35, Howl, he shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. And their language to their old brethren, as in Isa. 65: 5, Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. 66: 5, Hear the word of the Lord, ye that tremble at his word; Your brethren, that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

19. The churches will be rich in their own estimation, being enriched with bibles, preachers, theological books, and colleges, and yet lukewarm; there are two sorts of lukewarmness: the one is being half warm, the other is being half cool. If we look upon the Church in the meeting-house, it may be thought that she has been half warmed; but if she is looked upon when out of the meeting house, she appears to be half cooled; but if she is looked into throughout, she is neither cold nor hot, but in a lukewarm state, ready to be spued. Rev. 3: 15, I know thy works, thou art neither cold nor hot: I would thou wert cold or hot.

20. The small storms will become nearly calm, and a little revival as touching some things. Matt. 20: 10, But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 25: 1, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

21. The world will be folden together as thorns, and drunken as drunkards. Nahum 1: 10, For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

22. The civil government of Antichrist came to its end in the year 1798. Dan. 11: 41, He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. The length of His Ecclesiastical government from that time is 45 years. Dan. 12: 12, Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

23. Great efforts will be made by Papal Rome to gain over the Reformed Church: they will set themselves in array for that purpose. Matt. 24: 15, When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Luke 21: 20, And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

24. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, Luke 21: 25.

SIGNS OF THE RESURRECTION OF THE DEAD IN THE FALL OF ANTICHRIST, AT THE BEGINNING OF THE MILLENNIUM.

Isa. 25: 3, Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. Ezekiel 37: 10, So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 1-4 25: 12. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. 1 Cor. 15: 54, So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. See Rom. 8: 23; Hosea 6: 2; Rev. 20: 4, 5, 6; Dan. 12: 2; Rev. 11: 18.

SIGNS OF THE FALL OF ANTI-CHRIST IN THE LATTER END OF THE YEAR.

FROM THE 15TH OF SEPT., TO THE 8TH OF OCT.

1. The feast of Trumpets. Lev. 23: 23, And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. [read the rest of the chap.] Lev. 16: 29, And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your soul, and do no work at all, whether it be one of your own company, or a stranger that sojourneth among you. Num. 29: 1, And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. Neh. 8: 15. And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount and fetch olive-branches, and pine branches, and myrtle branches, and palm-branches, and branches of thick trees, to make booths, as it is written. 2 Chron. 7: 9, 10, And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. John 7: 37. Zec. 14: 16, 17.

2. Half the year answering to the midnight cry, "And at midnight there was a cry." Matt. 25: 6.

3. Cleansing of the land. Ezek. 39: 12.

4. The language of the people. Jer. 8: 20.

5. Their imaginations, and the testimony of God. Luke 12: 16, 17, 18. James 5: 4.

6. Drought distressing to beasts shall precede the time. Jer. 12: 4. THOS. P. HUGHES.

GRANVILLE, O.

We have a sweet tract from Harriet Livermore, containing Joseph Wolfe's expectation of seeing Jesus, who died for poor sinners. "He will come again, the Son of Man in the clouds of heaven." In 1847. Its date is 1822. In 1826, twenty persons of all orthodox persuasions, met in London with Mr. Wolfe, to study the Bible. They came unanimously to the same conclusion. They add 45 to the end of 1260, as we do; therefore we conclude that this is the year, being in fact 1847. Jesus' birth was four years before the date of our era—*Jubilee Trumpet.*

The Two Witnesses.

Rev. 11th Chapter.

The 9th and 11th chapters of Revelation, are parallel. The seven trumpets carrying us through the events of the overthrow of the Roman empire, and the agents which should oppress the church in the place of the imperial power of Rome, after it fell. The direct line, so to speak, comes down through the sounding of the 5th and 6th trumpets, and giving the history of the Mahomedan power. Closing that view with the departure of Mahomedan supremacy in 1840, a new scene is presented, in chapter 10th. An angel with a little book, containing another line of events, parallel to the former; the history of the two witnesses under the Western Anti-Christ. This line comes down to 1040, and presents at that time the prominence of the witnesses, and the influence they are exerting over the earth; and the two lines there meet, and fill up in one stream the period called *quickly*, when we come to Christ's eternal kingdom.

Rev. 11: 3. '*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*'

1. The OBJECT and CHARACTER *of a witness.* The *object.* It is to tell the truth on the subject on which he testifies. 'The truth, the whole truth, and nothing but the truth.' A witness must testify only to what he knows. His *character* for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

2. *Whose witnesses are they, spoken of in the text?* 'My two witnesses.' Christ is the speaker, and claims the witnesses for his.

3. *What are the witnesses?* Some say the church. But the church is a *multitude* in her individual capacity—*one* in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5: 34, 'I receive not testimony from man.'

The Old and New Testament are *two.* They are claimed by Christ as his witnesses. Matt. 21: 14. '*This gospel* of the kingdom must be preached in all the world, for a *witness* unto all nations.' *The Old Testament*, John 5: 37—39. 'The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape'—so the witness is not oral. 'Search the Scriptures'—they are they that testify of me.' These two witnesses do testify the truth, the whole truth, and nothing but the truth, respecting Christ. They testify all that can be *known* of him until he comes again.

4. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or even can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time, '*clothed in sackcloth.*'

2. *Sackcloth* is the emblem of obscurity. Rev. 6: 12. 'The sun became black as sackcloth of hair'—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the Church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome, and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. '*These have the power to shut heaven that it rain not in the days of their prophesy.*' Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates, when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. '*These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will.*' All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce those judgments.

5. '*If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man will hurt them he must in this manner be killed.*' The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. 'I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Rev. 22: 18, 19.

6. '*When they have finished their testimony,* (or as Mr. Faber renders it, When they are about to finish their testimony,) *the beast which ascendeth out of the bottomless pit shall make war on them, and kill them.*'

A '*beast,*' in the symbolical language of Revelation, signifies a government. 'The beast from the bottomless pit,' is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an impostor, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September, 1793; and in 1797, in the month of March, (after just three and a half years,) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead bodies were not permitted to be put in graves, although they lay dead in the streets of the great *Roman* city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; 'where, also our Lord was crucified,' in the person of his members and disciples. From thirty thousand to fifty thousand Huguenots were slain in France in one night, on St. Bartholomew's eve, 1572.

'*They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*'

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. '*After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them.*'

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and it spread over the earth. The great voice from heaven saying to them, 'Come up hither,' is the universal demand of the moral world for the Bible.

So that since 1798, it has been translated, either in whole or in part, into more than 150 different languages, and spread in nearly all nations.

9. '*The same hour there was a great earthquake, and a tenth part of the city fell.*'

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city, the Roman empire.

Thus Rev. 17: 18, 'That great city which reigneth over the kings of the earth,' or the Roman empire. 'Tenth part of the city fell.' ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. 'Were slain of men,' or as in margin, '*names* of men seven thousand.' To slay the names of men, is to abolish their titles and dignities. This was done in the French revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect annulling of all titles.

2. '*The second woe is past—the third woe cometh quickly.*'

This event is now past; the 6th trumpet, which is the second woe, ceased in sound, as I have shown you, on the 11th of August, 1840.

The third woe, or the 7th trumpet cometh *quickly.* It can be but just before us. The 7th is the last trump, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven, saying, 'the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.' There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

For the Second Advent.

A Short Sermon.

Text—Gen. 3: 4, And the serpent said unto the woman, &c.

We have here three subjects that claim our notice.

1. The preacher—the serpent. "Now the serpent was more subtle than any beast of the field which the Lord God hath made." This is certainly a very distinguished reputation. The ant is noted for its industry, the ox for strength, the lion for courage, and the ass for stupidity, but "the serpent was more subtle than any beast of the field," that is more "shy, cunning, crafty, insinuating, refined, acute." (Webster.) Having the gift of speech he was doubtless very eloquent, and by the able manner in which he handled his subjects, he must often have astonished "the common people."

2. The audience—the woman, "and he said unto the woman." This was not a common woman, one of the frail daughters of Father Adam, but his illustrious wife; "the fairest of her daughters, Eve," (Milton.) The audience was rather small, and many a modern preacher would think it not worth his while to journey as far as the Devil did to preach to one woman. But the serpent had a particular and important object to gain, and he did not want a large congregation at this time: even Adam would have been an intruder and spoiled his plan of operations. Now-a-days preachers like to have a great many spectators, who are not to be particularly addressed or profited by the discourse, which is designed for a certain few.

3. The subject of discourse—"yea hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die, and the serpent said unto the woman ye shall not surely die; for God doth know, that in the day ye eat thereof, then shall your eyes be opened; and ye shall be as god's, knowing good and evil." A very important subject truly, nothing less than life and death, the means of preserving life and the imminent risk of suffering death. What more affecting subject could he have chosen? How many eloquent sermons have been composed upon death! What able orations have been delivered in praise of life! "All that a man hath will he give for his life," said this same preacher, on a subsequent occasion.

It may be objected against Eve that she could not hold her tongue till the serpent got through his sermon, even on this sublime subject. But you will take notice he has asked her a question, and she thought he wanted an answer. At the present day, preachers ask many questions which it would be very rude to answer aloud.

INFERENCES.

1. Commentaries on the word of God are of very ancient origin. The Devil was the first Commentator, he first undertook to expound the word of the Lord and put a figurative or spiritual meaning upon it. "My good woman, you greatly mistake the meaning of that passage; he *said* ye shall surely die, he *meant* ye shall surely live. He must have meant so, in the very nature of the case. It is contrary to all the principles of philosophy and biblical exegesis, to understand that passage literally, we must take it figuratively." So you see spiritualizing commentators can plead great antiquity for their art.

2. The practice of following commentators instead of the plain word of God is also very ancient. Some persons have considered Origen, who lived in the 3d century, the Father of spiritualizing interpretation; and Christ had before accused the Scribes of making void the commandments of God through their traditions. But we may go still further back. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Why should we wonder that the multitude still follow the same sort of guides?

3. The disastrous consequences of thus substituting a figurative or spiritual meaning for the plain word of God, are not "a new thing under the sun." "And the eyes of both of them were opened, and they knew that they were naked. And unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, &c., cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

4. The fate of such spiritualizing teachers is by no means enviable. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

"Therefore, thus saith the Lord concerning the prophets that prophecy in my name, and I sent them not, yet they say, sword and famine shall not be in this land; by sword and famine shall those prophets be consumed." *Amen.* J. D. P.

For the Second Advent.

An Inquiry:

Did Jesus Christ, when on earth, profess to be the King of the Jews? or did he claim to be, at that time, a king in any sense?

It has been, perhaps generally, supposed he did, and, in support of that opinion, his confession before Pilate has been quoted. Let us examine the different accounts of that transaction, and see if this interpretation be correct.

Matt. 27: 11—14. 'And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.'

Now we have been told that the expression, 'thou sayest,' was the Jewish affirmative, and meant *thou sayest the truth*, or, *it is even so.* But where is the proof of this? Can any other passage in the Bible be produced to show this meaning? If we had not been thus instructed, would any man get this meaning from this passage? Jesus was arraigned before the Sanhedrim on a charge of blasphemy, which offence was punishable with death, according to the Jewish law. But the Jews had not the power to put any man to death lawfully, so they took Jesus to Pilate and charged him—not with blasphemy, for the Roman law would not take cognizance of that—but with high treason, in setting himself up for a king while the Jewish people were under the dominion of the Roman government. Accordingly Pilate asked him if he was guilty: 'Art thou the King of the Jews?' Did Jesus confess the truth of this charge? Certainly not, for it was not true. He had never put forth any such claim, and when the people would have taken him by force and made him a king, he escaped from them and defeated their purpose. Well, what did he mean? Why simply this, '*you* say I am—this is your *saying*, not *mine.*' And when his enemies continued to bring testimony to convict him, he did not condescend to reply; not because he was guilty, but because he had already denied the charge, and would not waste time in refuting the absurd and lying accusation which even Pilate did not believe.

It is evident that Pilate did not understand Jesus to confess himself a king, (that is, guilty of high treason,) for 'he knew that for envy they had delivered him;' and when they still demanded his death, Pilate asked them, 'why, what evil hath he done?'

Surely, if Jesus had set himself up to be King of the Jews, he would have done evil enough in Pilate's estimation. Pilate himself gave testimony to Jesus' innocence, for he added, 'I am innocent of the blood of this just person.' This would be a very strange remark for a judge to make respecting a self-convicted criminal. But some may say, Jesus satisfied Pilate that his claims to a kingdom would not interfere with the supremacy of the Romans, for he said, 'My kingdom is not of this world' &c. But what explanation was this? a kingdom not of *this* world! Why Pilate knew of no other world: and he must have thought Jesus absolutely crazy, to profess himself a king, and yet declaring that his kingdom was not of this world. Where in the universe could it be? There were but two ways in which Jesus could clear himself before Pilate, either to deny the charge flatly and disclaim all pretensions to royalty and dominion, or else explain how the Jewish prophets had foretold a Messiah who should, among other duties and offices, exercise rule and kingship over God's people. And now, I ask, would such a statement quiet the fears of Pilate? Why, it was this very doctrine that so much alarmed Herod the Great, and all Jerusalem with him, when the wise men came from the East, inquiring, 'Where is he that is born King of the Jews?' This time-serving Pilate was quite as jealous of his place and power as ever Herod was, and such an explanation would have roused all his apprehensions of insurrection and conspiracy against his government. The Romans exercised dominion over the persons and property of the Jewish nation. How could Christ have a kingdom among the Jews without subjects or possessions? Why, in the hearts of the people. But how so? Could Christ have their hearts, while the idolatrous Romans had their services, their money, and their time? Would such an arrangement satisfy Jesus or his loving subjects? Besides, was Jesus to reign in the hearts of the Jews only, or of the Gentiles also? The Scribes of that day might perhaps say Messiah was to reign in the hearts of the Jews—that is, by their joyful consent—and to rule by force over the Gentiles. How would Pilate, a Gentile, relish such an explanation? We know that Jesus was not to be King of the Jews any more than of the Gentiles. The prophets had foretold his kingdom as extending over the whole earth. Daniel says, 7: 14, 'There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.' Zech. 9: 10, says, 'He shall speak peace to the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth.' Rev. 11: 15, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.' Thus, then, Christ denied the charge: confessed it, or explained it away. He did not explain it, or confess it; he must have denied it. Hence the propriety of Pilate's question, 'What evil hath he done?'

Mark 12: 2, 'And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it'—not *I* say it, but *thou* sayest it.

Luke 23: 2, 3, 'And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.' Did Pilate understand Jesus to plead guilty to the charge of the Jews? No, for he immediately said to the chief priests and to the people, 'I find no fault in this man.' In the 14th verse, Pilate said unto them, 'Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him' —that is, unto Herod, for Jesus 'belonged to Herod's jurisdiction'—and no evidence was produced which satisfied Herod that Jesus pretended to be a king in any sense. The Romans were not likely to be satisfied with a distinction between a spiritual and a temporal, a present and a future, kingdom: if any such were set up. They knew the Jews were a turbulent, rebellious people: full of bigotry, superstition, and religious fanaticism; and the least pretension of any man among them to kingship, or supreme power, or control, would have been treated as open rebellion against the authority of Rome, and would have been at once suppressed. The jealous Herod confessed that he was satisfied of Jesus' innocence; and, unless we accuse Christ of duplicity, we must suppose that, before Pilate and Herod, he did not pretend to be a king. Nay, the Jews themselves settle this question of a distinction between a spiritual and a literal reign, when they said to Pilate, 'If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.'

John 18: 28, 'Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?' Observe, Jesus says they had called Jesus a 'malefactor.' Luke says they accused him of 'perverting the people, and setting himself up for a king.' 'Pilate answered, Am I a Jew?'—'How should I have any hand in this business?'—'Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?' Now what did Jesus reply to this disclaimer of evil intention on Pilate's part? He utterly denied the charge—nay, to make his denial stronger, he declared, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.' To whom? to the Jews! Why, he was accused of pretending to be the *King of the Jews.* How could he make such pretension and talk of being *delivered* to the Jews, as though they were both subjects and enemies? If the Jewish people were opposed to his being their king, and he could get no more followers than his few disciples to sustain his claims, then Pilate had no reason to be troubled about his pretensions, and the arraignment by the Jews on such a charge, in such circumstances, was a ridiculous farce. 'But now is my kingdom not from hence.' Well, was not this confessing that he was, or was to be, in some sort, a king? Certainly Jesus *was to be*, hereafter, a king upon the holy hill of Zion. The angel had told his mother, before his birth, 'He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' But, as I have already shown from the prophets, his kingdom was but to be confined to the literal Jews, but to be co-extensive with the earth. 'Pilate said unto him, 'Art thou a king then?' What did Jesus say to this? Pilate did not ask, Art thou to be a king hereafter? but, *Art thou a king?* Now, in any sense, did Jesus confess, or deny? Hear his answer: 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' As he had formerly said openly, 'I am the way, and the life, and the truth.' It would not have been truth, if Christ had pretended to be King of the Jews. He did not so pretend. 'Every one,' said he, 'that is of the truth, heareth my voice.' That is, knows what I mean, and argues with me. Pilate asked him what he meant by truth, and, without waiting for an answer, went out and told the Jews he found no fault in this man. And, finally, when the chief priests said to Pilate, 'Write not the King of the Jews, but that he said, I am the King of the Jews.' He refused to do so, for well he knew that Jesus had said no such thing.

INFERENCES.

If these things be so, I infer, 1st. Christ's kingdom and kingship are yet to come. We look for 'his coming and kingdom.' 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.' Read 1 Peter 1: 3—11. Dan. 7: 9, 10, 13, 14. Rev. 20: 4. Isa. 9: 6, 7.

2. They who deny Christ's personal, literal reign, on earth, on the throne of his Father David, deny his reign and kingdom altogether. They might as well speak out in plain terms, 'we will not have this man to reign over us.' All the promises and prophecies foretell such a personal and literal reign, and nothing less. It is a miserable pretence to talk of Christ's reigning in the heart, while the world and the devil have possession of the time, attention, property, and services of men.

3. As Satan is now, and has long been, the god of this world—ruling in the hearts of the children of disobedience, and claiming all the kingdoms of this world, and the glory of them, to give to whom he will—he must remain so, unless Christ come personally to dethrone him, and destroy his works. All the preaching of the gospel, and the influences of the Spirit, have not yet begun to drive Satan out of this world. The only promises we have in the Bible of Satan being bound, or cast out, are in connection with Christ's coming to raise the righteous dead, change the righteous living, destroy the wicked, and reign with his saints on the new earth. Rev. 20: 2, 3, 10.

4. All those who are unwilling to have Christ come and reign personally on the earth, show plainly that, however much they may pretend to be Christ's friends, and the devil's enemies they would much rather have the kingdom themselves, and rule in the absence of their Lord. No wonder they do not like to hear of his coming. Read Matt. 24: 33—45. J. D. PICKANDS.

TERMS.

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MILLER'S LECTURES.

LECTURE VI.

VISION OF THE LATTER DAYS;

OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.—DANIEL 10: 14.

This is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel 8: 16. This was 553 years before Christ. The second time he came was when Daniel was praying for a deliverance of his people from their Babylonish captivity, fifteen years * after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and 4 years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning *the vision* in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel 9: 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel 9: 25; Ezra 7: 1—14. For the first Persian king was then on the throne, Daniel 10: 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom there should be yet three kings,' which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, 4th, 5th, and 6th chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not 'noted in the Scripture of truth,' (see Daniel 10: 21, 'But I will show thee that which is noted in the Scripture of truth,') therefore the language of our text now under examination will be this—'There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all,' &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra 7, and the first and only king of Persia, 'noted in the Scriptures,' who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. 11; 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: 'And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those,' (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11: 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. 11: 14, 'And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.' The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, 'also the robbers of thy people,' &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this 'establish the vision,' as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision?* Again, *'to establish the vision,'* must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, 'He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself,' &c., the same as exalt himself, Daniel 7: 7, 23; 8: 10—12, 24, 25. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, *the vision* will be completed, fulfilled, established. 'But they shall fall,' says the angel, in the verse under our present examination; 'they shall fall;' that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 5th v, 'So the king of the north' (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) 'shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.' This was about fifty years before Christ, when Pompey, a Roman general conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, 'But he that cometh against him' (Pompey coming against Egypt) 'shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him,' (or men of equal conditions, as it might have been rendered.') The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—'upright ones with him.' And 'thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him.' When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Cæsar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Cæsar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Cæsar with her whole fleet, which turned the fortune of the day in favor of Julius Cæsar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Cæsar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, 'After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Cæsar) for for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his own [Cæsar's] reproach he shall cause it to turn upon him,' [Pompey.] 19th verse, 'Then he [Cæsar] shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found.' The history of Cæsar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; 'he stumbled and fell, and was not found.' 20th verse, 'Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle.' This verse describes Octavius Cæsar, who first taxed the Roman provinces, Judea being taxed [see Luke 2: 1, 5] when our Saviour was born; but Octavius Cæsar, afterwards called Augustus Cæsar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, 'And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant.' In these two verses we have the history of Tiberius Cæsar, who was the successor of Octavius Cæsar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, 'the Prince of the covenant was broken.' Here ends the history of the seventy weeks, this prophetic history being divided into four divisions: the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Cæsar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22d verse, 'And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.'

Let us in the first place inquire, between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, 'and through his policy also he shall cause craft to prosper in his hand;' see Daniel 8: 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, it must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, 'Now I am come to make thee understand what shall befall *thy people* in the latter days.' See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision;* and, secondly, when and how the Roman kingdom became connected with *the vision.* If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees 9: 72. For the history of this league, you can read 1 Maccabees 8, and Josephus' B. XII., chap. 10, sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, 'He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time.' This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by munificence and benevolence in the onset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves.—25th verse, 'And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.' This is a description of the war in Egypt, under the government of Mark Antony and Octavius Cæsar. 'Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain.' When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. 'And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are,

*As many probable, the time intervening was but a few mos.

Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egyt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, 'Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land.' Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Saviour, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, 'At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter.' The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. 'He shall return, and come towards the south,' not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, 'For the ships of Chittim shall come against him;' the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. 'Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant.'

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. 'And arms shall stand on his part,' that is, the force of the empire would be on the side of Paganism. 'And they shall pollute the sanctuary of strength.' *They*, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. By 'sanctuary of strength,' is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. 'And shall take away the daily sacrifice.' The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel 7: 24. This is evident by his using the plural pronoun instead of the singular, as before, or as he does afterwards, when the little horn obtains the power. To 'take away the daily sacrifice,' means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. 'And they shall place the abomination that maketh desolate.' *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. 17: 12, 13, 'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but *shall* receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;' that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls 'the abomination that maketh desolate.' This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel 12: 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, 'And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.' The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33. 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.' Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, '*many days*,' suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, 'the bloody city which has reigned over the kings of the earth.' 34, 'Now, when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.' This text agrees with one in Rev. 12: 16, 'And the earth helped the woman.' 'But many shall cleave to them;' that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, 'And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.' This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of the image beast's reign, which time is appointed, as I have already shown, to be 'time, times, and a half,' 1260 years, ending A. D. 1798. 36, 'And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done.' The king here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. 14: 12—15; Rev. 13: 5, 6. The same Paul has described in his Epistle, 2 Thess. 2: 1—8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, 'Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.' In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—'their fathers;' and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, 'But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things.' It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, 'Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.'

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family—each one having their patron saint to rule over them, by the appointment of the Pope—were strange gods indeed; and rational beings might truly wonder when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, 'and at the time of the end,' meaning the end of his power to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

THE BIBLE INTERPRETER IS ITS AUTHOR.—It is plain we cannot attain to the understanding of Scriptures, either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the word of God but the author of that word himself; even as he has said, "They shall all be taught of God."—Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this method.—*Martin Luther's letter to Spalatio.*

OBERLIN.

Bro. Fitch expects to spend a week or two in Oberlin, where he intends to present the evidences of the speedy coming of Christ.

Questions will be propounded by the Professors, as they may deem proper, from time to time.

The Lectures commenced on Tuesday, Sept. 19th, and are to be continued one or two weeks, as the Lord shall direct. T. H. S.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, SEPT. 20, 1843.

OUR PAPER.

By the appeal last week, the friends of this blessed cause noticed that we needed assistance. We wish to add but one remark now, and that is to subscribers. Some 250 subscribers are furnished with the *third* volume who have not yet paid, and a still larger number of subscriptions to the second volume remain unpaid. Some 20 subscriptions to the third volume in Akron, remain unpaid; about the same number in Painesville; also in Norwalk; also in Detroit. Will some friends take a little pains to collect these accounts. They would thereby render essential service to the paper. A hint will be sufficient, to those who love the Lord.

LIGHT SPREADS.

At the 'Great Tent' meeting recently held in the city of Buffalo, a captain of a canal boat, himself a believer, stated that on his late trip from Albany he brought a number of Norwegian emigrants, and in speaking to them about the coming of Christ, the interpreter inquired if it was what one Miller had been writing about? 'Yes,' replied the captain. 'Oh,' said the interpreter, 'we read his writings in our language before we came from Norway—a great deal is said on the subject there.'

AN INTERESTING RELIC.

While in Pennsylvania, an old paper was put into our hands, called "The Oracle of Dauphin and Harrisburgh Advertiser," dated Jan. 18, 1798. As that year is so distinctly marked as the commencement of the time of the end, its records of the then present state of the world are worthy of notice. The paper consists of four pages, each having but four narrow columns; is mostly occupied with European affairs. One article, "from an English Paper," is entitled, "THE ENDEMICAL DISEASES OF EUROPE, discovered by feeling the Pulse of the Times." We copy a few interesting extracts:

"France, is in a phrenzy fever, which it is apprehended will require more BLEEDING and purging than ever: notwithstanding she has undergone those operations already in a violent degree."

"THE POPE, struggling most totteringly against the falling sickness, but all in vain. We will not be so rude as to say the Whore of Babylon, but the poor old lady, call her by what name you please, is literally upon her last legs, and the staggering blows she has lately had, from her own unnatural sons, will certainly lay her as flat as a flounder. And then farewell to future Bulls, Indulgences, Dispensations, Benedictions, Anathemas, and the holy commodities of the holy See, when the holy sons of the Church shall exclaim with holy sorrow, that the title of his holiness is gone forever."

From this it appears that the Pope's Dominion was not then gone, though all the signs of the times portended its speedy downfall, which our readers know, took place about two weeks from the date of the paper from which we copy.—*Midnight Cry.*

ROMANISM IN CHINA.—In Hong Kong, says W. M. Lowrie, a missionary, "more money has been expended" on the Roman Catholic Church and monastery in that place, "during the past 12 months, than on *all* the buildings of *all* the Protestant missions in China." "The Roman Catholic missionaries in China are more than ten times as numerous as the Protestant."

PUSEYITE.—The Roman Catholics view the Puseyite movement as a favorable aspect of the times, for the propagation of their faith—as one among the highest that can gladden the eye of faith.' A recent council of Roman Clergy, in a "Pastoral Letter," speaks thus:

"We will of course be understood to allude to the spread of what are called "Puseyite doctrines" among the English clergy; with the nature of which we must suppose our readers acquainted, and of which, therefore, we shall merely say that, on almost all points in which we and Protestants differ, they are only to be distinguished from the tenets of the Catholic Church by the aid of a theological microscope of exceedingly magnifying powers.

THE COMET.—A letter from Otaheite, published in the Providence Journal, gives an account of the Comet, which was very brilliant, and caused great alarm to the simple Islanders. It was first observed on the 2d of March when it appeared a vast mass of fire rising from the verge of the horizon to the height of thirty degrees, illuminating the ocean as far as the eye could reach. The natives at first thought a neighboring Island was on fire. It measured fifty-four degrees in length and four degrees in breadth. It was supposed there that the temperature had risen very materially from the proximity of the celestial visitor.

To Firm Believers.

We wish to suggest a few things for your consideration. There are many individuals that a few months ago were with us in feeling and action, who are now inactive and comparatively indifferent. There are causes for this that may in a considerable degree be removed, if the appropriate measures be taken. Their attention, a few months ago, was directed to the subject by means of the excitement then existing. This excitement has nearly subsided, and consequently their attention is diverted by local objects, they hear and read little or nothing, the common cares of life intervene, and the mind almost imperceptibly, has lost its interest in the matter.

The remedy we suggest is this. You who are firm in the belief, have a more familiar acquaintance with the subject. Your views are founded upon a careful investigation, and the evidence consequently is the more indelibly fixed upon your minds. Now use the talent that God has placed in your hands for the good of those who have become weak. Call their attention in a comprehensive manner to the main points of the argument—give them a synopsis of any recent evidence that may have come to your view—furnish them with papers—get them to take a Second Advent paper—direct them to the natural and historical signs of the times—show them the utter impossibility of gainsaying the evidence—tell them that "though the vision tarry, wait for it," &c. By thus doing, you will kindle up a new interest. Said a good brother a short time since, "Your conversation and that sermon I heard yesterday, inclines me to look at the subject again, and take more interest in it than I have done of late." A lady recently remarked, "Mr. ——— believed that Christ would come in April. Christ did not come then, and now I do not believe anybody knows anything about it." Such expressions result partly from the want of personal examination of the evidence, and partly from neglecting to keep the subject before the mind. It is with this as with vital godliness, if we cease to *watch*, we very soon lose our interest, and in a little while become sceptical about the evidence of our acceptance with Christ. This should constantly be borne in mind, that the backsliding of professors is *no* evidence that there is no true religion, neither is it an evidence that the doctrine of the Second Advent is false.

We will notice in the most concise manner possible some of the prominent reasons why we believe the Second Advent of our Lord is "nigh even at the doors," and why we think the present Jewish year will not pass without bringing that event.

1. *The age of the world.*—Without alluding to Mr. Miller's chronology, we are enabled to give the clearest evidence that this is *about* the 6000th year since the creation. The common chronology of the bible (bishop Usher's) shows a want of 153 years to complete the 6000. Now let those who are disposed to reject Miller's chronology look at one fact. Bishop Usher says that the Judges reigned 295 years; but Paul says they reigned *"about the space of* 450 years," and Josephus says they reigned 448 yea.[1] Here then are two important witnesses that Usher is mistaken. Now as Paul says *"about* the space of 450," we will take Josephus' testimony, which is but two years less, and call the time that the Judges reigned 448 years. Now subtract from **418** Paul and Josephus' time,

295 Usher's time,

and it will leave **153** years, which is just the number of years wanting to complete the 6000.

2. In Leviticus and Numbers we are told that the people of God should be a scattered and a peeled people *seven years*, or *seven times*; this was not fulfilled in literal years, therefore the next mode of interpretation is adopted—a day for a year. According to the usual mode of reckoning Jewish time, we find this period was to extend 2520 years. By turning to the margin of the Bible (Usher's chronology) 2 Chron. 33: 11, it will be seen that Manasseh, who was king of the two remaining tribes of the children of Israel, was "bound with fetters and carried to Babylon," in the year 677 before Christ. The ten tribes had lost their independence before this. These facts being known and understood the question is a simple one.—After Manasseh was taken captive, the Jews became subject to other powers, and of course from that time they were a peeled people, and have been scattered hither and thither more or less ever since. The year 677 then, being the time when the power of the last of the Jewish tribes was scattered, commences the *seven times*, or *seven years* (2520 days prophetic.)—Having the data, all that is necessary is to add to the

677 years before Christ,

1843 years since Christ, and

we find the **2520** years completed this year.

This same scattering of the power of the holy people, as we learn from the 12th chapter of Daniel, was to last until the resurrection;—see the 2d and 7th verse.

3. *The* 2300 *days*, or *years*, commenced at the going forth of the decree to restore and build Jerusalem, and end the present Jewish year. The 9th chap. of Daniel explains the 8th, where the vision is found. This vision commenced with Medo Persia at some period during the time when that power was in its height.—The 70 weeks of the 9th chapter, commenced in the 7th year of Artaxerxes Longimanus, who reigned when the Medo Persian power was in its height. So we see the *time when the* 2300 *years commenced is made doubly sure.* Look at this point again. Gabriel, in the 9th chapter comes to make Daniel understand the vision given in the 8th chapter, for Daniel says at the close, "I was astonished at the vision, but none understood it;" and in the 9th chapter Gabriel says, (verse 22, 23) "I am now come forth to give thee skill and understanding, therefore understand the matter and consider the vision." Then he proceeds to inform Daniel when Christ should come and be crucified, which, (as all commentators of *all sorts of creeds and opinions*, Protestant or Catholic, unanimously agree,) was just 490 years from the going forth of the decree to restore and build Jerusalem," which took place in the 7th year of Artaxerxes Longimanus, who reigned over a hundred and twenty-seven provinces. Now this comports with the commencement of the vision, under the *symbol* of a ram with two horns, with one horn higher than the other, and the higher came up last. Notice the *form* of the symbol, *one horn higher than the other.* What period does this represent. Of course a power in the Medo Persian government when that power reigned over 127 provinces, for its dominion was *never greater.* Artaxerxes, then, reigned *during this time*, and in his 7th year issued the decree referred to. So that the 8th chapter, which contains the vision of the 2300 days, HARMONIZES PRECISELY with the 9th chapter, containing Gabriel's explanation, viz: the prophecy of the 70 weeks—showing CONCLUSIVELY to our mind that the *commencement* of the *vision* is identical with the *commencement* of the seventy weeks. Four hundred and ninety years were completed, then, at the crucifixion, (as all commentators agree,) which took place in the 33d year of the Christian era, since which time even the great Dr. Weeks does not even *pretend* to find an error in chronology. This being the case, the sum is very simple. From the decree to the crucifixion is

490 years, and by

adding **1810** years which have transpired

since, we find the **2300** prophetic days end this year, when the sanctuary is to be cleansed, and when the host will cease to be trodden under foot, and the power of the holy people be no longer scattered.

4. The *historical* signs of the times are enough to satisfy any unprejudiced mind, that the coming of Christ is near, even at the doors. The Papal power, respecting which so much is said in Daniel, and Revelations, and by Paul, *has been revealed.* There is no question that this is *the* Man of Sin that Paul speaks of, which was to be revealed before the second coming of Christ. None but Roman Catholics and infidels doubt that papacy is the power spoken of in the 7th chapter of Daniel, viz: the little horn that had eyes like a man, and a mouth speaking great things. Who will question that the power that became drunk with the "blood of the saints, and with the blood of the martyrs of Jesus," is the same as Paul's Man of Sin? What has become of this dreadful persecuting power? What is the Anti Christ that was so much dreaded by the early Christians? It has been revealed—it has persecuted its 50,000,000 to death for their faith—it is no longer formidable as a *persecuting* power. *Now* there is *nothing in the way* of the day of Christ being at hand or revealed; and the *"wicked"* alluded to in the 2d chapter of 2d Thessalonians, "the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Again, the present position of the Ottoman Empire is a remarkable sign of the times. In 1838, Bro. Litch, from the prophetic periods in the 9th chapter of Revelations, showed clearly, and then published his conclusions, that the supremacy of the Ottoman Empire would depart in August 11, 1840. On that very day the supremacy of the Ottoman Empire did depart, through the intervention of the four Christian nations, England, Russia, Austria and Prussia. [See Litch's Prophetic Expositions, vol. 2, commencing at the 188th page.] It is not our intention at this time to give the evidence of this fact. The fact is denied by some, on the ground that that government still exists. But how does it exist? Let Rev. Mr. Goodell, missionary at Constantinople, writing April, 1841, answer:

"The *power* of Islamism is *broken forever*, and there is no concealing the fact even from themselves. They exist now by *mere sufferance.* And though there is a mighty effort made by the *Christian governments* to *sustain* them, yet at every step they sink lower and lower with fearful velocity."

To our minds the evidence is conclusive, and we recommend to our Second Advent friends to become acquainted with the facts connected with this important fulfilment of prophecy.

5. In conclusion, we wish to direct the minds of firm believers to a reconsideration of the evidence contained in the second chapter of Daniel. Four governments follow in succession,—Babylon, Medo-Persia, Greece and Rome, represented by the image. The toes represent the *division* of the Roman Empire, which took place in the 4th and 5th centuries; and the stone cut out of the mountain without hands smote the image upon the FEET—not upon the *legs*, as some would have us believe. Everything has transpired but the smiting of the image by the stone, and this event we are looking for every day.

6. Also the 7th chapter of Daniel. Here the same governments are brought to view under the symbols of a lion, a bear, a leopard, and a great and terrible beast. The last beast had ten horns, (the ten divisions of the Roman empire.) Afterwards a *little horn* came up (Rome, or papal power) and plucked up three of the first horns by the roots. This power arose in 538 and ceased in 1798, so far as its *power to persecute* and *destroy* God's children is concerned.—Now *this* beast is to be given to the burning flame, an event that is to take place when the Ancient of Days shall sit, whose garment is white as snow, and the hair of his head like the pure wool: his throne like the fiery flame, and his wheels as burning fire; when a fiery stream shall issue and come forth from before him: when thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him: when the judgement shall sit, and the books be opened; when one like unto the Son of Man shall come to the Ancient of Days and receive dominion, and glory, and a kingdom, that all people, nations and languages should serve and obey him; and at the very same time when the *little horn*, or Paul's Man of Sin, shall be destroyed by the brightness of Christ's coming. There is no possible space left here for a temporal millennium.

Various other points will suggest themselves to firm believers, as they converse with their friends and acquaintances. The main effort should be to keep the evidence before the minds of those who have retrograded, and consequently are weak. The Lord add his blessing.

T. H. S.

Temp'l Millennium Difficulties.

It is believed that those who adopt the theory of a temporal millennium, will readily admit that the habits of mankind will, during the thousand years, be such, that human life will be extended to a longer period than it is at the present time; and the various causes which now tend to destroy and shorten life, will nearly, if not entirely, cease to exist. Few, if any, will die, either in infancy, in childhood, or in middle life; but all, or nearly all, will arrive at a good old age, and descend to the grave, "like a shock of corn fully ripe." Consequently, the increase of population will be far greater than it is at present. In such a state of things, it will, probably, be conceded by all, that the number of inhabitants on the globe will double in twenty or twenty-five years. To be on the safe side, suppose it to double every 30 years. It then presents a formidable difficulty, of which few, perhaps, who believe in a state of temporal prosperity of 1000 years, have ever thought.

We will estimate the surface of the globe at 200 millions of square miles, which, it is believed, is not far from the truth. Of this, about two thirds is water, and therefore incapable of producing much to sustain human life. A large portion of the remainder is in the frozen or barren regions, or deserts, where very little can be produced for mankind to subsist upon. Striking these out of the account, the remainder cannot exceed 60 millions. Should the millennium be ushered in with 900 millions of inhabitants, it would, in thirty years, according to our estimate, present a population of 1800 millions; in sixty years, 3600 millions; in 90 years, 7200 millions; in 120 years, 14,400 millions; and in 150 years, 28,800 millions, or 480 to every square mile; equal to one and one third to every acre, or a family of four persons to every three acres of land. It would seem impossible that this number of inhabitants could, without a miracle, subsist.

We have, at this period, but just entered the thousand years—eight hundred and fifty yet remain. Let us carry our calculations a little farther. In 180 years we shall have 960 to every square mile, or 8 persons to every 5 acres of land. In 210 years we shall find 1920 to every square mile, and 16 to every acre. In 240 years 3840 to every square mile, and 32 to every acre. *Each individual thus being limited to a little area of five square rods of land!*

But we have not yet reached one fourth of the period of one thousand years—seven hundred and sixty yet remain. To proceed in the calculation, where will it carry us? Difficulties—insuperable difficulties—meet us at every step! How long in this state of things will it be before mankind will find no room to move! to say nothing of the various animals that we have considered necessary to aid us in procuring subsistence.

It may, however, be replied, that with God all things are possible. Very true—miracles are possible. But shall we look for another age of miracles! for manna from heaven! No, the age of miracles is past. God has promised that while time lasts, "summer and winter, seed time and harvest, shall not cease." In summer the usual harvest shall be reaped, to provide for the severity of winter. The Bible intimates nothing more. If we, then, take a rational, common sense view of the whole subject, we shall be compelled to abandon the theory of a temporal millennium.

T. HUDSON.

Temporal Millennium Absurdities.

In this thousand years there will be *many* thousands born and live on the earth, to each one that has been born and lived in the preceding 6000 years. The time when the millennium will commence, cannot be fully ascertained; but the common idea is, that it will be in the seventh thousand year of the world. By the improvements which have been made, and are making, in ship building, navigation, electricity, medicine, &c., "the tempest will lose half its force, the lightning lose half its terrors," and the human frame *not* be near so much exposed to danger.—*Buck's Theological Dictionary.*

We doubt whether Dr. Whitby, the author of the temporal millennium theory who wrote 150 years ago, comprehended all the results involved in his scheme. Subsequent writers have been expanding the original conception from time to time, and it is apprehended, not always free from fancy. Mr. Buck's article in the Theological Dictionary, is quoted entire by the Encyclopœdia of Religious Knowledge. Thus we have the sentiments of these standard works on this subject. Besides the fanciful and the poetic which the pulpit and the press have delighted to lavish upon this theme, we have also the application of the exact mathematics in regard to population. We do not know that this idea is original with Mr. Buck, but let us expand it a little.

Estimating the period of a generation since the flood, at 30 years, and that there have lived since the creation say 150 generations, with an average population of 600 millions to each, we have the total number born for 6000 years, viz, 90,000,000,000. Mr. Buck is somewhat vague in the phrase "many thousands," but we will take the lowest number that can be taken by the terms of the statement. That number will be 3000 who are to live in the 1000 years to *each one* who had lived in the preceding 6000 years. That is, 90,000 millions multiplied by 3000, gives 270,000,000,000,000—270 billions, being the whole number who shall have lived during the 1000 years. The question comes up, what part of this number will be living at any one time. All the agencies for the more rapid increase of population and the prolongation of life are supposed to have been in operation throughout the whole period with a continual augmenting force. We allow the period of a generation now 30 years to be increased to 50 years. This gives 13,500,000,000,000 as the *average* population during the 1000 years, or 15,000 then, to 1 now, counting the present population 900 millions. We say such would be the average, but the population in the last generation of the 1000 years will be 129,000,000,000,000,* which allows 14 square feet to each individual of the earth's surface, the dry land, cleared of all obstructions of forests, buildings, &c. This is the result to which we come from the premises which the friends of the theory themselves have laid down. Shall we look around for the means of subsistence for these myriads. Let it be noted that in England, where the aids of science, and capital, and skill, and labor, combined to their utmost powers, agriculture cannot give wheaten bread to 10,000,000 of her population. Need we inquire where will be the room for the more countless herds and flocks necessary for the sustenance of the teeming billions. Will they be miraculously supported? This would contravene the promise to Noah, *while the earth remaineth, seed time and harvest shall not cease;* but how could the earth be sown and reaped when the people would be so thick as almost to tread one upon another. Into such *absurdities* do men go in following after a fable.

We might inquire how spiritual influences upon the hearts of men are to effect and control the physical agents, that have been so long and so fearfully warring upon man. How can a spiritual influence calm the storm and tempest. How rock the earthquake to sleep, that the earth open not her mouth and swallow thousands in a moment. The atmosphere and the earth, at its surface and deep in its bowels, groan under the weight of the curse. How are *spiritual* influences to reach, and heal these maladies. How mitigate even "half their force, or half their terrors?" The bible does, indeed, more than hint of great geological changes to be made in "the restitution of all

* Allowing the population of the world to double every 30 years, which would be a rate of increase less than that going on in the U. States, the present population of 19,000,000, would, at the end of 1000 years from the present time, be 19,000,000,000,000,000. This would be upwards of 2000 to each square foot of dry land. If each of the 2,000,000 of inhabited states had 2 planets like our earth, there would still be wanting 500 times as many more worlds, to contain the population, peopled as densely as the earth is at the present moment.

things" and in the process of the creation of the new earth, but the conditions and terms, which the advocates of the spiritual millennium have made, require that all these destructive agencies should cease during the millennial age.

According to their own showing, the friends of the temporal millennium ought to say to us, *it has come*, for the world is now 6000 years old and just entering upon its 7000th year. The evidence of this is too strong to be resisted.

We allude to another point in the temporal millennium theory, which is, that at the end of the 1000 yrs there is to be a great apostacy, at which time is to be the judgment, and the Lord destroys the wicked. It It is objected to the coming of Christ *now*, that so many would be lost. What would it be then, the population being one hundred and thirty thousand times greater than at the present time!

Remark. The temporal millennium is among the most "splendid schemes," by which the devil ever deluded men. In this, as in other instances, he founds the delusion upon the *word* of God. He would make but slow progress in his wiles without his own expositions of the bible to aid him. P.

MINISTERS OF THE GOSPEL.

In a spirit of the utmost kindness, we inquire, why is it that *ministers of the gospel* are so slow to embrace the glorious second advent doctrine? There are reasons that call for the exercise of charity and sympathy.

One grand reason is this, they have not *heard*—understand me—they have not *heard* the truth on this subject. The very relations they sustain in the church preclude them from the privilege of *hearing*. Their business is to read, study, preach, not to hear. Now every one knows the difference there is in the interest of a printed and an oral sermon. How many people are there that would sit down and *read* a speech of Henry Clay? A few of course. Should he give notice that he would *speak* from the balcony of the American in this city, the street would be crowded for hours.

Another reason is, they have spent years in examining the Bible with especial reference to spreading the truth, and they feel the importance of devoting their time and talents to presenting before the world what they have already learned. The prophecies they have examined some to be sure, and they have imbibed the impression, however erroneous it may be, that nothing definite can be understood from them; and consequently they content themselves with the idea that it would be a waste of time to study them; or at least, if they strive to do what they can for the salvation of the world, it will be just as well.

Another reason is, that what instruction they have received, in reference to the prophecies, and also many other portions of scripture, has been in view of a spiritual or figurative mode of interpretation. Now it is always more difficult to instil truth into minds that have received a wrong bias, than others who have no such circumstance to influence them. Ministers receive their instruction while their minds are forming and before they become matured; their preferences for the views they then receive are consequently the more permanently rooted.

Again, when their attention is called to the subject of the second advent, their minds are influenced by the common impression that if these things are so, the wise of other days would have seen it; and that especially it would be perceived by the intelligent in this enlightened age of the world. And the fact that the wisdom of this world, and their former teachers are arrayed against the doctrine, deters many from carefully examining the subject.

Others again who do examine the subject are disposed, from previous education of course, to look at every point through figurativeizing and spiritualizing glasses; and they cannot therefore see the force of the arguments, nor of the scripture quoted. They do not appreciate Peter's rule of interpretation, that *"no prophecy of the scripture is of any private interpretation;"* a rule that seems to be wholly disregarded by many modern expounders of the word of God.

Now these are real obstacles to the promulgation of this blessed truth; and we must exercise a spirit of love, of charity, while we endeavor faithfully to lay the truth before the minds of ministers of the gospel, and urge them to examine honestly the bible evidence on the subject.

In view of these facts, we see the necessity there is, for sending out *preachers* of the glad news. After people have *heard*, then they will take more interest in *reading*. There are some brethren who are familiar with the subject, that would accomplish an untold amount of good, if they would go out and *talk* to the people. For instance, there is brother B. and brother H., and brother P. and brother W., and brother L. and some others, who might go out, just as Christ sent out the seventy, without scrip, purse or license, and tell the good news. Be assured, it would do far more good than any number of publications. When the attention of people has been directed to the subject by *talking*, then send or give them papers. If they turn you out of the synagogue, *talk* in school houses and by the way. The Lord will bless you in it. T. H. S.

A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism," but had liberty to speak for himself. Then he stretched forth the hand and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially because I know thee to be expert in all customs which are among the Methodists; wherefore I beseech thee to hear me patiently.

"My manner of life from my youth, which was at the first among mine own nation in Maine, knew all the Methodists which knew me from the beginning (if they would testify,) that after the most straitest sect of our religion I lived a Methodist.

"And now I stand and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night hope to come. For which hope's sake, bishop, I am am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? "I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks, I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which shall shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; but shewed first unto them of——and——, and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me.—"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished. Whereupon the presiding bishop arose and spake: "By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished."

MILLERISM.—The following resolution was adopted by the Maine Methodist Annual Conference, at Bath, on Friday last:

"Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of the Church, and we are constrained to regard them as among the strange and erroneous opinions which we are pledged to banish and drive away."

QUERY—Does not the above sound very much like the great words of a certain *Little Horn*.

JEWS IN RUSSIA—*Gumbinnin, July 29th.*—There seems to be no doubt that the imperial ukase will shortly be carried into execution, by which all the Jews in Russia and Poland are to remove to the distance of 50 wersts from the frontiers; those who have no fixed settlement, immediately, and those who have a settlement, in 2 years. The communes on the other side of the frontiers are to be responsible for penalties incurred by defrauding the customs, which measure it is thought will tend to counteract smuggling.—*Hamburg paper, Aug. 1st.*

The Jewish population of Russia and Poland is now about 800,000. This proposed banishment reminds us of that of 1492 by Ferdinand king of Spain, when the Jews, about 600,000, were forced to leave the kingdom within 4 months, because they would not embrace the Catholic faith. Vast multitudes of them perished.

CONVERSION OF THE WORLD.—Some have thought that the heathen world were fast yielding to the light of the gospel. This is a mistake. Let us look at a few statistical facts. There are about 600,000,000 heathen now, two thirds of the whole race. The present missionary efforts have been in operation about 40 years. What has been done during these 40 years by about 400 missionaries? Why, about thirty thousand have professed the Christian faith. This was a great work in one point of view, but it was making comparatively no headway in Christianizing the heathen world. There are now actually more heathen than there were forty years ago. The progress made, did not keep pace with the increase of the population of heathen lands. While 30,000 or 40,000 at most had embraced Christianity abroad, how was it at home? During the same period of time we have made more than one million of heathen at home. How long would it take us at this rate to convert the heathen to God? If we should allow, as we hope it may be, that 80,000 will embrace the gospel during the coming forty years, what shall we then be doing, at this rate, to convert the heathen world to Christianity?—*Chris. Herald.*

COMING OF CHRIST TO DESTROY THE MAN OF SIN, PERSONAL. 2 Thess. 2, 8.

If after the apostle has mentioned the personal coming of Christ nine times, and used the word "*coming*" in its literal sense that number of times, he suddenly uses it in a figurative sense, there is then the use of a word in a double sense in the same paragraph, and on this principle rules of interpretation are of no value. But that the apostle has employed the phrase "the coming of the Lord" nine times in a literal sense, and as intending to signify Christ's personal appearing can very readily be shown.

1. Are not even ye in the presence of our Lord Jesus Christ at his *coming*? &c. Thess. 2: 19.

2, At the coming of our Lord Jesus Christ with all his saints, &c. 3: 13.

3. We who are alive and remain unto the coming of the Lord, &c. 4: 15.

4. For you yourself know perfectly that the day of the Lord *cometh* &c., 5: 2.

5. And I pray God you may be preserved unto the coming of the Lord, &c. 5: 23.

6. When the Lord Jesus shall be *revealed* from heaven, &c., 2 Thess. 1: 7.

7. When he shall *come* to be glorified in his saints, &c., 1: 10.

8. By the *coming* of our Lord Jesus Christ, and our gathering together unto him, &c., 2: 1.

For that day *will not come* until there *come* an apostacy, &c., 2: 3.

9. Whom the Lord will destroy with the brightness of his *coming*, &c. 2: 8.

[*Carthage Evangelist.*

EXTRACT OF A LETTER

To a friend in this City: dated Milwaukie, Sept. 4, 1843.

I have to return my hearty thanks to you for the papers you have sent, and not only myself, but others are now rejoicing through the light they have had through them. God is working here among his children, although there are some bitter opposers to the doctrine, and our minister for one. Some six weeks since a few of us thought we would have an advent prayer meeting every Friday evening, as the subject cannot be brought up in our regular prayer meetings; and God has blessed us and added to our number every week, and others anxiously enquiring for the truth, the church at the same time opposing us, but it is God's work and cannot be put down. Last Friday evening we agreed to do something in the way of circulating more papers. We have had no light except what papers have been sent by mail by private individuals. Send us papers or pamphlets as you can for the money enclosed. We want also a good lecturer and wish you would send one if it is a possible thing, for the harvest is ripe and no one to reap, or to stand upon the walls and proclaim the coming Bridegroom. Do send a Lecturer if possible. Pres. Mahan has made some converts to the doctrine by his explanation of the tares and wheat.

A writer in an English paper says: The separation of the West of London Synagogue from their brethren, is a remarkable instance of breaking away from the traditions and glosses of men, and trembling at the word of Jehovah.

The Universal German Gazette states that a new sect of Jews has been formed at Leipzic, openly abandoning the doctrine of Judaism, without embracing those of Christianity, but obliging the members to have their children baptized and educated as Christians.

THE OLD PATHS.—It is now a time when it behoves every member of our Zion to inquire for these. Will might every watchman on her walls take up the solemn, thrilling word of the prophet, and in a tone of high and awful authority, say to Episcopalians—*Stand ye in the ways, and see and ask for* THE OLD PATHS, *where is the good way, and walk therein, and ye shall find rest to your souls.*' The old paths of religion are delineated as on a map in the Word of God. They are older than Popery—older than the corruptions of Christianity—older than Jewish Pharisaism, yea, older than the deluge.—These are the paths in which Abel, and Enoch, and Noah, and Abraham, and all the prophets, and the true Israel of God walked to heaven.—*Churchman.*

There is no way like the *good old way.* If we can find the way in which the prophets and apostles walked, we may walk therein. It is supposed by some that the doctrine of the New Earth and the Lord's return are *new doctrines*, but nothing can be farther from the truth. The new earth, the heavenly inheritance, is that for which Abraham looked, wherein he should receive the promise. It was the hope of Adam, when the serpent's head would be bruised, and what he lost by the fall, restored. For this Noah looked, and Job, and Moses, and all the seed of the father of the faithful, and of this the prophets sang. In latter times the apostles and martyrs and primitive Christians looked and prayed for their Lord's return, were exhorted to patience, and waited his coming in hopes of a better resurrection in the restitution of all things, spoken of by the mouth of all the holy prophets since the world began.

These truths were partly forgotten until they were exhumed in the reformation, when this glorious vision again burst upon the astonished gaze, and was embraced by those who renounced the mummeries of Romanism. When we look for none other things but what Moses and the prophets have said shall come, surely we are walking in the good old paths, waiting the consolation of Israel.—*Signs of the Times.*

DETROIT, SEPT. 11, 1843.

Dear Bro, Fitch—Our paper is in want of funds to sustain it. I enclose you $3.00 for the support of the paper, and wish that all the brethren would do the same. I have strong hope in Christ's speedy coming. We are in want of a friend to lecture here very much, there could be a great work done here, I think, without a doubt. Yours in love of the Lord Jesus Christ. A. G. WHITE.

WHATEVER SHIPWRECK those may make who predicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelation, it is clear and certain, that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way, and live through every conflict of the flesh and spirit, till the glorious appearing of the great God and our Saviour Jesus Christ. The Rock of the faith and hope of Advent believers, is the *Bible*—THE BIBLE: *anything else*—yes, brethren, any thing *short* of this, or any thing *more* than this, is *dangerous*, and *only dangerous, and that continually.* Let us then, all be filled with the spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding. "And the very God of peace, sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—*J. V. Himes.*

WHY DO NOT some of the wise and great men of the earth embrace the doctrine of the Advent? Thus saith the Lord, 21: 10—14: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith I cannot; for it is sealed; and the book is delivered to him that is not learned saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men, therefore behold, I will proceed to do a marvellous work among the people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The Second Advent of Christ.

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MILLER'S LECTURES.

LECTURE VII.

DAN.'s 1260, 1290, AND 1335 DAYS EXPLAIN'D.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?—DANIEL 12: 8.

Previous to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events, as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, *'time, times, and a half,'* as in Daniel 7: 25, and 12: 7. But he had been informed of many events which should transpire after his *'time, times, and a half'* should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accouated for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power—therefore the propriety of Daniel's saying in our text, 'Then I heard, but I understood not.' He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, 'What shall be the end of these things?' 'And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end;' that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished; not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. 10: 4, 'Seal up those things, and write them not.' But it is the reverse; for he says in the next verse, 10, 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.' None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. 'But the wise shall understand,' says the angel. What shall the wise understand? They shall understand *the vision;* or the words before spoken by the angel at least. But say you, 'Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?' I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain—all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' And 'secret things belong to God; but things revealed, to us and to our children.' And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Æsop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: 'Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;' and this passage in Daniel, 'The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.' Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

	490
	475

would make the sum total of his vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

	1335
	1290
	45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ,	490
From crucifixion to taking away daily abomination,	475
From taking away Pagan rites to the setting up abomination of desolation,	30
From setting up Papal power (time, times, and a half) to the end of his civil reign,	1260
From the taking away the Papal civil rule to the resurrection,	45

Now add these together and you have the 2300 years of Daniel's vision. Ho you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way: 'The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D. 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843.' 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Rev. 20: 6, 'Blessed and holy is he that hath part in the first resurrection.'

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, 'and at the time of the end' of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: 'And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.' This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. 'And he shall enter into the countries, and shall overflow, and pass over,' was literally accomplished. 'He shall enter also into the glorious land,' (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightsome country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. 'And many countries shall be overthrown.' It is said that Bonaparte conquered three kingdoms at the battle of Marengo. 'But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon.' Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, 'escaped out of his hands.' 42, 'He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape.' *'Hands'* signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, 'But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt.' Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. 'And the Libyans and Ethiopians shall be at his steps.' When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, 'But tidings out of the east and out of the north, shall trouble him.' This was what was at that time called the *Holy Alliance.* This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France. The news of this alliance caused him much trouble, and also his immediate return to France.

'Therefore he shall go forth with great fury to destroy and utterly to make away many.' This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, 'And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain,' (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan—Italy lying between two seas. To 'plant the tabernacle of his palace,' would be to establish him as king. 'Yet he shall come to his end, and none shall help him.' This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. 'Yet he shall come to his end and none shall help him.' How soon the tide of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. 'He shall come to his end, and none shall

help him.' Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where, is the empress Maria Louisa, and the young king of Italy? 'And none shall help him.' Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. 'He shall come to his end, and none shall help him.'

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel 12: 1. 'And at that time shall Michael stand up, the great Prince which standeth for the children of thy people.' Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ stands up for his people to accomplish; one is their faith, and the other their judgment, Jer. 3: 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and housands, yea, tens of thousands, were born nto the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. 'And there shall be a time of trouble, such as there never was since there was a nation, even to that same time.' This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, 'that there should be no longer delay;' that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* 'And at that time thy people shall be delivered, every one that shall be found written in the book.' Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he makes up his jewels. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.' This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of the verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro:" that is, at the time of the end the means of travel will be greatly extended so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel; and the means of conveyance, and the improvement in the arts and science at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only have been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river and the other on that side of the bank of the river, and said to the man clothed in linnen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood on the waters of the river. This man is the same as Michael standing up for the 'children of thy people.' The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. 10: 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down anti-Christ, who sits on many waters, Rev. 17: 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. 7: 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. 10: 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay*: which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter 3: 9. Take either one or both positions, and it proves my object, that a part of the 45 years the history of which we are now considering, is taken up in spreading the gospel and bringing the last remnant into Christ's fold "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations: and then shall the end come." Matt. 24: 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast which the world wondered after. Rev. 13: 3. 7th verse. And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly that it was the same angel which John saw in Rev. 10: 1—7. and the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Dan. 7: 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. 9: 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. 11: 3, for the two witnesses to prophecy, clothed in sackcloth, 1260 days. Also, Rev. 12: 6, 14, for the church in the wilderness; and, again, in Rev. 13: 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fail on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign 'the scattering of the holy people;' a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the 'lo heres' and the 'lo theres,' by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, 'Surely these things are already accomplished.' Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yes, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Uniunist, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-missnus, Cambellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus we might go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel 12: 11—13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abominations taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination caused his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is 45 years, the difference between the two numbers, 1290 and 1335. I then began at Daniel 11: 40, and gave you the history of Buonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must soon come upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

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* Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1299. Gibbon, however, fixes it upon the 27th of July, 1300. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

† The civil commotions alluded to were based upon the coming of the third woe when the sixth angel had ceased sounding; it is said "the second woe is past; and behold the third woe cometh *quickly*." Rev. 11: 14. The time that would intervene between the close of the second woe, and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "*quickly*," and which was not so immediate as Mr. Miller supposed.

It would seem that the present turpitude of public morals, the defalcations, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unrealized.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, OCT. 7, 1843.

OUR PAPER.

Subscribers will understand that the "Second Advent of Christ," will be published as regular as the means will permit. Whenever there is a delay, therefore, they will know the reason. Is it not important to the Second Advent cause, that this paper be well sustained?

OBERLIN--THE DISCUSSION.

Our friends will expect to hear something about the discussion now in progress in Oberlin. I was present some eight or nine days. Most of the time the kindest spirit prevailed. I believe good will result.

The Abrahamic Covenant was the main subject of discussion. Bro. Fitch presented his views the first evening. Bro. Mahan followed him, taking the position that there was but ONE Covenant made with Abraham, relating to the LAND of Canaan; and this he showed was fulfilled in his literal seed.

Bro. Fitch then quoted several passages from the Old and New Testaments, which proved satisfactorily to my mind, that there were *two distinct Covenants* made with Abraham—one to him and his seed; the other to his seed alone—the last of which was fulfilled to the letter in the literal possession by the literal seed of Abraham, of the literal land of Canaan. The covenant made with Abraham and his seed is yet to be fulfilled in the possession of the new earth. The covenant made with Abraham, in reference to his SEED alone, is found in Gen. 15: 18, "Unto THY SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates:" *the boundaries specifically pointed out.* The other covenant, yet to be fulfilled, to Abraham and his seed, is found in Genesis 13: 14, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to *thee* will I give it, and to *thy seed forever*." Here no *boundaries are given.*

Bro. Mahan labored assiduously to maintain his position, that there was but one covenant made to Abraham relating to the land, but to my mind, he did not effect his purpose. He undertook to prove, by reference to one or two passages, that the promise to Abraham was fulfilled TO *him* IN *his seed:* but this is at war with Paul's testimony in Heb. 11: 13, "These all died in faith, *not having received* the promises." Now, Abraham, as we learn from Heb. 11: 8, "When he was called to go out into a place which he should AFTER receive for an inheritance, obeyed," and inasmuch as he "died not *having received* the promises," but confessed himself to be "a stranger and pilgrim," we are constrained to differ from Bro. Mahan. Abraham "looked for a city *which hath foundations*, whose builder and maker is God," and therefore "he sojourned in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

I have been much benefitted by the discussion of this question, and am more fully and intelligently confirmed in the opinion I before entertained, that "the meek shall inherit *the earth*," literally, in accordance with the promise made to Abraham and his seed, and in fulfillment of the prediction in Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The *kingdoms of this world* are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Bro. Mahan did not attempt to remove the objections to his views, contained in the 11th chapter of Hebrews. Here is the grand bulwark, as I understand it, of our faith respecting the covenant. Now, until he can show that Paul is mistaken, when he says, "these all died in faith, *not having received* the promises," and until he can disprove the testimony of Stephen, in Acts 7: 5, "And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised that he would give it to him* for a possession, and to *his seed* after him," I must, as an honest inquirer after truth, conclude that the views he entertains, on this point, are *radically* defective.

The reader is particularly requested to read Heb. 11: 8—19, and Gal. 4: 22—31.

There is a blessed prospect for those who, "as Isaac was, are the children of promise," for "we are not children of the bondwoman, but of the free." But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.'

The next question discussed by the brethren was, "Will Christ take possession of this earth by the *destruction*, or by the *conversion* of the wicked?" Bro. Fitch presented his reasons for believing that it would be accomplished by the *destruction* of the wicked. He quoted a number of passages; but I will mention but one. This you will find in 2 Thes. 2: 1—10. From this we learn that the man of sin, or the "wicked," (i. e. Papacy) shall be *consumed* with the spirit of his mouth, and *destroyed* with the brightness of his coming. He argued from this, that if there was to be a temporal millennium, it must necessarily be a Roman Catholic one, because this power is to prevail, according to Dan. 7: 23, until the Ancient of Days shall sit, and judgment be given to the saints of the Most High, and the time comes that the saints are to possess the kingdom. We also learn, that this is to take place when the time comes for judging the dead, Rev. 11: 8, and when those who destroy the earth are to be destroyed.

Bro. Cowles spent some time in endeavoring to show that the world was to be converted; but as the question came up in a little different form from what he expected, he said he was not fully prepared, and the remarks which he made, for this or some other reason, failed to effect my mind seriously; and some others expressed themselves in a similar manner in my hearing. The discussion was then suspended for two or three days.

The evening before I left Oberlin, Bro. Fitch presented his views on the text: "Wilt thou at this time restore the kingdom to Israel." This subject was presented to the readers of the 'Second Advent' in the first number. T. H. S.

SECOND ADVENT PROTRACTED MEETING.

The brethren propose to commence a meeting in the Congregational Church in Cleveland, on Monday, October 16, and continue as long as the Lord directs. Bro. Fitch, Needham and Pickands expect to be here.

LECTURERS.

Bro. Fitch closed his labors at Oberlin last Thursday, and has returned to Cleveland. Bro. Pickands lectured in this city last evening, and expects to spend the Sabbath with us. Bro. Needham is on his way to Akron. Bro. Desper has returned to the East. Bro. St. John has returned from Canada, and reports that Bro. Reed and Campbell are still successfully presenting the evidence of Christ's speedy coming, and says some 5 or 6 other lecturers are laboring in that field. Several brethren have recently gone out from Cleveland and Akron to proclaim the midnight cry. Bro. Boggs and Mathews are working with their hands to supply their necessities—cannot some brethren who have the means give them a lift? Bro. Craddock writes us that he meets with good encouragement in his labors. He says: "I have full houses, but there is a great deal of ignorance of, and prejudice against the Second Advent doctrine." Bro. Pope is lecturing in Portage and Summit counties. Bro. Rausch is lecturing in the German language; he proposes to visit and lecture in some parts of Pennsylvania.

Bro. Himes promised to send us some fifty dollars worth of Second Advent Books. If he has forgotten his promise, this will remind him of it. If he has not the means, he may consider his promise as no longer obligatory. A supply of the Bible Reader, Millenial Harp, and Litch's Expositions, especially, is needed very much here.

The Inquisition!

JUNE 24, 1843!

"Coming events cast their shadows before."

Where are we! Is this the nineteenth century? Do we indeed stand over a moral volcano that is again to burst forth in all the terrific features of a Roman Catholic Inquisition! In the London Times, a strong Jesuitical paper, the "EDICT OF THE INQUISITION OF ANCONA (in Italy) AGAINST THE JEWS," appears without note or comment!

The Edict contains eleven articles, the purport of which is, that the Jews in Ancona, Sinogaglia, Jesi, Osimio, Cingoli, Marcerata, Tolentino, Loreto, Recanti, and other towns and districts, are to be deprived the privilege of hiring "Christian (i. e. Catholic) nurses, or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being punished according to the PONTIFICAL decrees and constitutions." Those possessing property are required to dispose of it in three months from the 24th of June, or have it sold at auction. They are required to remove from any city, town or place where there is no Ghetto, (a place or residence for Jews,) within six months. They are forbidden to associate, in any manner, with Christians; and are expressly "prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading or keeping possession of prohibited books of any sort, under penalty of 100 scudi and 7 years imprisonment; and they who have such articles must surrender them to the TRIBUNAL OF THE HOLY INQUISITION." They are prohibited the privilege of observing any ceremony or pomp at funerals, and especially required to abstain from singing psalms.

We subjoin to this extraordinary and alarming procedure, the excellent remarks of the editor of the "Toronto (Canada) Banner," re-published in the "N. Y. Journal of Commerce:"

The Inquisition!! We ask with amazement! can it be possible that in any quarter of the world this most villianous and diabolical tribunal shall dare once more to utter its voice! We must have made an error of two hundred years, and we will examine the figures again. Alas, it is recorded in plain and legible characters that on the 24th of June, in the year of grace 1843, this edict was issued, and it stands in the columns of the most Jesuitical of all papers, the London *Times, without note or comment.* It is ominous indeed, that the name of the Inquisition, a name which has long been under the ban of the civilized world, should once more appear. It is more ominous that it does not come in the shape of some unexpected revelation of a deed of darkness committed on the mangled body of some poor victim in the secret chambers of that wicked tribunal, but is an open proclamation of wholesale oppression and proscription of a whole people, authorised by the head office of the Holy Father at Rome.

No crime is alleged against the Jews for this decree of proscription and confiscation, for such it is. Something is said about non-observance of 'the disciplinary laws,' applicable to them, but we are not informed what these laws are: doubtless they are of the most oppressive character. The victims here are cut off from all intercourse with the mass of the people among whom they live, deprived of every domestic comfort and convenience, and compelled to sell their property within three months. From the time of Pharaoh and Ahasuerus, and his minister Haman, a more cruel edict has never been issued. There is, indeed, a singular and striking analogy between this proclamation of the Romish priest and that of Ahasuerus. In Esther, 3d chap. 8th verse, &c. it is recorded, "And Haman said unto king Ahasuerus, 'There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom, and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.' And the king took his ring from his hand, and gave it Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee." We have in both cases the same general accusation without the shadow of proof against a whole people.

How much money the Inquisitor of Ancona is to pay his holiness the Pope for the confiscated property of the children of Israel does not appear, as in the record of the sacred historian. That the whole property will fall into the hands of these vultures is evident. The proposal of selling it is a mere farce. Who would dare to buy, what the holy Inquisition held a reversionary interest in! We have no doubt, if the curtain were lifted, we should find the same bargain going on between the Pope and the Inquisition, only we doubt if his Holiness will make a present of his share to his tool, as the Eastern tyrant did to his favorite. 'I want money,' says his Holiness. Now is the time to push our conquests—England, Protestant England, is ours—America is ours—the world is ours, if we have money to push our conquests. 'I will give you a certain sum for the Jews,' says he 'of Ancona.' The bargain is struck—away goes the edict, 'to sell them out,' signed with the seal of *Infallibility.*

And will this blasphemous Priest be allowed to consummate such a transaction at this time of day? The Reformation in a great degree stopped that hideous persecution of the Jews which all Christian nations indulged in while under the dominion of the Romish Church.

The chains seemed to be every day falling from the ancient people of God, and every civilized nation was shewing them kindness. The days of their persecution were drawing to a close, when the head of the apostate church, as if in mockery of all the better feelings of our nature, and all the acquirements of an enlightened Christianity, steps in to complete the full measure of his iniquity.

When the followers of Mahomet oppressed the Jews in Syria, a few years ago, the British Government promptly interfered, and was backed by the other European powers. This interference was alike honorable and effectual.

The persecution in that case, was done under color of law, and was confined to a few individuals, but here a whole people is proscribed, for no other reason that can be discovered but because they are Jews.

Twenty years ago—ten years ago, and, perhaps, even two years ago, the bishop of Rome existing by sufferance of the great European powers, would not have dared to issue such a manifesto. But his pride and insolence are so increased that he no doubt expects to lay kingdoms again under interdict, and to have kings to hold his stirrups. What is the more immediate cause of this infringement on the very first principles of law and justice, does not appear. A reference is made to books. It is possible that the Jews may have been selling that prohibited book the Bible. It is known that the Bible has been rather freely circulated in Italy of late years, and nothing is more likely than that the Jews would sell it as a matter of gain. Be this as it may, the Pope dared not have issued such a decree, if he had not calculated on the forbearance of the great powers.—Prussia is at his feet, Spain is once more bigoted Catholic, France is become more so. Who will stand up against persecution? Not Austria certainly, although we notice that the States of Hungary have lately secured some privileges for Protestants. And what will Protestant Britian do? She was wont to take the part of the oppressed, especially under religious persecution. The greatest glory of Elizabeth's reign, and one redeeming feature of the government of Cromwell, was the protection they afforded to the persecuted Protestants of the continent. And in 1814, when something like oppression of the French Protestants appeared in the South of France, Britian threw her shield over them. They were Protestants and these are but Jews, it will be said. Oh! it was wily in the priest whose idol on this occasion, by the way, is styled *Master in Theology*, it was wily to disarm suspicion by making the first essay of his atrocious tribunal on the poor Jews.—They have been a people scattered and 'peeled' for 1900 years, but the time of their sufferings is evidently near its close. Their rejection of the Messiah occasioned these sufferings, and their acknowledgement of him, of which there are strong appearances, will in like manner be the signal of that judicial sentence under which they have so long suffered, having passed away, and all the instruments of their sufferings who have acted for their own wicked gratification, will assuredly be amply punished. Jer. 30: 16, "Therefore all that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

In the 26th chapter of Leviticus, God threatens to punish his people (the Jews) "*seven times for their sins,*" unless they repented; but they continued in sin, and would not repent, and of course the Lord has fulfilled and will continue to fulfil his threatened judgments upon them until the consummation. According to our calculations, the seven times here alluded to close the present year; i. e. this year completes the 2520 years that the people of God (the Jews) were to be punished, and scattered and peeled. It is not a little remarkable, therefore, that this event should occur just at this time, when so many of the Jews, as well as multitudes of others, are looking for Christ to come and deliver his own people.

That which strikes the mind with the greatest interest, in connection with this event, however, is the fact that the Roman Catholic Inquisition dares, in this enlightened age of the world, to rear its hideous front again. An observer cannot fail to notice the position of the religious world—the Puseyite movement, the Irish Repeal measures, the influx of Catholic priests into China, the organized efforts and rapid movements of the Propaganda all over the world, the favor bestowed by the world toward the Catholics, the divisions in Protestant churches, the want of harmony and energy in any organized effort to evangelize the world, the cry of peace and safety, the prevalence of *religious* infidelity, &c. &c. Under such a state of things, what else can be expected, than that all who oppose the pretensions of the "Man of Sin," shall very soon witness and perhaps experience a recurrence of the scenes enacted in the dark ages!

These facts give rise to many reflections. Some are disposed to believe the time near at hand, when the scarlet colored beast will say, "I sit a Queen, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire," &c. If this is true, then we have every reason to believe that the time of trouble spoken of in the 12th chapter of Daniel, is just at hand! a time when all the people of God are to be delivered. How impressive, then, the injunction, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." T. H. S.

For the Second Advent.

PAINESVILLE, Sept. 15, 1843.

Dear Brother:—

As you earnestly requested me, while at your house, a few weeks ago, to prepare and send you a written account of my second advent experience, I will now endeavor to do so, as briefly as possible; for I should fill a dozen sheets, instead of one, were I to tell you one half of what the Lord has done for my soul, during a few months past.

My religious experience commenced in very early life. At the age of eleven years I made a public profession of religion. About nine years ago, I embraced the doctrine of sanctification, as it is now held by many. It was not at that time received at Oberlin, nor by any of the churches in this region; and I found but little sympathy, excepting among the Methodist brethren and sisters. The doctrine looked most glorious to me, and I felt that I had been taught it by the Holy Spirit, notwithstanding all that was said against it. When I opened the blessed Bible, I could read that precious truth on almost every page. Both before and since that time, I have had seasons of great peace and joy in the Lord, but I never was brought into the fullness and blessedness of the glorious liberty, until the truth of Christ's speedy coming, searched my soul with its mighty power. Then I joyfully gave up the *last vestige* of my own will, and of course, the Saviour took *entire* possession of my heart at once. For a year or two previous, I had been conscious of a state of increasing consecration to God, and now I believe, He was preparing my mind for the hearty reception of this glorious truth.

The week before Bro. Fitch came to this place, (although at the time I knew not that he was expected, and all idea about the coming of Christ, was as far from my thoughts, as the east is from the west,) I found the following questions, once or twice, suggested to my mind. "Suppose, you were called to relinquish your favorite pursuits, and worldly prospects, could you do it?" "Why yes, Lord," I replied, "Thou knowest how quick I would lay every thing down at thy feet." "But your children and friends, could you give them up?" Here, I could not speak with so much confidence, all I could say was, 'I will pray for grace to acquiesce in Thy will, if called to the trial'—little dreaming then what kind of trial was awaiting me.

Bro. Fitch's first sermon in this place, on the morning of last Christmas, was greatly blest to my soul. The subject was, the restoration of the kingdom to Israel. Before his discourse was half finished, my belief in a temporal millennium had fled like the dew before the morning sun. A new and glorious, and almost dazzling light, seemed to burst upon me from God's word—for this was all the preacher gave us—and when he came to the following passage in Acts, 3: 20, 21,

'And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets, since the world began,' I thought I could see at a glance, God's whole plan in relation to this world, and wondered I had never seen it.

God at first created all things perfectly good: Adam sinned, and brought the curse upon His fair creation; but Jesus, the second Adam, is to appear in the fulness of times, to restore all things, in the natural, as well as the moral world, to their original state of perfection. Then would Christ's whole work be finished—the churches' trials come to an end, and he, with all his saints, take an eternal possession of the new earth, wherein dwelleth righteousness—and then would all the glorious things spoken of concerning Zion, receive their fulfilment. This new view of God's designs was so fastened on my heart at once, that I could not resist the conviction of its truth, and believe I did not try much, it looked so glorious to me. And O, what a glad and complete surrender did I then make, of every earthly interest and affection, at the feet of Christ. I felt that I could rejoice to see Jesus on his rightful throne, even though my dearest friends, and myself, were shut out of the kingdom. Every time I opened my Bible, these things seemed to stand out, with great prominence, on almost every page; and at other times, passage after passage of scripture, would rush into my mind, all most delightfully, and with awful solemnity, confirming this new view of the truth, until I became completely overwhelmed. The vision which I believe God was giving me of the future came near being too much for my mortal powers to sustain, and I was obliged to pray, 'Lord withdraw the vision.'

After the lectores were closed, I took up the examination of the prophetic periods, with an agonizing spirit of prayer, to be taught the truth, and it was surprising how quick, and how clearly, I was led to see every point and to settle down on the firm conclusion that Jesus would come in the Jewish 1843. It looked just as plain as my alphabet, and as certain as a thus saith the Lord could make it.

Being placed in circumstances calculated to try my faith to the uttermost, I cast myself on the Lord, knowing that he would support me if I had embraced the truth, and if not, I did not wish to be supported; and when trials came like a flood, then was always some sweet promise ready for my consolation. I will mention one instance, because I believe it will be for God's glory that I should. I had been sorely tried upon the subject of my belief, until my heart was well nigh bursting with agony: I turned to Christ for comfort, when the following passage came suddenly and sweetly to my mind, 'That the trial of your faith, being much more precious than fine gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory, *at the appearing* of Jesus Christ;' and if ever there was a healing balm applied to a bruised and wounded spirit, mine received it then. I knew, just as well as I knew my existence, that Jesus smiled upon me, and I felt as though I could bath his blessed feet forever with my tears of gratitude and love. Once I asked the Lord, for others' satisfaction, not my own, that if there was a possibility of my being in an error, he would, for a season, withdraw that ineffable peace and glory, which constantly filled my soul, and if I was right, that it might remain; but my peace was even greater than before. The dear Saviour has condescended, in so many ways, to confirm me in this truth, that I should indeed be an ungrateful creature to doubt or waver for a single moment. My heart melts when I think of His *unspeakable* goodness.

From the first hour of my convictions upon this subject, my exercises, for the salvation of souls, have been most overwhelming. During last winter they were so powerful and constant, that I think I must have had supernatural strength given me. I thought, many times, that soul and body would be torn asunder, such was my inexpressible agony. My faith seized the promises with an unyielding grasp. I could even wish myself 'blotted out of his book,' for the sake of precious souls; and I almost tremble to think how near a holy God permitted me to approach Him. At one time, during a season of overpowering ecstacy and joy, in the view I had of his glorious perfections—and I have no doubt but I felt much as the spirits do before the throne—He made such a manifestation of his awful majesty to me, as makes me hasten to hide under the shadow of Jesus' wings every time I think of it.

I cannot close without alluding to a very wonderful scene, of which I was both an eye and a heart-witness, something more than two months ago, at the residence of some second advent friends in Cleveland. Quite a number of persons were present, the usual evening prayer had been made, but instead of rising from our knees, we all seemed to be detained there, as by some unseen power. Soon, another and another prayed, when suddenly, as in a moment, the awful and glorious presence of God filled the room where we were. Every person, at first, supposed the last hour had come. 'He's coming! He's coming!!' was the simultaneous exclamation from every tongue; and if it had been so in reality, we could not have felt it more. Some cried, 'Lost! Lost!!' in piercing tones, others shouted, 'Glory—Hallelujah—Praise Him—Praise Him!' with all the strength they possessed. Each heart was searched with the piercing eye of the Judge, and eternity seemed to be brought directly before our spiritual vision. Oh! such praying, and such praising, I never heard before, and never expect to hear again, till the blast of Gabriel's trumpet shall startle a sleeping world. We saw the end of all things to be *very near* at hand, so vividly, that our prayers for the salvation of souls, and the sanctification of the church, were more like violent shrieking than like common praying. The scene lasted several hours, and one dear sister we thought would actually die before her burden was removed.

Thus you see, my dear brother and sister, I have told you a little something of my experience upon this great subject. I believe God has sealed the truth of the near advent of our blessed Lord, on my heart, by His Holy Spirit; and believing, I must speak, although but a feeble woman. It is a solemn thing to deal with a holy and righteous God. If we trifle with His Spirit, what is it but provoking Him to swear that we 'shall never enter into His rest?' O may the Lord help us all to be faithful. Our work will soon be done, for 'He which testifieth these things saith, *surely I come quickly*. Amen, even so, come, Lord Jesus.' Your sister, in the certain and joyful hope, AMELIA CURTIS.

☞The following article from the Xenia *Reformer*, was copied into the *Millenial Harbinger* for September. We insert it for the purpose of appending a few notes:

"CATHOLICS.

"There are now six hundred and fifty-six Catholic churches in the United States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

"The object of the Catholic effort is, to unite all Christians in one body: the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts to *union;* the Catholics should imitate the Protestants in their efforts for *reformation*. The Catholics and Protestants are each right in *some* things; neither is right in *all* things.

"There is now a virtual union between the Prussian Empire and Rome: and Great Britain, the last Great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. [1] Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times. [2]

"Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruption, hypocrasy, worldlymindedness, and sectarianism; and then commit this, *his last rod*, to everlasting destruction? [4]

"That the Papacy is to have a *second* rise to power, see Rev. chapter 17."[5]

1. If he has 'the throne of the Old World," there is no prophecy that again puts the "saints into his hands," that he should have "dominion" over them. That dominion is *taken away*, and he is to be *consumed* and destroyed "unto the end."—If then he ascends the throne of the Old World, it is not to hold that power, but to let him have that exaltation which corresponds with the prophecy, Rev. 18: 7, "She saith in her heart, *I sit a queen*, and am no widow," but, at the time she thus talks "shall her plagues come in one day, *death*, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her."

2. How so? Are the "forebodings of the times" marked with nothing but infidelity? For, I repeat it, Papacy is not again to exercise dominion over the saints—its time for that has expired. If, therefore, it is again to be exalted to dominion, at that identical point will the Lord Jesus Christ destroy her "by the brightness of his coming." To believe otherwise it appears to us is infidelity.

3. "Who can tell" but that Satan will turn "*Reformer*" in the 19th century? Doth Satan cast out Satan? Never was he such a fool as that yet; and we do not believe he will try that experiment after an experience of 6000 years. No, Jesus Christ cleanseth his sanctuary if ever it is cleansed, but he does not cast out devils by Beelzebub the prince of the devils. But the sanctuary to be cleansed is *not the church*. It is the sanctuary trodden under foot with the *host*. If the host is the church; as we think all must admit, then the sanctuary must be something else, as it is trodden under foot with the host, which shows it is not the host, or church. Whatever the sanctuary is, then, it is *not* the church. In another place we may show what it is.

4. "The blood of Jesus Christ cleanses from all sin;" and the saints "wash their robes" and make them "white in the blood of the Lamb," and not by such a filthy pool as papacy; and we venture the opinion, that if Papacy comes to the dominion to which this article refers, and time lasts, the great body of the Protestants, so called, will go over to her, instead of being cleansed by her "as a rod." We do not believe in a Papal purgatory. God has another way to make his people holy. As to "corruption, hypocrasy, worldlymindedness, and sectarianism," they belong to sectarian churches, and not to the church of God: such churches are to be *destroyed*—not cleansed; are a part of the "*man of sin*,' and it is a vain hope to think they are ever to be cleansed.

5. If Papacy has a "*second rise*," it is *not* "to power," but to "go into perdition." The text refered to in Rev. 17th, expressly says, that "the beast shall ascend out of the bottomless pit and go," *not* into *power a second* time, but "INTO PERDITION;" but this does not take place till the "brightness" of our Lord's "*coming*," See 2 Thess. 2: 8. So that the only event which can be of "sufficient importance to meet the universal expectation and forebodings of the times," is not the triumph of the Man of Sin, but his destruction by the Son of Man coming in the clouds of heaven. And this is further confirmed by our Savior in Luke 21: 26, 27. "Men's hearts failing them *for fear*, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY."

Here is the event, most clearly, that is to be of "sufficient importance to meet the universal expectations and forebodings of the times:" and it is expressly foretold that just such forebodings would immediately precede that glorious appearing of our Lord; and the saints are commanded, when these "times" arrive to "look up, and lift up your heads, for your redemption draweth nigh," instead of which, if these "forebodings" were to be evidence of the "second rise to power," of the Man of Sin, one would think they would have been told to *flee* again into the wilderness.

Second Advent believers—Beware of any cry at this time, of 'lo here, or 'lo there.' Let not your minds for a moment be turned off from the great event of your Lord's appearing in the clouds of heaven. If by *any means* the adversary can divert your minds to some other object than the advent itself, just in that proportion your faith will be weakened, and you may thus be entangled in the affairs of this life, and so that day come upon you unawares.'

We consider the article under consideration well calculated to mislead and deceive unwary souls, who are halting between two opinions. It is a perfect 'non-committal,' and is calculated, if not intended, to be a stepping stone to allow a man to turn any way and hold on to his *reputation*, the love of which is as great a sin as 'hypocrisy, sectarianism,' &c. 'How can ye believe that receive honor one of another.' *Western Mid. Cry.*

From the Signs of the Times.

The Opinion of a Sailor.

DEAR BROTHER BLISS:—There appears to be much anxiety on the minds of some, to know what we shall do now all the periods, as they suppose, have run by, when we expected the Saviour to come. We answer, that we shall wait for him until he does come; 'for the vision is yet for an appointed time, but at the end it will speak and not lie." But what would you have us do? Why, says one, you are much to the church with which you were connected, you had better come back to us, we want you here; and if the times all run by, why then you will be in your standing in the church and every thing will go as usual. Yes, if God's word does not prove true, then we can have the privilege of remaining in the church and going to sleep again. Cold comfort this, after having thrown ourselves on the word of God, and tasted his goodness, had our souls warmed up with love to him, and our hearts cheered with the tho't of soon meeting him. Then because some of the periods when we expected Jesus to come have run by, and he has not made his appearance, we can go back to a sinking ship and sink with the rest of the crew. Suppose that you were sailing in a ship that for many years had been your home, and in which you had weathered many a storm, and she should spring a leak, and after every exertion had been made to keep her free, the leak should so gain on the pumps, as to make it evident to you, that she would soon sink, would you because she had formerly been a good ship, stay on board of her until she went down? No. However painful it might be when you became satisfied that nothing could be done for her, you would begin to make arrangements to leave her by means of your boat; after getting an observation, and learning your latitude and longitude, and the course and distance to the nearest land, and providing yourself with a compass and what provision and water you could carry, you would shove off perhaps with a sigh, but still with the consciousness that you had done all in your power to save her; and now having got clear of the old ship, you shape a course for the land. After many days sail you make what you suppose to be the land, and like good seamen you see that every thing is ready to go in safety to the desired haven; but as you draw nearer to the supposed land it begins to roll over and over, and soon dissipates into thin air; in short it is nothing but a fog bank which had assumed the appearance of land. Now this is a great disappointment to you to be sure, but will you turn back? Ah no, say you, its of no use to go back, our ship is in a sinking condition, if not already sunk; the land is ahead, we have the right course, and no doubt shall soon make the land. This is the way that you would reason with any one, that should purpose going back, under such circumstances; and if you should be disappointed in this way two or three times more, and the proposal should be made each time to go back, this course of reasoning would be more and more reasonable, because you are getting nearer and nearer the land, and farther and farther from the old ship; and you would be expecting every day to see the long desired haven of rest. Why then do you ask us to go back? We have left a sinking church only; after we found that she would go down. She could not bear to hear of the coming of her Lord and Master, and she persecuted those that brought the glad tidings of his coming; and although we loved her, yet we were obliged to leave her. We have taken the Advent ship, and we find her to be a good staunch ship, well able to weather the storms of life, and carry us safe to the heavenly port. We have the true compass or word of God on board, and a chart of the coast, and we are expecting soon to make the land of rest, and moor our ship where storms can harm no more. It is true we had thought to have been in port before this, and two or three times have we in some measure been disappointed, but upon a careful examination of our chart and reckoning, we find that we have the right course, and indeed our reckoning is almost up. With regard to those periods running by, we have nothing to reflect upon ourselves; we thought that there was some appearance of land, and like good and faithful seamen, we got all ready to go into port, well knowing that if we made the land and were not ready, we should be lost and now considering that we must be near in, and knowing that we are on a dangerous coast, we mean to double our diligence. And whereas before we lost those points, or had only one man at mast head, we mean now to have two, lest after all our labor we should be cast away and lost. As to going back, we have not provision enough, if we were so inclined, so fast as back to the old ship, but before we could arrive, we should starve to death. J. H.

Bro. Cassel of Herkimer is informed that we have received $5 from him. We have none of Bro. Himes' papers on hand.

We have received $10 from D. n. Thayer and Allen, and $5 from Olive M. Rice.

The Second Advent of Christ.

Vol. 3. CLEVELAND, SATURDAY, OCT. 28, 1843. No. 8.

C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

MILLER'S LECTURES.

LECTURE VII.

THE NEW SONG.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.—Rev. 5: 9, 10.

There is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which, until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reproved and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Saviour in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

1. Who they were that sung this new song;
2. Show the song, and the occasion of it;
3. Speak of the reign and the place where.

1. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings;* and the "four and twenty elders," he also calls them "saints." See the 8th verse. "And when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sung a new song," &c.—The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are the twelve patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. 24: 7—19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and he was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which is al probability was a lion. And the first beast under consideration was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.' These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. 12: 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. 'And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands.' In this vision John has the same view which Daniel had in his vision. See Daniel 7: 10. Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, 'Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.' Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time when he was writing; 'every creature,' that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, 'out of every kindred and tongue, and people, and nation.' See our text. If it had been 'all nations,' &c., he would not have said, 'out of,' &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. 6: 1—3. 'In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.' Ezekiel also saw the same living creatures that Isaiah calls 'seraphims,' and John 'four beasts.' Ezekiel calls them 'cherubims.' See Ezek. 1st and 10th chapters. John says, Rev. 4: 8, 'And the four beasts had each of them six wings about him,' the same as Isaiah's seraphims.' These wings are the graces of the Spirit, as is strongly implied by Ezekiel 1: 12. 'And they went every one straight forward; whither the Spirit was to go, they went; and they turned not when they went.' 'With two they covered their face'—humility and repentance; 'with two they covered their feet'—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; 'and with two they did fly'—hope and love. They 'mount up with wings as eagles; they shall run and not be weary, walk and not faint,' says the prophet Isaiah. 11: 12. And again, John says, they were 'full of eyes before and behind, and they were full of eyes within;' showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, 'and golden vials full of odors, which are the prayers of saints.' Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? 'Having every one of them harps;' showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by *the four and twenty elders* and *the four beasts*. I shall now,

2. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a *new song*. It is *new*, because it is sung only in that state where all things are made new. See 2 Pet. 3: 13, 'Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.' Rev. 21: 5, 'And he that sat upon the throne said, Behold, I make all things new.' Now John saw, in Rev. 4: 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before 'him that sat upon the throne.' And as he has not seen fit to use this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again, we are expressly told that no man could learn the *new song*, but those who are redeemed from the earth, Rev. 14: 3. And redemption from the earth is no where spoken of until the resurrection of the body. Christ says, in Luke 21: 27, 28, 'And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.' And Paul says, Rom. 8: 23, 'Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.' In this state they can sing, 'For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' It is also a holy song; for they cry, 'and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.' The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight: for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, 'Wo is me.' Ezekiel fell upon his face, Ezek. 1: 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. 10: 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders—'clothed in white raiment,' and they had on their heads 'crowns of gold,' and they 'cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,'—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. 'Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen.'

3. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what

must we say to Christ's words, 'My kingdom is not of this world!' and again, 'In the world ye shall have tribulation!' The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1600 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this: 'All the Old Testament prophecies,' said he, 'which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained.' I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, 'Let them grow together until the harvest.' His prophecy and parables in Matt. 24th and 25th, give us a prophecy until his second coming, and not a word about a happy period previously, but much about 'lo heres,' and 'lo theres,' and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, 'Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming,' 2 Thess. 2. In his 2 Thess. 1, he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. 20, but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Saviour; and all the arguments to do away or destroy the word *resurrection* are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures, for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millenium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2, Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objection. I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and of course, personally; and that it will be on the earth.

1. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. 15: 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or a temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. 5: 17, "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter 5: 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' This must, of course, be in the immortal state, for it fadeth not away.

2. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these: John 12: 24, 'If any man serve me, let him follow me; and where I am, there also shall my servant be.' Again, John 14: 3, 'And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John 17: 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. 4: 17, "And so shall we ever be with the Lord."

"For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And haste made us unto our God kings and priests." Rev. 20: 4. 6, "And they lived and reigned with Christ." "And shall reign with him." 21: 3, "And I heard a great voice out of heaven, saying; Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

3. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, *Thy will be done on earth even as in heaven.*" When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him for ever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, 54: 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in their general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is" *now come.* Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Saviour Jesus Christ in this assembly rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat you to think—*on hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes of it is warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered: but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed will and wit, and said, "in hell was only in the grave." In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last woe be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting woe!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live; obey his word, his Spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song?* Then come in God's appointed way; repent. Do you want a house not made with hands eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

THE LETTERS G—O—D.

We have a letter from Bro. J. D. Johnson, dated Pembroke, Genesee Co., N. Y., which says: "There is a brother in this place who saw what, I am satisfied, from a critical examination of the time and circumstances, was seen by Mr. Francis, steersman of the steamboat Penn, on its way to Cincinnati, last March. The letters G—O—D were formed, one after another, from a long, narrow, crooked (or serpentine) silvery colored bell; being preceded by an extra light, which first drew his attention. His neighbors, without exception, gave him the character of an honest man. He was travelling on foot and alone; and it was very late at night, so he could call no one to witness it."

We think it hardly possible that this could be *the same* which was seen near Cincinnati, but we publish it as another, added to the hundreds of testimonies already received, that there are "signs" in "the heavens" over every part of the land. Bro. Johnson concludes by saying: "Thank the Lord, the *serpent's* reign is almost over, and our GOD is about to take to himself his great power and reign."—*Mid. Cry.*

THE SECOND ADVENT OF CHRIST.

CLEVELAND, OCT. 28, 1843.

The Restitution.

The Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

Acts 3: 19—21. "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, who before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets, since the world began."

President Mahan of Oberlin preached at Cleveland on the subject of the temporal millennium on the 15th of Oct. 1843. In the course of his remarks he informed us that the passage of scripture quoted above, was a key to unlock the prophetic scriptures. This position we admit. But, strange to tell, Pres. Mahan, as he thinks, in using this key, unlocks to himself and others the glories of a temporal millennium, while many of God's people, who have diligently studied the Bible, can find, in the use of this key, no such thing, but a state of things inconceivably more glorious and enduring than the advocates of a temporal millennium seem ever to have conceived.

In pursuing the subject before me, I will,

1. Notice the course which the President pursues in order to make this key unlock to him a temporal millennium.

2. I will show that the course which the President pursues is unscriptural and wrong.

3. I will show what is the restitution of all things, which is to take place when God shall send Jesus Christ.

1. I am to speak of the course which the President pursues, in order to make this key unlock to him a temporal millennium:

1. He quotes a passage found in the 9th chap. of Hebrews, at the 10th verse, "Which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation."

2. He informs us that this time of reformation commenced when Christ abolished the Jewish ritual and took it out of the way by nailing it to the cross.

3. He then tells us that the time of reformation, spoken of by Paul to the Hebrews, is the same thing with "the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began," as mentioned by Peter in Acts 3: 21.

4. The President still finds that the key will not fit his theory, and he therefore tells us that the Greek word, translated *until*, should have been translated *during*, and then reads as follows: "Whom the heavens must receive *during* the times of restitution, or reformation, of all things," &c.

5. Hence, according to the President, the times of restitution commenced at the cross, and will continue until every thing written in the prophets is fulfilled and that during all these times of restitution, Christ is to remain in the heavens, and will then come to judge and destroy the world.

2. I am to show that the course pursued by the President is unscriptural and wrong.

1. The President has no authority from scripture for saying that "the times of restitution of all things" spoken of by Peter is the same with "the time of reformation" spoken of by Paul. It is a mere assertion without proof. Should we believe him, we might as well take our stand with the Catholic woman, who said that she had seen her priest perform a miracle, by changing beef into fish. She admitted that it still looked like beef, and that when she tasted it, it tasted like beef, but then it must have been fish, because the priest had turned it into fish, and had declared it to be fish. Pres. Mahan might expound the scriptures very satisfactorily, to all who would place such a confidence in his assertions.

But where is the proof that the restitution of all things, mentioned by Peter, is the same thing with the reformation mentioned by Paul?

The Greek word, *apokatastasis*, used in Acts 3: 21, is thus defined in Robinson's Lexicon: "The restoration of anything to its former state." The Greek

word, *diorthosis*, used in Hebrews 9: 10, is translated by the same author; "emendation, reformation."

It is true that Robinson, in commenting upon this, says, that it means the reign of Christ; but Robinson's assertion is no better proof than Pres. Mahan's. All that *diorthosis* means, as the Pres. at least ought to know, is, emendation or reformation; while *apokatastasis* does mean the restoration of anything to its former state. Where is the proof that these two words, *apokatastasis*, and *diorthosis*, mean the same thing? When I believe it, I will believe on the testimony of a Catholic priest, that beef is fish, and that in defiance of all the evidence of my senses. The words have no affinity.

Moreover, where is the President's authority for saying that the Greek word, *akri*, translated until, should have been translated during?

The Greek word *akri*, with its equivalent, *mekri*, I have found in the Greek testament from thirty-five to forty times. In none of these instances is it translated during. There are a few instances in which, obviously, it might have been so translated, without altering the force of the passage. The devil having finished his temptations' departed from Christ, *(akri kairou,)* for a season. Luke 4: 13. Paul said to the false prophet Bar Jesus, "Thou shalt be blind, not seeing the sun (akri kairou) for a season, Acts 13: 11. The ordinary use of the word, however, is the following. To Zacharias: "Thou shalt be dumb and not able to speak, until (akri) the day that these things are fu filled." "Of all that Jesus began both to do and teach until (akri) the day in which he was taken up," Acts 1: 2. "Jerusalem shall be trodden down of the Gentiles until (akri) the times of the Gentiles are fulfilled," Luke 21: 24. "His sepulchre is with us until (akri) this day," Acts 2: 29. Until (akris) another king arose," Acts 7: 18. "And talked a long while even till (akris) break of day," Acts 20: 11. "Until (akris) the law, sin was in the world," Rom 5: 13. "The whole creation groaneth and travaileth in pain together until (akri) now," Rom. 8: 22. "Blindness in part hath happened to Israel until (akris) the fulness of the Gentiles be come in," Rom. 11: 25. "The law was added because of transgression, until (akris) the seed should come to whom the promises were made," Gal. 3: 19. "But is under tutors and governors until (akri) the time appointed of the Father," Gal. 4: 2. "That thou hast hold fast till (akris) I come," Rev. 2: 25. These instances are sufficient to show, that in the ordinary use of the word, *akri*, it has reference to a future time when a given event is to take place, like until; and that it does not refer, like during, to the whole progress of time that is to precede that event."

Where, then, is the President's authority from the Bible, for altering the phrase *(akri kronon apokatastasis panton,)* until the times of restitution of all things, to make it read during the time of reformation? We do not ask, where is his authority from the wisdom of this world, for that is foolishness with God, and is no authority at all. But we do ask, where is his "thus saith the Lord for so doing." He has evidently two rules for interpreting the scriptures, to which he closely adheres. They are these: 1. The theory of a temporal millennium is true. 2. All scripture is to be so expounded as to agree with that theory. To these rules he does adhere with great pertinacity. If he has any other rules of interpretation which he does not violate and utterly disregard whenever they conflict with his theory, we have not yet learned what they are.

The assertions of such men, without proof, are just as good as the assertions of a negro slave from a rice swamp, without proof, and no better. If Pres. Mahan can have the privilege of altering the Bible to his own liking, he can undoubtedly fit it to his temporal millennium theory. But the very fact that he found it necessary to make such an unauthorized alteration of the passage before us, betrays his own conviction that it does not teach anything like a temporal millennium as it is. He may bring all the learned names since Origen, and show, if he can, that they have made the same use of the Bible that he does; but that is not giving one scriptural authority. We ask again, where is his thus saith the Lord?

3. We shall now proceed to show what is the restitution of all things, and wher in it differs from the reformation spoken of in Hebrews 9: 10.

The reformation, I remark, did doubtless commence with the time when our Saviour was in the world. Then "div rs washings and carnal ordinances," &c, imposed on men during a previous dispensation, were done away, and the christian dispensation introduced; and by which a glorious reformation was indeed brought to pass. But it is altogether a gratuitous assumption to say that the restitution of all things then commenced.

What things were restored to their former state when Christ came? We pause for a reply.

What things are to be restored to their former state when Christ appears the second time?

Ans.—ALL THINGS *which God hath spoken by the mouth of all the holy prophets since the world began.*—Then when God shall send Jesus Christ at the restitution of all things, everything contained in the prophets not previously fulfilled must come to pass. I shall now introduce a very few passages of scripture to show what things the prophets say must be restored to their former state.

My object is simply to furnish a clue to what the holy prophets say must come.

1. The knowledge of God is to be restored.

Isa. 11: 9, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Jer. 31: 34, "For they shall all know me saith the Lord.'

2. Immortality is to be restored.

Isa. 25: 8, "He will swallow up death in victory." Isa. 26: 19, "Thy dead men shall live, together with my dead body shall they rise."

3. Holiness will be restored.

Isa. 35: 8, "And an high way shall be there, and a way, and it shall be called the way of holiness. the unclean shall not pass over it." Isa. 60: 21, "The people also shall be all righteous. they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified.

4. Eden will be restored.

Isa. 51: 3, "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 55: 13, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

5. The brute creation shall be restored to their original state.

Isa. 11: 6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling together. The cow and the bear shall feed. their young ones shall lie down together, and the lion shall eat straw like the ox."

6. The kingdom will be restored to Israel.

Ezek. 21: 27, "I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give him." Then Christ will sit on the throne of David, in fu filment of the oath of God in the 32nd Psalm, "The Lord hath sworn in truth to David, He will not turn from it, of the fruit of thy body will I set on the throne."

These passages are sufficient to show what things are to be returned to their former state in the restitution of all things; and they also show that such a restitution has not commenced. A reformation there has been, but a restitution there has not been, and will not be until God shall send Jesus Christ. "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ who before was preached unto you."—Those will indeed be times of refreshing when man shall find restored to him all that was lost in the fall. These are things which God has spoken by the mouth of the holy prophets, and in the restitution of all things they will come to pass. "*All things* which God hath spoken by the mouth of all the holy prophets since the world began" must be restored when God shall send Jesus, whom the heavens must receive until those times of restitution shall come. Thanks be to God, those times of restitution are at hand, and all the opposition of Pres. Mahan will not put off the glorious work. Even so come, Lord Jesus, Amen

For the Second Advent.

A SHORT SERMON.

CLARKSFIELD, Aug. 3d. 1843.

Dear Bro. Fitch—Local circumstances being of such a character as to render it impossible for me to do as much by the way of lecturing as I desire to do, I have thought of contributing my mite, (with your consent and the grace of God assisting me,) through the medium of your paper. I shall therefore submit to your disposal a few thoughts suggested by the reading of the declaration of God as found in Genesis 3: 15,—where the enmity which we find existing between the humble followers of Jesus, and the servants of the devil, is first brought to view. In pursuing the thoughts suggested by the above passage. I shall enquire

First.—Who the Bible denominates the seed of the serpent.

Second.—Who the seed of the woman.

Third.—How, and when, the enmity between them will cease.

I. *Who are the seed of the serpent?* Let the Bible answer. Matt. 3: 7, "But when he saw many of the Pharisees, and Sadducees, come to his baptism, he said unto them, O generation of vipers who hath warned you to flee from the wrath to come!" Matthew 12: 34. "O generation of vipers how can ye, being evil, speak good things. For out of the abundance of the heart the mouth speaketh." Matt. 23: 33, "Ye serpents, ye generation of vipers how can ye escape the damnation of hell!" Now as the Revelator has told us that the old serpent is the devil, reason and analogy would teach that the offspring would be the children of the devil; hence Christ says in Matt. 13: 38, "The tares are the children of the wicked one, and the enemy that sowed them is the devil." And again in John 8: 44, "Ye are of your father the devil, and the lusts of your father ye will do." Also by the mouth of his servant, in 1 John 3: 10, "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

The above passages teach that not only the wicked among the Jews, but all that doeth not righteousness are the children of the devil, and consequently the seed of the serpent. Hence we are to regard all wicked persons of whatever name or nation they are, as the head of the serpent; and who can look in the Bible, and learn the character of that seed as there presented, and then behold the character of the wicked around him, and not discover the identity? I cannot.

II. *Who are the seed of the woman?* Let the Bible answer. The text itself declares that the seed of the woman shall bruise the serpent's head. Now as the serpent is called the devil in Rev. 20: 2, by consulting other passages we are at no loss in determining who the seed of the woman is. In Romans 16: 20, the apostle declares to his Roman brethren, that "the God of peace shall bruise Satan under your feet shortly." Again in Hebrews, 2: 14, "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same, that thro' death he might destroy him that had the power of death, that is, the devil." Again 1 John 3: 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Again, in Rev. 20: 1—2, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

Now as Paul tells the Romans, that it is the God of peace, that shall bruise Satan, and, as in the Hebrews, that it is him that took a part of flesh and blood, that shall destroy him that has the power of death, that is the devil; and as John informs us that it was the Son of God that was manifested to destroy the works of the devil; is it not as clear as demonstration can make it that Christ is the seed of the woman,—and is it not equally as clear that he is the angel that John saw bind Satan? Christ then being the seed of the woman, and all the wicked being the seed of the serpent, between whom the enmity exists, it may be proper to enquire

III. *How, and when, this enmity is to cease.* It may give us some light on this point to consider the ground on which this enmity exists. On this point I remark that it must arise on the one hand from God's utter disapprobation of sin, and his love of holiness; and on the other hand, from their utter disapprobation of holiness, and their love of sin. It follows therefore, that this enmity will not cease so long as there is one being to raise his opposition to holiness. The way then is, by the conversion of the wicked to Christ, so as to harmonize with all of the great principles that govern Christ; but as mediation and probation are parallel, and as Christ will not leave his mediatorial seat, until probation ends, at which time he is to come in the clouds of heaven, in flaming fire taking vengeance on those that know not God and obey not the gospel, who shall be punished with everlasting destruction, it follows that the enmity will finally cease only by the destruction of the wicked.

"But hold," says the advocate of a temporal millenium, "the wicked are all to be converted, and holiness pervade the earth for one thousand years before Christ comes, and of course there will be no enmity existing then." But is not Christ to find wicked men on the earth when he comes! Ah yes, for Satan is to deceive them again after the thousand years are fulfilled. Deceive who? Why those that have lived through the millenium of course. But stop, the Bible teaches no such thing; that declares that he shall deceive the nations no more till the thousand years are expired. Who are the nations that he is deceiving at the commencement of the thousand years, after which time he is to deceive again as the word "till" plainly implies? Why, according to the theory of the temporal millenium, it is the righteous who live at the expiration of the thousand years upon whom he is to practise his deceptions; and therefore it is the righteous nations that Satan is deceiving at the commencement of the thousand years, for the passage plainly teaches that they were the same that should be deceived at the expiration of that time, for he should *"deceive them no more till* the thousand years should be fulfilled." Then to admit the theory of the temporal millenium is to admit one of the grossest absurdities under heaven, for that makes the righteous to be the ones upon whom Satan practices his deceptions, which is perfectly absurd, and contradicts the Bible; and until it can be shown that the righteous live under the deceptions of Satan, I must come to the more rational conclusion that it is the wicked nation he that he is deceiving at the commencement, and who will be deceived at the expiration of the thousand years, after which they are to be "devoured by fire from God."—The enmity then ceases, first by the conversion of the soul to Christ, and ultimately by the destruction of all who do not become converted previous to the coming of Christ, at which time all such will be destroyed from off the face of the earth, and peace and harmony pervade the entire world.

Your's in the blessed hope in '43,

LYMAN GILPIN.

Temporal millenium—is it advancing or retrograding? In the United States during 1842 there were 185 murders and 65 suicides. During the first six months of 1843, the murders were 215, the suicides 66.

Bro. SCOTHARD, of the Midnight Cry, wishes us to send him a copy of the first No. of the Second Advent, containing the sermon "The Restoration of the kingdom to Israel." We have none. Will some friend, who has one, forward it?

For the Second Advent.

Dear Bro. Fitch—The following signs were seen in Hudson a short time since. Should you think them worthy of notice, they are at your service. The first was seen by Mr. Bishop and some of his family. They say that they saw on Thursday night, August 11, (the moon being in the first quarter,) a false moon moving towards the true one, from beneath it, and join itself to it on the right. Above the two conjoined they saw a female profile which afterwards became bright and blazing. Soon they formed near'y a full moon, the blaze continuing; and there appeared a cross on the disk of the then appearance of the moon. Afterwards the cross changed to a cloud of the shape of a common "stone jug," when the moon, remaining of the same appearance went down supernaturally quick.

Also, on the next Monday evening, a number of the citizens of Hudson saw a belt of light, or cloud, extending from the southwest to the northeast, thro' the zenith, some two rods wide, distinctly marked, and perfectly straight. They speak of it as being white as wool, and strikingly grand. It continued about three-fourths of an hour, and then faded away. It was also seen in an adjoining town.

HENRY HUDSON.

ISHMAEL AND THE TEMP'L MILLENNIUM.

The prediction of the angel before Ishmael was born, was, "And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," Gen. 16: 12. If the preservation of Isaac's descendants, in the line of the Hebrew nation, a distinct people to this day, scattered and peeled as they have been, is remarkable, that of Ishmael's descendants for the same space of time, *always on the same territory*, is hardly less so. Although sometimes harrassed and pillaged by the great conquerors of antiquity, the country of Ishmael has never been at any time subdued, never paid tribute. He shall *dwell* in the presence of all his brethren. As long as men live on the earth he shall be an unconquered people. The other two points of the prophecy: *he will be a* WILD *man—his hand against every man*, have also had a like fulfilment, running parallel with the other. The prophecy has been fulfilling for 3700 years, and from the terms of the prediction we see not how the descendants of Ishmael, as a body, can ever be converted, as the temporal millennium theory supposes. I may be further remarked, that Mahomet was among the descendants of him, who, when a child, was cast under a shrub to die of thirst, deserted by his mother.

P.

OLIVE MARIA RICE.—This devoted sister is still laboring in this State. She lectured recently at Batavia, and Pine Hill, Genesee Co; and Attica, Wyoming Co., near which place she was lecturing Oct 3d. The effect is good, wherever she goes.—*Mid. Cry.*

THE HARVEST.

The fields are all white, the harvest is near,
The reapers now with their sharp sickles appear
To reap down the wheat and gather in barns,
While wild plants of nature are suffered to burn.

Come then, O my soul, meditate on that day
When all things in nature shall cease and decay,
When the trumpet shall sound, and the angels appear,
To reap down the earth, both the wheat and the tare.

But hear the sad cry that ascends to the sky,
Of those in distress and have nowhere to fly,
But will fall on the rocks and the mountains to fall
On their naked souls and conceal them withal.

But 'twill be in vain, for the mountains must flee,
The rocks fly like hailstones and no more shall be,
The earth too shall quake, and the seas shall retire,
And this solid world shall then be on fire.

Then, O wretched mortals, look up and espy
The glorious Redeemer descend from the sky,
On a chariot of fire to the earth he is bound,
With a guard of bright angels attending around.

"Come hither, ye nations, your sentence receive,
No more shall my spirit now strive and be grieved,
My judgment is right, and my sentence is just,
Come hither, ye blessed; but depart all ye cursed."

THE JUDGMENT.

How great, how terrible, that God,
Who shakes creation with his nod?
He frowns—earth, sea, all nature's frame,
Sink in one universal flame.

Where now, O where shall sinners seek
For shelter in the general wreck?
Shall falling rocks be o'er them thrown?
Sue rocks, like snow, dissolving down.

In vain for mercy now they cry;
In lakes of liquid fire they lie:
There, on the flaming billows tost,
For ever—O, forever lost!

But, saints, undaunted and serene,
Your eyes shall view the dreadful scene;
Your Saviour lives the world expire,
And earth and skies dissolve in fire.

Jesus, the helpless creature's Friend,
To thee my all I dare commend;
Thou canst preserve my feeble soul,
When lightnings blaze from pole to pole.

My wakene'd soul, extend thy wings,
Beyond the verge of mortal things:
See this vain world in smoke decay,
And rocks and mountains melt away.

Behold the fiery deluge roll,
Thro' heaven's wide arch from pole to pole;
Pale sun, no more thy lustre boast;
Tremble and fall, ye starry host.

This wreck of nature all around—
The angel's thou, the trumpet's sound,
Loud the descending Judge proclaim,
And echo his tremendous name.

Children of Adam, all appear
with reverence round his awful bar;
For as his lips pronounce, ye go
To endless bliss, or, endless woe!

Lord to my eyes this scene display,
Frequent through each returning day;
And let thy grace my soul prepare
To meet its full redemption there.

WESLEY'S ADVICE TO METHODISTS.

John Wesley was an ardent Adventist, and was looking for the Lord to come *about this time*. He was the founder of a powerful and respected sect, whom he cautioned against departing from the letter of the Word as follows:

Brethren—"Beware of that daughter of pride, *enthusiasm*! Oh! keep at the utmost distance from it; give no place to heated imaginations. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. Therefore 'believe not every spirit, but try the spirits whether they be of God.' Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the literal meaning of any text, taken in connection with the context. And so you are, if you despise, or lightly esteem reason, knowledge, or human learning: every one of which is an excellent gift of God, and may serve the noblest purposes.

"I advise you never to use the words *wisdom, reason or knowledge* by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so: and throw away the chaff but not the wheat.

"One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scripture, and consulting the children of God: the expecting spiritual strength without constant prayer, and steady watchfulness: the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said 'God writes all the Scripture on my heart, therefore I have no need to read it.' Others thought they had not so much need of hearing, and so grew slack in attending preaching. Oh, take warning, you who are concerned herein. You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was 'once delivered to the saints.'

"The very desire of *growing in grace*, may sometimes be an inlet of enthusiasm.—As it continually leads us to seek *new grace*, it may lead us unawares to seek something new, besides *new degrees* of love to God and man. So it has led some to fancy they had received gifts of a *new kind*, after a new heart, as, 1, The loving God with all our mind: 2, with all our soul: 3, with all our strength: 4, oneness with God: 5, oneness with Christ: 6, having our lives hid with Christ: 7, being dead with Christ: 8, raising with him: 9, the sitting with him in heavenly places: 10, the being taken up into his throne: 11, the being in New Jerusalem: 12, the seeing the tabernacle of God come down among men: 13, the being dead to all works: 14, the not being liable to death, pain, grief or temptation.

"One ground of many of these mistakes is, the taking every fresh, strong application of any of these scriptures to the heart, to be a gift of a *new kind*; notwithstanding that several of those scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees: this is all we have to expect.

"Another ground of these and a thousand mistakes is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are the same with, or infinitively inferior to it.

"It were well you should be thoroughly sensible of this: the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else; if you look for any thing but *more love*, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others have *you* received this or that blessing? If you mean any thing but *more love*, you are wrong; you are leading them out of the way and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved your from sin, you are to aim at nothing more, but more of that love described in the thirteenth of the first epistle to the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again beware of *enthusiasm*. Such as imagining you have the gift of prophesying, or the discerning of spirits, which I do not believe one of you has, no, nor ever had yet. Beware of judging people to be either right or wrong, by your own feelings. This is no Scriptural way of judging. Oh, keep close to the law, and to the testimony."

AN ITALIAN ROMAN CATHOLIC OATH.

We give below a copy of the Imitation Oath of a Society in Italy. It is furnished us by an estimable Italian gentleman of this city, who is well known to very many, and is moving in the most respectable society. He is a native of Lombardy, and a "LIBERAL," in his native country, Italy; a lovely land, but crushed and trodden under foot, by the most enormous imposture priest-craft which ever visited the world in any age. He was a sufferer for Liberty; and he escaped to this asylum of liberty.—This is the Oath which bound together the tyrants of Austria and Italy, and their civil and spiritual serfs, when they too successfully crushed the rising young liberty of Italy, when some thirteen years ago, she rose to put down evil and ghostly tyranny. He informs us that this society, bound together by the same Oath, exists in this country; that there is a priest, and a band of them in Philadelphia, and in other cities. And should a much coveted insurrection favor them, their daggers will be speedily put in requisition. We live in eventful times. Spain is manfully shaking off the yoke of Rome and Portugal is moving; and appalling Revolution, we think, we perceive lowering in the horizon of Ireland. May Almighty God have mercy on the dear Protestants of Ireland and cover them by his omnipotence in the day of the approaching terrific conflict. And may God rebuke the infatuated, or "Jesuitical" Protestants, who in any way, or form, do help on the repeal movement." The following is the copy of the letter of our Italian friend.—*Protestant Vindicator.*

"In a curious work not yet republished in this country, I find the following form of Oath of Initiation of a member of the Society, '*De la Sante Fide;* of our Holy Faith.'

"I, N—swear by the Most Holy Trinity, to permit my right hand to be cut off, or to die of hunger, or to die by the most excruciating torments, rather than to betray, or deceive one of the honored Fathers' (Jesuits) 'or brothers *of the Catholic Apostolic Society*, to which I belong; or, if I do not scrupulously keep its laws, or give assistance to my brothers in distress. I swear, forever to remain in the defence of the cause that I have embraced; not to spare an individual belonging to the infamous band of the LIBERALS even to the last drop,—without regard to sex, age, birth, or condition. Finally, I swear an implacable hatred *to the enemies of our sacred and only true Roman Catholic church.* And failing in this Oath, I do deserve, and upon myself I do invoke ENDLESS PUNISHMENT IN THE ARMS OF THE DAMNED."

Merciful Father of us all, what an Oath!

A Voice from the Episcopal Church.

DEAR BRETHREN,—I had the honor last spring of addressing you on the subject of the advent of our Lord: I then stated that I was unable to agree with you as to the year 1843. I intended by this only, that I was unable to fix upon that definitely. Since those days of comparative darkness, God, as I believe with all my heart, has brought me gloriously into the full light and has placed my feet upon 1843, as upon a rock, so firmly that all the gates of hell cannot drive me therefrom, for he that is with me is greater than he that is against me. I publicly testify my unspeakable gratitude to our dear Redeemer for this renewed expression of his mercy—for not permitting me to be in any darkness when the "glory to be revealed" is so near. A few months since I found myself falling from that high and sweet communion with Jesus which I enjoyed early in the spring and winter. I had however previously resolved by God's grace, that I would not fall from that standard. I prayed and prayed, but still found myself no nearer. In the mean time I had neglected this glorious doctrine, supposing that the advent might not be in ten or twenty years. In this state of mind a brother called, in whose judgment I had great confidence. He told me there was no "if" about Jesus coming this year. This moved me. I fell upon my knees and prayed with all my heart for more light. The power of God was restored immediately; this was satisfactory to me that the countenance of Jesus was turned from me chiefly because of insufficient devotedness to his truth. Still the blessed Spirit was not satisfied: something was in the way. I knew it was, because as yet I did not believe the truth, and that so soon as I should receive it the Spirit would be satisfied. I have great struggles. I said to my friends that it was my impression that if I could say 1843, the blessing would immediately flow. But of this I was not sufficiently certain to affirm, fearing that although it appeared to be the true interpretation, still there might be a mistake in it, which in the end would prove my folly. In the space of two or three days, however, I obtained *some* peace with *much* continued power so soon as I could say with all my heart right at the door. The difference between the witness and that which I received the past winter, consisted only in bringing the day of the Lord nearer. It seemed it might be this year, but I was not certain, therefore still did not have boldness to declare the whole council of God. In this sad condition I remained till the camp-meeting began in Stepney, near me. I then went, but was not fully one of them, did not dare to open my mouth in order to avoid the imputation of 1843. Returning home, I said to myself, why not say 1843? Is not the light greater on this than upon any other year, and is not the light upon this very great? Why not then say so? Because, if it should not prove true I should be ashamed. If it were a popular matter, a day for the introduction of a spiritual reign, would I not say that I believe it? My conscience answered yes. Then I will not proclaim what I believe through fear of man. Such a condition I despise, both by nature and grace, added to this I was assured that to say 1843 would not displease my Redeemer, and not to say it, might. I resolved in his strength to proclaim it, offering up myself a living sacrifice to be "despised and rejected of men." That sacrifice, poor as it is, was accepted and sealed to my soul's satisfaction. The following day I returned and entered the camp of the saints in the wilderness a free man, in the freedom whereby God doth make us free, enjoying the full liberty of the sons of the Almighty. I thought I had been made a freeman before, when many years ago I was converted to Christ, still more so the past winter, but not until the present week has the liberty been entire, the sacrifice complete; 1843 as the true interpretation of the 2300 days was the truth then that brought this blessing of God to my soul. We are sanctified by the truth; truth received is, as it were, a conductor along which the Holy Ghost flows into the soul, the Spirit thereby entering to it so that the Christian may become absolutely certain. This faith has never faltered since. The fact that I have devoted all to this truth, has never made me stagger through fear lest it prove not true. And though I reap the scorn of the world, my step is even as firm as though travelling upon the solid rock, facing all men and warning them, Jesus will come this year—the time is fulfilled. Glory to God. Unbelieving reader, "How can you believe which receive honor one of another, and seek not the honor that cometh from God only." It is the forsaking of this that has brought me to full light. It will you, if you are equally honest.

My dear beloved brethren throughout the world, Christ will then certainly come this year, it is the last year, let not the devil drive you from your steadfastness. God is bestowing upon us exceeding great honor, is permitting us to make up that which lacketh of the sufferings of his body. How sweet it is, besides "I reckon the sufferings of this present time as not worthy to be compared with the glory which shall be revealed in us. I used to think, a few months since, when I was floating along cheered by the public applause for my poor ministerial efforts, that part of Scripture had become obsolete. That it only required the regulator of good sense in order to live godly in Christ Jesus without persecution. But not so. I now see how it is, a great portion of the Scriptures lost their practical meaning when in the third century the dear bride of Christ went to sleep in the arms of the world, then she became adulterous and submitted to the desires of sinful men; but now that she is repenting and returning to her first love, her seducer is offended because she will no longer submit to his vile caresses. "Awake, awake! put on thy strength, O daughter of Zion, put on thy beautiful garments, O Jerusalem, the Holy City: for henceforth there shall no more come unto thee the uncircumcised or the unclean; shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for nought; ye shall be redeemed without money." "Say to the daughter of Zion, thy salvation cometh." "Sing, O daughter of Zion. Shout, O Israel." And here, without carrying out my meaning, I will observe that when the church attains to the entire consecration, perfect holiness of the primitive church, all things which followed then will follow now. God hath never taken away one of her jewels, but she cast them off herself when she embraced the man of sin. But now, thank God, she is forsaking him and will soon become that glorious bride which Christ will present unto himself without spot or wrinkle.

Dear brethren, I long to see and embrace you all, that I may be comforted together with you by the mutual faith both of you and me. I will not be cruel enough to notice some names to the exclusion of others. But all will cry Amen, when I say of father Miller, O what honor has God bestowed upon him. If Abraham was the leader of ancient believers, Miller is of the last day believers. O for shame! men will say, that I should be such a little child as to believe this. My consolation is "of such is the kingdom of heaven," whilst "him that hath a proud heart I will not suffer." "The Lord hateth a proud look and a lying tongue," for both go together: for "the day of the Lord is on every one that is proud." The history of the church shows that in all ages, those of weak faith have spoken against those of stronger faith. This is a device of the devil to keep the church from appearing in its true light. Strange that mankind will pretend to such a knowledge of the philosophy of history and yet persevere in speaking out of that which they understand not. This has been the case with my beloved people. God having carried me in faith so far ahead them, they have concluded that they cannot keep up, so have requested me to resign that they might supply themselves with a slower leader—henceforth the I am free indeed, even of these "bonds," no longer to be the minister of them, but of Christ, who says, the "field is the world." Yours in love.

GEORGE A. STERLING.

Huntington, Ct. Sept. 6th, 1843.

If the word is never to be overspread by any sect the conquerors are the Catholics, for it is written with the infallible pen of inspiration, that they shall prevail till the Ancient of days comes; till judgment is given to the saints of the Most High; till the time comes when the saints shall possess the kingdom.

THE TRIAL OF FAITH.—A Miller in the central part of Ohio, picked up a second advent paper in a bar room, which led him gradually to embrace the views, which he holds very stedfastly. His neighbors are all opposed, and some of them even refuse to sell him their wh at for cash, as they think he's crazy.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

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MILLER'S LECTURES.

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David hath prevailed to open the book and to loose the seven seals thereof.—Rev. 5: 5.

The book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolic and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times Revelation seems to bring us down in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the rivers of Eden which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean; Gen. 2. 10—14; and those having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome.—Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book.

The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean? It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. 22. 10.—Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; *and another book was opened, which is the book of life;* and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. 21. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life.*" "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder." &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life. But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Saviour in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

2. I shall now give the history of the seven vials, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. 19. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called The Word of God." This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verse, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fated for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balance denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, death. And hell followed, showing us plainly that it is the anti-Christian power which would have the ascendency over one fourth part of the earth during the opening of this seal. "Power was given unto them," shows conclusively that it is the same power mentioned in Rev. 13. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death, in every possible shape that men or devils could invent, thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth," after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness like the flying eagle. Therefore, under the fourth beast, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a

little season, and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves; and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700 when the bloody persecutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th--17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course this seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." *Sun* sometimes denotes rulers or kings, as in the case of Joseph's dream, when the sun, moon, and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the *sun*, the queen is called the *moon*, and inferior rulers are called *stars*, as Christ is called *sun of righteousness*, because he is king of Zion. The church is called *the moon*, because she is the bride of Christ. Ministers are called *stars*, because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, afterwards was beheaded. The queen too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if that is o be understood figurative so must this.—*Heavens* must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said unto the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years: the king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate; and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So true was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four *angels* standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree." Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The *four winds*, then, means the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, is the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, shows plainly that it is the angel of the gospel. The four angels are the four messengers of God, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea or trees, until the sealing time is past, which is the same time spoken of, Dan. xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel." John first gives an account of the number that were sealed in his day, out of all the tribes of Israel. They *were sealed*, as he tells us when he wrote; it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John saw in vision a great number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he has gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld." that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches. "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing and glory and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe the state of happiness, which John does in Rev. xxi. 1—5, compared with the two following, and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heaven, and when the Son of Man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings, who may be permitted to witness that grand scene, will be so filled with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great judge is separating them from the wicked, while they are rising to meet the Lord in the air, be *silent*. They will, like the children of Israel, stand still, (be *silent*,) and see the salvation of God. And the wicked, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will *be silent*. Then will those servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow servants," who have proclaimed his coming, "and to eat and drink with the drunken," *be silent*. Then, too, will all the false prophets, who have cried Pence, peace, when there was no peace, *be silent*, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, *be silent*. Then, every one found in that great assembly, when the Son of Man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations shall then be gathered before him, and every eye shall see him; then, I say, will every one found in this vast multitude, not having on the wedding garment, *be silent*; for the Scripture says, "*He was speechless.*"

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. Therefore, "rejoice, because your names are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken—then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered; but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell, happiness; farewell hope!" *Amen.*

A New Orleans paper deplores the increase of vice in that city, robbery, forgery, fraud, theft &c., &c. The same paper advertises a military parade, a cock fight, a horse race, and a performance in the theatre *on the sabbath.*

THE SECOND ADVENT OF CHRIST.

CLEVELAND, NOV. 18, 1843.

OUR PAPER

Has been delayed a few days by our type and time being otherwise necessarily employed. We shall endeavor to issue a paper hereafter every two weeks. We trust we shall be sustained in thus doing.

THE DISCUSSION

Recently held by Bro. Fitch with the Oberlin brethren is in press, and will be out in a few days. It makes a pamphlet of 80 pages.

NEW HYMN BOOK.

We have now in press a new collection of Hymns, adapted to religious meetings in all evangelical denominations. It is especially designed for conference and prayer meetings, being composed of the most popular hymns now in use. It will be immediately recognized as an old, long-tried and faithful familiar friend, in a new garb. 84 pages, bound in board; price 12½ cents; $9.00 per 100. Orders from abroad will be filled as soon as published.

Received $5 per Bro. Athing; also $5 per Bro. Hine.

☞ We have a few Second Advent Books on hand, forwarded by Bro. Himes for the benefit of this paper. Friends, call and take them, and you will thereby render a double service, in spreading the Books and the paper also.

For the Second Advent.

SECOND ADVENT CAUSE GOING DOWN.

It is often stated by our opponents that the second advent cause is going down, and I find it even so: but it is like the beautiful Ohio river, the farther down it goes, the wider it is and deeper. Since the camp-meeting at Springfield, I have visited and lectured at the following places: Orange, Euclid, Dover, Elyria, Wakeman, Clarksfield, and Strongsville: and I find a greater desire to hear on this subject than any time previous. But it may be asked, why are people so anxious to hear now? I thought it was an old story. Ah, I tell you, the people have been reading their Bibles, and they find that what their ministers have told them about a millennium, before the coming of Christ and the resurrection of the righteous, is a fable. And while people read their Bibles and history, they see from the fulfilment of prophecy, and the signs of the times, that we are living in the last days.

While I have been preaching this glorious doctrine, the Lord has blessed my soul abundantly. And though I am under the necessity of laboring a part of the time for the support of my family, yet I feel that I am the Lord's, and if he has any thing more for me to do, he will open the way. Yours, in expectation of soon meeting to part no more,

E. MATTHEWS.

Elyria, Oct. 21, 1843.

DEAR BRO. FITCH:

Having seen in a recent number of the Advent, some calculations upon the supposed increase of our race on the earth, and knowing that your desire is to obtain and publish truth, and all that class of evidence, which can be drawn, either from the word of God, or from the book of nature, which give light upon the great and important subject now before the world, I have thought that some further demonstrations touching the state and condition of the human family as it now is, and must be hereafter, would perhaps be profitable to place before your readers.

The earth, already groaning under her ponderous weight, is yet claimed by many for at least one thousand years, while many others, by their thoughtlessness upon the subject, seem to suppose that the present state of things may exist indefinitely. But while the truth seems so clearly opposed to either of those theories, it would appear to be the imperative duty of of those who hold the torch which has been lit up by the word of truth, and by the volume of nature, and by things as they are, should throw it forth upon the the breeze of the morning, that those who sit in darkness may inhale its healing beams, and thereby be waited into the city of the New Jerusalem.

And as the communication above alluded to appears to be rather of a supposition of what may be, we have thought to present the subject in a different light, hoping that with the blessing of God, it may arouse some of the sleeping virgins to a spirit of inquiry after truth; that while the bride-groom tarries, they may be up and trimming their lamps, that when he shall appear, they may be ready to enter into the marriage supper of the Lamb.

It is truth we seek, it is God's truth we desire to publish; and in view of the fact, that what nature has produced, and will produce again, (all other things being equal.)

We, therefore, to illustrate what we wish to place before the world, here take a fair, mathematical demonstration in view of the fact that at the time of the

flood there were but 8 persons left on the globe, and those 8 persons having, since that time, (a period of only 4344 years,) increased to 900 millions, now estimated to be on the earth, we therefore have a correct and easy problem to solve, as follows:

If 8 persons in 4344 years have increased to 900,000,000, to what number would 900,000,000 increase in 1000 years.

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69504 * Number of persons at the
end of 1000 years.
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We 104256 now readily see that if the earth, with its 900 —— millions of inhabitants, are to exist but for 107040 one thousand years longer, with but the same 104256 rate of increase which they have had since the —— flood, that they must, at the end of one thou- 27840 sand years number twenty-three thousand, 0 three hundred and eight billions, eleven thou —— sand, forty-nine millions, seven hundred and 278400 twenty three thousand, seven hundred and fifty 278016 six persons. Now estimating the earth at two —— hundred millions square miles, two thirds of 3840 which is supposed to be water, leaving a little 0 more than sixty-six millions of dry land: and 38400 a large portion of that being in the frozen re- 34752 gions and in the deserts, it is entirely incapac- —— itated to sustain human life.

I then, for the 36480 ease of reckoning, shall call it sixty-six millions. 34752 Even now, by casting your eye upon the reck- —— oning, you will see that amount reduced to 17280 superficial feet, and that, compared with the 0 number of persons at the end of 1,000 years, —— gives about twelve and two thirds of a per- 172800 son to each foot of dry land, or about four 129008 and one fifth persons to each foot of the entire —— surface of the globe; & all this too, without 337920 any reference to the better habits and pre- 312768 longation of life which must exist supposing —— this thousand years to be filled ap with a spir- 251520 itual reign of our Savior. In this estimate, 243264 we not only allow wars to prevail, as they have —— done, sweeping their millions before them, and 82560 the pestilence to lay siege to whole cities and 69504 countries, and the ruthless hand of persecu- —— tion to trample its fifties of millions into the 136566 earth, & the dread monster alcohol to sway its 104256 deadly sceptre over its hundreds of thousands —— annually, as well as the ordinary and natural 263040 causes of death, together with all the private 243264 animosities which have heretofore made waste —— their multitudes! but we also allow all these to 197760 increase in their ferocity, at equal strides with 173760 the increase of numbers, and yet you see to —— what we must arrive in the short space of one 240000 thousand years. And yet men say they are wise 205312 when they declare the continuation of even a —— better state of things than that which has 31688 brought us thus far.

But suppose we allow the theory of a temporal or spiritual reign of Christ for one thousand years, then in that case all the causes of death must cease save the ordinary and natural causes. Well what portion shall we call that; say one half of the whole; then in that case the best you can make of a temporal millenium will give about twenty-five persons to each foot of land, which would cover the earth about 125 feet deep with a mass of living human beings.

But if any are disposed to reason upon this subject, they will doubtless take the ground that all things are possible with God, and if he chooses to hold up the earth another thousand years, he can easily curtail the increase of the human family so that they shall compare with the limits of the earth: this certainly is possible with God, but let us inquire how it can be accomplished: you will remember that God has said by his son that when he shall come to destroy the earth and take possession of his promised inheritance that men shall be marrying and giving in marriage, and you will readily perceive that it is impossible for men to continue marrying and giving in marriage, unless there is a corresponding number of births to sustain those marriages, and it is certainly impossible for God to make a temporal millenium and suffer all the causes of death to exist of which we have spoken; and as we have shown that men will continue to increase to the end of time, and as we have also shown, that under the circumstances of a temporal millenium they cannot find room to dwell on the earth, we therefore hope that our readers will be prepared to bid farewell to that most delusive scheme.

We have now but one plan left for the continuation of this earth in existence, and that is, by suffering the causes of death above mentioned to increase to such an extent, as to keep the increase within the limits of the earth. Or, in other words, a small portion of those born during the 1000 years can find room for themselves to dwell on the earth, by murdering and destroying the great mass of their fellow creatures.

Now, as we have shown the number to which the families of the earth must and will increase, if suffered to remain 1,000 years longer on the earth, we will now take a brief view of the rate by which they must be diminished so as not to overrun the earth; as no good reason can be shown why the increase will not come up to our estimate, there will therefore be a necessity for their destruction, as we have shown. Now we have shown that at the end of 1,000 years there will be more than twelve persons to each foot of ground. Now what portion of them can find subsistence? We see from the nature and results of agriculture, that not less than 87,120 feet of cultivated land is capable of sustaining one individual, that is allowing two acres of land to a person.

The entire surface of the globe is estimated at 200,000,000 square miles, two thirds of which is supposed to be water, leaving only about 66,000,000 of dry land, now the number of feet in a mile is

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1,839,974,400,000,000 feet of dry land.

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Here we see the number of persons that, compared with the number of feet of dry land, gives about 12½ persons to each foot of dry land.

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Or about 4 1-5 persons to each foot of the entire surface of the globe.

We now see that at the end of one thousand years, the earth will only be capable of sustaining one out of every one million forty-five thousand five hundred and forty persons, which will at that time claim their portion.

Reader, are these things so? If they are, then the result to which you must come is this, that if the earth and its inhabitants are to continue for 1000 years longer, that while one man lives to a good old age, 1,045,440 must come to an untimely end.

Now reader, in candor and honesty, before God, answer yourselves this question; do these things teach you that this world is of long continuance; or do they not rather teach you that the time is at hand when God will yet shake not the earth only, but also heaven, that those things which cannot be shaken may remain. Sinner: is your soul prepared to remain unmoved and unconfounded when God shall shake all things which can be moved. Christian: are you building upon the chief corner stone, of gold, silver, precious stone; that your works may abide, or are you not rather building of hay, wood and stubble, (that is with false theories of religion) that in the day of God's wrath you will suffer a great loss, though your soul may be saved yet as by fire.

But, there is one more important inquiry concerning this subject: that is, how long can this state of things continue. How long? Reader make this enquiry; cast your thoughts upon the result of one thousand years which we have shown you: and then ask how long? Sinner: beware lest he come and find your blood in your own garments. Christian: stand up, for the Bridegroom is at the door.

Watchmen, have you declared the whole counsel of God, and freed your skirts of the blood of souls? have any of you been crying peace and safety, and asking where is the promise of his coming? Brethren, one and all, apply your hearts to wisdom. Forsake your hopeless towers, and be dressed for the cleansing of the sanctuary, and for the coming of your great King, when all you that are heirs according to the promise may enter into your everlasting rest.

J. W. JACOBS.

STATE OF EUROPE.

Extract from the letter of a highly intelligent lady in Dublin:

"You will think I boast of disinterestedness, when I say that, for the present, we cease to desire you to be near us; for whatever inconveniences may be visited on your community by the despotism of party, they are apparently, trifling to the evils we are dreading in this distracted island. Mr. O'Connell's agitation increases—virtually the country is in a state of rebellion; and we fear it can only end in the blood of thousands. The refusal to pay the rent is becoming more and more general; and the Repealers are proceeding to divide among themselves the property of others. Our churches are threatened with destruction, and the Protestants with extermination. The prospect wears the aspect of very fearful times, if not the marks of the approaching consummation of all things."

The political state of Europe seems to be more critical and alarming than it has been for years. An under current of disaffection, long pent up by the force of circumstances, seems to have burst its fetters, and is now careering its course onward among the nations—now stealthily creeping along like the silent and insinuating rivulet, and anon dashing over the rocks like the impetuous cataract. In Ireland, the repeal question shakes the country to its centre—Wales, from south to north, is in open rebellion against the laws—Spain hatches a new revolution about once a month—Italy is troubled with intestine broils, and is fast verging upon anarchy—France is hatching conspiracies against the regal power—and Poland is giving unequivocal symptoms that the yoke of the oppressor still sits uneasily upon the necks of her people.

Great activity prevailed in all the English navy yards, orders had been received to fit out for immediate service nearly all the vessels in ordinary. The cause of these movements was a matter of much speculation and inquiry.

PREDICTIONS FULFILLED.

Have the Predictions which were to Precede Christ's Coming been Fulfilled?

It is oftentimes necessary to consider several topics which are presented as objections to the coming of Christ at hand, before we can discuss prophetic times and periods. As we cannot now fully enter upon the subject, we will merely allude to them.

The gospel has been preached "as a witness to all nations"—"many false christs have arisen and passed away"—"wars and rumors of wars" have always affected the peace of nations—the world is one vast battlefield—nation has risen against nation and kingdom against kingdom, and there have been famines and pestilences, and earthquakes in divers places—the children of God have been afflicted and hated of all nations for Christ's sake. These predictions have been literally and strictly fulfilled.

Knowledge has increased—the scattering of the holy people has been effected—divisions, civil and religious, distinguish us—the church, as predicted by Daniel, and the political world, by the Revelator, are divided as by them represented. The church has increased in riches. The rich men of the world have heaped up treasures together for the last days; scoffers have appeared; and we have those in our midst, who cry peace and safety. There has been distress of nations with perplexity.

In Paul's first epistle to Timothy, 4th ch., are predictions of the papal power, speaking lies in hypocrisy, forbidding to marry, &c. Also in the 3d chapter are recorded many things which were to occur in the last days which have received an exact and impressive fulfilment before the eyes of those now living. There have been signs in the sun, and in the moon, and in the stars; and many other sights and signs and appearances which were to indicate the near approach of our Savior to judgment could be presented. Suffice it to say, that all the events which were to admonish us of the coming of Christ as near at hand have already occurred. All relating to that momentous period has received an exact fulfilment, excepting the grand event itself. For its entire consummation let us strive to be ready, and watch, lest it come upon us unawares. No passage can be presented which can invalidate the harmonious testimony of the sacred witnesses; no obstruction to the immediate expiration of prophetic time; periods are definitely assigned; and we are constrained to believe the drama of this world's history is about over. Those who are conversant with prophecy, must allow the time is especially nigh at hand. Most of the prophetic periods of Daniel and John have expired, and received a complete fulfilment. One great event yet remains in the future. When the 2300 and 1335 days of Daniel shall expire, the end of all things earthly is inevitably accomplished, the last end of indignation is overpast—the two desolating powers which were to distract the earth, to trample under foot the sanctuary and the host, are ended. Christ has come. Daniel and those who have fallen asleep in Jesus will have a glorious resurrection—the living saints are clothed with immortality—the wicked are destroyed—the sanctuary is cleansed, is justified. *Mid. Cry.*

CHRIST THE PURIFIER.

Some ladies in Dublin, who met together from time to time, at each others houses, to read the Scriptures, and to make them the subject of profitable conversation, when they came to the third chapter of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silver-smith, with whom she was acquainted, how it was effected; and what was the business of the refiner himself, during the operation. Without explaining her motive, she accordingly went to her friend, and asked how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, sir, at the work?" "O yes" he replied, "for I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat, it is sure to be damaged." She at once saw the propriety and beauty of the image employed —"He shall sit as a refiner of silver;" and the moral of the illustration is equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said that he had forgotten to mention one thing of importance, which was, "that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance reflected in it." Again the spirit and meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation until all the impurities are thrown off, and then it becomes quite still, a circumstance which heightens the exquisite analogy in this case; for O how

"Sweet to lie passive in his hand,
And know no will but his!"

The subject was embodied in the following stanzas;

"He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by,
When to the molten silver's mass
He meets his pictured face, as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure!
But who the fiery ordeal may abide?
Who from the crucible come forth so pure,
That he whose eyes of flame look through the whole,
May see his image perfect to the soul?

Not with an evanescent glimpse alone,
As in the mirror the refiner's face;
But stamped with Heaven's broad signet there be shown
Immanuel's features full of truth and grace;
And round that seal of love this motto be,
'Not for a moment, but—eternity!'"

THE CAUSE--ITS PROGRESS.

As time advances, the faith of true Adventists becomes more deep and unwavering. The Second Advent cause is acquiring strength each successive day; accessions are constantly being made to our numbers, and the brethren are indefatigable in spreading the glad tidings of the Savior's coming. Our general operations were never better sustained, and we feel assured that more is accomplished in disabusing the minds of Christians, strengthening the faith of believers, and disseminating far and wide the glorious truth than ever before.

It would probably be deemed incredible, even by our friends, should we attempt to estimate the number of lecturers who are sounding the midnight cry, and also the number of those who have embraced like precious faith.

The interest is not confined to the United States and the Canadas, but the subject of Christ's immediate coming has been faithfully presented to our transatlantic brethren, and many there rejoice that their redemption draweth nigh.

Arguments new and irresistable are daily being elicited, which tend the more to confirm and establish us. Notwithstanding the denunciations which have emanated from the pulpit and the press, our theory stands unanswered, based upon immutable truth, and not an argument has been presented by the learned or the illiterate, but what has been promptly met and refuted.

The sure word of prophecy points out this to be the year of God's redeemed. It is a beacon light, bright-shining and conspicuous, directing our course through "the ocean of time" to the haven of eternal rest. *M. Cry.*

O'Connell has been arrested; and since, bailed.

EDEN OF LOVE.

How sweet to reflect on those joys that await me,
In you blissful region, the haven of rest,
Where glorified spirits with welcome shall greet me,
And lead me to mansions prepared for the blest;
Encircled in light, and with glory enshrouded,
My happiness perfect, my mind's sky unclouded,
I'll bathe in the ocean of pleasure unbounded,
And range with delight thro' the Eden of Love.

While angelic legions, with harps tuned celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestrial,
In loud hallelujahs their voices will raise:
Then songs to the Lamb shall re-echo thro' heaven,
My soul will respond, to Immanuel be given
All glory, all honor, all might and dominion,
Who brought us thro' grace to the Eden of Love.

Then hail blessed state! hail, ye songsters of glory!
Ye harpers of bliss, soon I'll meet you above!
And join your full choir in rehearsing the story,
"Salvation from sorrow in Je-us's love;"
Though prisoned in earth, yet, by anticipation,
Already my soul feels a sweet preltnation
Of joys that await me, when freed from probation:
My heart's now in heaven, the Eden of Love.

MORNING LIGHT IS BREAKING.

The morning light is breaking,
The glorious day draws near,
When Christ, the Judge of nations,
In glory will appear,
The midnight cry is sounding,
The dawning star is rising:
Awake, ye sleeping virgins,
Your God and Saviour's near.

The morning light is breaking,
The King of Glory's near,
The saints now dead and living,
Will soon with him appear;
The midnight cry is sounding,
The fig-tree now is blooming:
Awake, ye sleeping virgins,
Behold the Bridegroom's near.

The Bible in its coursing,
Has gone from East to West;
The nations who were willing,
Have with his rays been blest;
The midnight cry is sounding,
The judgment day approaching:
Awake, ye sleeping virgins,
And take your promised rest.

BUFFALO, Oct. 23d, 1843.

Very Dear Bro. Fitch—I will give you some account of the progress of truth in this city and region. The brethren here have procured a hall, and enjoy the stated labors of Bro. Skinner from the east. The number in attendance last Sabbath was larger than usual. The great mass of the people are yet unacquainted with the ground of our faith, and multitudes suppose that the declaration of the Saviour, "Of that day and hour knoweth no man," &c., puts a perfect quietus upon Millerism. The monied worldlings in the church talk about our glorious hope as moonshine, and the great mass of professors stand aloof. But there are individuals from nearly all the adjoining towns, who attend our meetings, and search the scriptures daily whether these things are so. Some of our Baptist brethren have been excommunicated, after being labored with, for embracing heresy. One of our brethren said he was prepared to examine the Bible with them, but they acknowledged they were unprepared to do so. Think of a professed church dealing with its members for heresy, who admit that they cannot go into a Bible investigation of the matter! This surely is not far removed from the course of Antichrist.

But the climax. When they referred to the Bible, they were told by Elder T, formerly of your city, that they were not accused of violating the Bible, but the standards of the *Baptist church*, and that they must sit down. One brother, however, (not an adventist, being dissatisfied, read, without comment, the case of the disciples when they tell the Saviour that they saw certain individuals doing miracles in his name, whom they forbade because they followed not with them, and Christ rebuked his disciples for so doing. It needed no comment.

Upon one of the brethren's remarking, he thought he had a right to examine and understand for himself, a deacon remarked, with apparent amazement: "Bro. —— thinks he has a right to understand the Bible for himself, independent of the *Baptist denomination!*"

I wonder what the *little horn* would do with such heretics? I am more and more persuaded that the so organizations are all Antichrist. From their very nature, they must take their creeds, instead of the Bible, as the standard by which to judge of heresy. I believe I am not censorious. They condemn unsparingly the church of Rome. I condemn them when they imitate her.

Look at this procedure in connection with that recorded in the creed of the Romish church, adopted at Trent in 1501: "I also admit the sacred Scriptures according to the sense which the Holy Mother Church has held and does hold, *to whom it belongs* to *judge* of the true sense and interpretation of the holy Scriptures."

While lecturing in Pendleton, 24 miles from here, an infidel, who formerly very seldom attended worship, said he believed he should be compelled to be a Millerite.

I was rejoiced to hear of you again at Oberlin, and hoped our beloved brethren there would not again reject these precious doctrines; but I see, by the Evangelist, that the faculty and the people at large were not convinced. [We bless the Lord that *some* have embraced this blessed truth there. Ed.]

My dear brother, how can this be! I acknowledge I am greatly astonished, but not as much so as if German literature had not occupied so conspicuous a place in the bookcase of Bro. C., a man whom I love in the Lord; and if Pres. M. had not previously appropriated so many passages, belonging to the state subsequent to the restitution of all things, to Christian experience here, and had he not become so wrapt up in fond anticipations of the mighty influence of that institution in converting the world, and if an examination of some of Bro. Finney's writings did not show me conclusively, that he has left ground upon which he used to stand, and which gave to him his mighty power. He used to think a man might be taught of the Holy Ghost the meaning of the Bible, but now says the reason why Christians understand the word of God more readily than others, is because they are in the same state of mind in which God is, and hence naturally understand each other. He used to think the Spirit of God taught men when there was about to be a revival, and that certain individuals were going to be converted, and that the sick nigh to death should recover; (see his Revival Lectures;) and yet he says it is fanaticism to say that one may have the witness of the Spirit that the Lord's advent is near. Says it is absurd to suppose such a thing, for the Spirit of God does not teach history. He might as well say that a weak, humble child of God had no right to indulge a hope in Jesus, unless he understood the whole range of arguments in moral philosophy in favor of Christianity, and could put to silence every objection of the infidel against the Bible, and clear up every obscurity in it, as to say no one can know by faith and the witness of the blessed Spirit that Jesus is near, and thus obey Him, by looking up because their redemption draweth nigh. Oh! I wish Bro. F. could say as he once did, "Bless God, I was never in a Theological Seminary. My Lord rejoices that I am one of a few students of Oberlin Institute whom the Lord has led to feel that Jesus will shortly come.

Yours, looking for Jesus,
L. DELOS MANSFIELD.

A CALL FROM LICKING COUNTY.

The following is a part of two letters. We hope lecturers will be faithful—their most arduous and faithful labors are needed, and will be abundantly rewarded, when he comes.

HARTFORD, Nov. 1843.

Dear Bro. Smead—I do most earnestly renew my request that an efficient Lecturer may be sent into our vicinity, and if possible wake up the slumbering virgins, that they may "arise and trim their lamps, and prepare to meet the Bridegroom." It is now about ten months since I have read the scriptures attentively in regard to this subject, and also have examined, so far as I have been able to obtain them, the arguments on both sides, and diligently watched the signs of the times; and I am at present most fully satisfied that *all* the prophetic numbers will be closed up in the course of the present Jewish year; that Daniel will stand in his lot, and all the sleeping saints be raised, and the living righteous with them meet the Lord in the air. But that time may yet continue, and many of the events predicted by the ancient prophets, together with many of those most awful scenes presented to us in the visions of St. John, will transpire after the Saviour's advent, I have no doubt. That event I am looking for every day and hour. Can you not send some one to lecture to us a few times on this important subject? We need the living preacher, one who can stand up before a congregation and demonstrate the folly of expecting the "return of the Jews," and a temporal millennium, before the judgment; and all the other mighty works which a blind clergy are telling a corrupt, worldly minded, and Spirit-forsaken church, will be brought about through their instrumentality. Little, very little, comparatively, has been effected in our immediate vicinity; enough, however, to awaken curiosity in many, and an ardent desire in others to learn more on the subject.

Where is Bro. Needham? Could he not find time to spend a *week* or *two* with us, if not more? Come to my house, in Hartford, Licking county, and I will, if alive and able, go with, and assist all I can.

Should some one from your vicinity come here to lecture, they might dispose of many second advent publications. Yours, in the full belief that the Lord Jesus will come this year. JONATHAN WOODWORTH.

PROGRESS OF POPULATION ON THE GLOBE.

All persons are now familiar with the rapid growth of the United States. Many, however, suppose that the increase of population is confined to this country, and that the rest of the world is stationary. Comparatively, the growth of the United States is far the most rapid. But it is a *general fact* of vast importance, that *all the world* is now growing most rapidly in population, commerce and the arts. This is the effect of a universal peace, and should it continue a century, will produce a state of things wonderfully different from what the word has ever before seen. The tables below will show that the whole population of the globe will be about double within a hundred years.

Statistical tables are now pretty accurately kept in Europe and the United States. The *decennial* increase in several countries may be stated as follows:

United States,	33	per cent.
Great Britain,	15	"
Russia,	15	"
Prussia,	10	"
Austria,	8	"
France,	5	"

At these rates, the U. States double in twenty-four years; Great Britain in fifty; Russia in fifty; Prussia in eighty; Austria in ninety; and France in one hundred and fifty.

In Asia it might be supposed to be otherwise. But there is reason to believe that even there, the progress of human life continues unimpeded. The first statements of Chinese population were disbelieved; but the most recent and best accounts confirm them, and also give ground to suppose that a very large part of the immense population of China has been the increase of the last century.

The general analysis of all the facts now known on the physical condition of society will show that the population of the earth is now rapidly increasing, and that, as a consequence, its production is also.

On the supposition that peace is to be continued, these facts must produce overwhelming effects on the political economony, finances, and social condition of nations. The immense emigration which is annually going out of Europe to the United States, Austria, Asia, and even India and Africa, are consequences of condensation of population in Europe. But we have reason to believe that emigration has long gone on to a considerable extent from China to the surrounding countries and islands, although the Chinese are a very stationary people in respect to habits and localities. If peace continues this emigration from all the very populous parts of the world to those that are less so, will continue; and what was a little while since regarded as the work of many ages, will speedily be accomplished—the renovation of Africa and the Isles of the Sea.

THE SIXTH SEAL.

Rev. vi. 12—17, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island fled out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand."

The signs given by our Savior to precede his coming, synchronize with the events under the sixth seal. On the opening of this seal there was a great earthquake. The greatest earthquake of which we have an account in modern history, occurred on the 1st of November, 1755, and extended to every quarter of the globe. It was felt in Europe, Asia, Africa, and America—from Greenland on the north, to the extreme south. In the single city of Lisbon, in Spain, 30,000 lives were lost, every church and convent in the city, and almost all the public buildings, with about one fourth of the houses were destroyed; after which, fires broke out and raged for nearly three days, so that the city was completely desolated. This event would seem then to mark the opening of the sixth seal.

After the earthquake, John saw the darkening of the sun and moon, and falling of the stars: as recorded above and then the winding up of all the affairs of this world: so that the sixth seal carries us to the end of time.

On the opening of the seventh seal there was silence in heaven about the space of half an hour. Here the subject closed, and the events under this seal are not recorded; so that what transpires under it must be in the eternal world.—*Signs of the Times.*

TERMINATION OF THE 70 WEEKS:—In my remarks on the 8th of Daniel, in saying the seventy weeks terminated *exactly* at the cross, I see that I am not sufficiently guarded.

The only definite time that we can fix upon to commence reckoning the four hundred and ninety years or seventy weeks, is the "first day of the first month," 457 before Christ. See Ezra 7: 9. It is true the decree must have gone forth *before* that, but how long before we have no means of knowing.

Now, from the first day of 457, before Christ, to A. D. 33, the year of the crucifixion, would be only 489 years, because it takes the whole of 457 and the whole of 33 to make 490—thus to 457
add 33
490

Our Lord was crucified in the very commencement of the year 33, according to the Jewish method of reckoning time, which was to commence after the spring equinox, of about the 20th of our March. Hence, though our Saviour was crucified in the year 33, it takes the whole of that year to complete the 70 weeks, or 390 years, except making an allowance for the time of the going forth of the decree to restore and build Jerusalem, which must have been sometime in the year 458 before Christ, though we have no date by which to tell what time. The 1810 years from the crucifixion, then, should be reckoned from the year, and not any particular point in the year 33. Hence the 1810 years from that point are now closing, and with them close the 2300 years and the consummation comes. GEO. STORRS.

OPPRESSION.—At one of the reformatory meetings in Boston, it was established that 20 cents was all that the seamstresses received for 16 or 18 hours work; and that their pay did not average 15 cents a day, throughout the week, though they labor from morning till bed-time. And then when complaint was made to the employers, they were answered, "If you can't live on the prices we pay you, you know there are houses where you can go and live." (Meaning houses of ill-fame.)—Such oppression and insults, merit, and will receive the deepest execration. The united and energetic efforts of these oppressed women will bring relief, if they are true to themselves and to virtue.—*Oberlin Evangelist.*

MR. MILLER.—The late visit of Mr. Miller to Boston and vicinity, has been characterized with the usual results in favor of the Advent faith. Never has he been listened to with more interest, and that interest of a deeply serious and practical character. Although the storm on the Sabbath was very violent, the Tabernacle was filled with hearers, who listened to the modern apostle of the primitive faith apparently with the utmost satisfaction. We believe his labors have never been productive of more good at any former time among us than they would be at the present time. But the feebleness of his health and his many other engagements render it impracticable for him to yield to the many pressing calls to continue with us a little longer. Should time continue and his health permit, he is expected to attend several conferences in the region of his residence. —*Signs of the Times.*

Bro. HIMES is in Boston, and preached on the Sabbath (Oct. 29,) in the Tabernacle to a "*crowded audience.*" He is "in good health."

The Second Advent of Christ.

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C. FITCH, Editor. [Please Read and Circulate.] T. H. SMEAD, Publisher.

From the Midnight Cry.

THE OBERLIN PROFESSORS.

Dear Bro. Southard.—Supposing that the Midnight Cry will fall into the hands of some of those who are accustomed to read the Oberlin Evangelist, I have felt it my duty to submit to their consideration, a few remarks upon the views and statements recently expressed in that paper, by Pres. Mahan, and Prof. Cowles, respecting our professions and our faith, pertaining to the pre-millennial advent of Christ this year. These views and statements have exceedingly pained my heart, developing as they do, such a sad departure from the spirit and principles by which they once professed and appeared to be actuated.

The following statements of Prof. Cowles, must be read with painful astonishment by every reader of second advent publications, who has had as much confidence as I have had in the Christian integrity of the professors at Oberlin.

"I have been, for some time, a constant reader, and a somewhat careful student of the second advent publications. Of course I have noticed the fundamental claim which they set up, of being taught of God infallibly —taught, *not so much by the written word, legitimately interpreted, as by spiritual impressions, given to them in prayer or in vision.* The theatre of the discussion is hereby shifted; the question now being with them, *not, what do legitimate principles of interpretation show, to be God's meaning of his word;* but this: What construction of the Bible does God sustain and endorse, by the Spirit's infallible guidance, received in the way of spiritual impressions? We are now driven back to inquire into the subject of the Spirit's infallible guidance, and the *transworthiness of spiritual impressions, when independent of the Bible.*."

Here Prof. Cowles endeavors to make the readers of the Oberlin Evangelist believe that second advent writers, in their publications, [and of course the leading advocates of the second advent faith,] "claim," or profess to have been led into their present belief on this subject, "more by spiritual impressions given them in prayer or in visions, *independent of the Bible.*" "than by the written word legitimately interpreted." Now I have been a constant reader of second advent publications, for as long a time as Prof. Cowles has, and have been for more than a year, particularly conversant with advent believers and lecturers; but I have never yet seen or heard any such profession from any individual who could read the Bible; nor have I ever seen, neither can I believe that Prof. Cowles, or any other man, has seen a single sentence in any advent publication, which, when construed in accordance with correct and legitimate principles of interpreting language, could be understood to convey the idea which they are here charged with entertaining. I have however, seen, and if Prof. Cowles has told the truth about his being a careful student of second advent publications, *he has seen* this slander repeatedly refuted, with such accompanying remarks, by way of caution on this point, to advent believers, as have appeared to some of the readers of these publications, to be wholly uncalled for. Who would have thought, a few years ago, that an Oberlin Prof. would need to be admonished, to beware, lest he be of the number of those who, while saying in their hearts, "My Lord delayeth his coming," are found smiting their fellow servants, at the time of his appearing. See Matt. 24: 48—50. "When the Son of Man cometh, shall he find faith on the earth?"

Now let Prof. Cowles, and all others who are as ignorant on this subject, as he appears to be, know and understand, that *all* second advent believers *profess* to have their faith based *exclusively* on the word of God, understood in accordance with the only legitimate and rational principles of interpretation; and for one, I am prepared, with the help of the Lord, to prove, to the satisfaction of any candid mind, that no passage of God's word can be made to favor any views in opposition to ours, on this subject, without a violation of some one or more of the acknowledged legitimate and rational principles of interpreting language.

We cannot, however, regard and treat the office work of the Spirit in relation to this subject, as the Oberlin Professors and many others now do; for we believe that these as well as other "things of the Spirit, are spiritually discerned"—that the natural man, i. e. man unenlightened by the Spirit of God, understandeth them not, neither can he, *in his heart*, know them. We believe that however abundant and overwhelming might be the evidence in support of the pre-millennial advent of Christ this year, no individual can, *in his heart*, believe it, and many will not even perceive and admit the evidence of it,—"*but by the Holy Ghost;*" and those who have not so believed it, (and there have been many such,) have never exhibited the appropriate fruits of true faith in the doctrine, and will be very likely to abandon it, before the Lord comes this year. Nor is this all, for it is the office work of the Spirit, not only to guide into the truth, but also to "sanctify through the truth." and here the Oberlin Professors may learn, if they will, what advent believers mean, when they speak of the "*witnessing*" or *Sealing of the Spirit,*" in respect to this truth. The Savior says: "Sanctify them *through thy truth,* THY WORD *is truth.*" And the Apostle says: "God hath chosen you to salvation, through *sanctification of the Spirit and belief of the truth.*" And again, "Take the sword of the Spirit, *which is the sword of God.*" Growth in grace is also represented as inseparably connected with growth in knowledge respecting Christ. 2 Pet. 3: 18. Now since the Spirit sanctifies "*through the truth,*" the more truth there is apprehended under the operations of the Spirit at any one time, the greater and more glorious will be the work of the Spirit on that heart. Let it now be remembered that the doctrine of the pre-millennial advent of Christ this year, being itself the truth, brings all of the most momentous truths of the gospel, to bear in one focal point, directly on the heart. In other words, this truth embodies nearly all the truths of the gospel, which is represented as being, through the Spirit, the power of God unto salvation. This power of God has been experienced by every individual who has received into his heart this glorious doctrine of God's word; and it is properly denominated the "witness" or "sealing of the Spirit," because it is, in kind, the same which had before been performed on the hearts of many of them through their belief of other truths; and it is a work which never is performed in connection with the belief of error.

In respect to this office-work of the Spirit, Prof. Cowles and Pres. Mahan have been driven to the necessity of saying something, because they have professed to believe in it, and to have experienced it, in respect to some truths of the Bible; while they are not prepared to believe that God has taught many of his children, while searching the Scriptures, that the advent of Christ will be pre-millennial and will take place this year. But what have they said? Why they have united in asserting that "*on all subjects necessary to salvation, to our highest usefulness, and peace, we can have absolute and infallible guidance. On all other subjects, great problems are thrown upon our minds, which we are required to attempt to solve, without the promise of such infallible guidance.*"

This assertion, in order to have any relevancy to the object manifestly aimed at, must have been designed to make a distinction between certain parts of God's revelation, which may, and other parts which may not be understood by us; Pres. Mahan has labored to illustrate and establish it, by remarks, which manifestly do not, at all, relate to the point in question, and without referring to a single passage of Scripture, which authorizes or justifies such a distinction; and when also it is in direct contradiction to the obvious import of several well known declarations of God's word. In Deut. 29: 29; we read that "the secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law." Now the obvious import of this declaration is, that all which God has revealed, all the texts which comprise the book of revelation are for us to understand. Not that they all are understood by every individual, nor that they all will be understood by any one individual, at any one period or time—but it certainly cannot mean any thing less than that all parts of God's revelation were designed to be understood by the human race. It seems also to be charging God foolishly, to suppose that any part of his revelation is not to be understood by those to whom it is given.

There are, however, some things in the book of David *particularly specified,* which, until within a few years, were not to be considered as fully *revealed;* but now, since "the time of the end" has come, no part of the Bible is to be considered as so 'closed up and sealed,' that its true import may not be understood.

Again, we read in 2 Tim. 3: 16; that "*All* Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now how can any Scripture be profitable, for the purpose here specified, unless its import is understood? And since God has said "All Scripture is profitable," what right have the Professors at Oberlin to say, that some of it is not to be understood?

Again, says the Saviour in John 16: 13. "When he the spirit of truth is come, he shall guide you into all truth." Now Pres. Mahan has well said, that if this promise is understood in an unlimited sense, it would imply that we shall be made omniscient. It must therefore be limited. But how? Why, manifestly, to those truths which God has "revealed" for our "profit"—to "all Scripture."

It is worthy of particular notice, that Pres. Mahan does not venture to say in so many words, that a part of God's revelation was not designed to be understood by us, although he manifestly intends to convey this idea. He chooses to say that, "on all other subjects great problems are thrown upon our minds, which we are required to attempt to solve, without the promise of infallible guidance." But can he tell us how "great problems" can be "thrown upon our minds," unless we can understand what those problems are? There certainly can be no greater problem couched in human language, than that of the doctrine of atonement. It is a problem, which it will take an eternity to solve. Yet Pres. Mahan admits that we can understand this as it is revealed in the Bible. And just so may the Bible be understood on all other subjects. Whoever supposed, that when we speak of being guided by the Spirit to understand the Scriptures, we mean any thing more than Pres. Mahan means, in respect to the doctrine of atonement, when he says: "every mind can find that out from the Bible." "No one need mistake, and no honest mind does mistake!" Who ever supposed that to understand the Scriptures on any subject implies a perfect solution of the "great problems" there "thrown upon our minds?" In this sense the Oberlin Professors know that we do not understand the doctrine of atonement. Will they be honest enough to tell us where in the Bible, "we are required to attempt to solve" any of these great problems, without any promise of the guidance of the Spirit in doing it? and why we are not as much required to attempt to solve the great problem of the atonement, as any other? Besides, I remember something about an argument, and an illustration, which Pres. Mahan once used in discussing the subject of Christian perfection with Dr. Woods of Andover, to show the absurdity and the impiety of the supposition of our being required to attempt to do an impracticable thing; and I cannot see why that argument and illustration will not apply, with all its force, to this case.

Let me now ask the Oberlin Professors how and by whom they have been authorized to insinuate that it is necessary to our highest usefulness, holiness, and peace, to understand what God has revealed, respecting the "great problem" of Christ's atonement, which it will take an eternity to solve; and that it is not necessary to our highest usefulness, to a world slumbering in fancied security, within a few short months of their coming doom, that we understand what he has revealed respecting the kingdom and coming of Christ? And who has authorized them to join with all the wicked in the land, in charging us with "fanaticism," because we believe that, with the promise of the Spirit to guide us into all truth, we may understand all that God has revealed? If they have had any immediate revelation from God on this subject, it might be of service to exhibit the evidence of it. If not, theirs must be the case to which the passage properly applies, which Pres. Mahan has so manifestly misapplied.—"If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know.

But why all this darkening of counsel, by words without knowledge, on the part of our brethren at Oberlin? Because, they wish to be regarded as honest and teachable enquirers after truth, while in opposition to the doctrine of Christ's coming this year to destroy the wicked from the earth, and give the kingdom and the everlasting dominion, "under the whole heaven," to Abraham and his spiritual seed, to whom it is promised—a doctrine which the Bible, construed in accordance with the only acknowledged legitimate principles of interpretation, most clearly and conclusively teaches,—they are advocating the soothing modern tradition of a thousand years temporal millennium, directly in the face of those numerous declarations of God's word, which teach that the man of Sin with all his deceivableness of unrighteousness, with other persecuting enemies of Christ, will continue on the earth prevailing against, and opposing the saints, until Christ's second and final coming:—directly too in the face of the mathematical demonstration, that with the population of the earth, increasing no faster than the population of this country has increased for the past 50 years, not a square yard of earth could be found on the surface of the globe, at the end of 500 years, on which would not be found at least two living inhabitants!! And all this when God has provided the Holy Spirit to guide them into all truth. Why, we might as well be called upon to admit that a man skilled in arithmetical calculations, could be an honest and teachable enquirer after truth, who, with the Bible in his hand, and the promise of the Scripture to guide him into all truth, should persist in maintaining that the world will never come to an end; and could never be filled with inhabitants.

It is painful to be under the necessity of saying what I have here said, respecting the views and statements of our brethren at Oberlin; but the welfare of those whom they ought to be warning to get ready to meet the coming Saviour this year, demands it. May they soon learn what is implied in being honest and teachable inquirers after truth; for very soon will they be called to render their final account for the influence they are now exerting.

JOHN STARKWEATHER.

Boston, Dec. 8, 1843.

A PREACHER STONED.—A Cincinnati paper says:—"On last Sunday, while Mr. Reese was preaching to a crowd in the street, some inhuman villian threw a small stone, striking him on the head so severely as to bring him to the ground. The scamp escaped."

BALTIMORE, MD.—Bro. Litch writes, Dec. 16: "I am yet in Baltimore, sounding the midnight cry. I came here on the 29th of Nov., and commenced lecturing the next day; given since then, twenty seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no place of worship open for lectures. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Odd Fellows' hall, (a most splendid room,) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exceedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word.

Letter From England.

Beloved Brethren.—Although I am a stranger to you, yet not so to your interesting publications, I acknowledge the kindness that has been manifested by you, in sending so many of the works relating to the Second Advent of our Lord and Saviour Jesus Christ; and were it in my power, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of Man. I am an unworthy member of a portion of the Redeemer's Church; who meet simply in his dear name, and who, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things, the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volume ever seen or read in England, of Miller's Lectures. I received them from a Captain Blanchard, of the "Calisto," and have since then been endeavoring to extend to all around, the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation: and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be ready when the Saviour comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some, if the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received of him with joy, and be crowned with glory. Suffer a word of exortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm in the camp—proclaim the holy gospel, be "instant in season and out of season," look forward to the recompense of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am, dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty.

Joseph Curry.

Princes Place, Flat St. Liverpool. Nov. 7.

The Bible and not Profane History.—A local preacher recently said to a second advent believer, "How can you be so firm in your belief, when there is so little dependence to be placed on profane history?" "Do you think I rely on profane history?" said the Adventist. I thought there was where the second advent believers found the evidence for their belief, the preacher replied. Our brother then took the Bible and showed how plainly it appears from the 2300 days that the end comes in this year. The preacher was amazed, and said he never knew before that there were such things in the Bible. He seemed much affected, and with rare candor and decision, declared that he would examine the subject, and preach it fearlessly if he found it established by the Bible. We hope our brethren will be always ready to seize such opportunites, for the seed may spring up in many unlooked-for places.—*Mid. Cry.*

Jesus for Sale.—A man not long ago, passed our door with a basket hanging on his arm filled with brazen images of Christ. He was met by a man and woman, who seemed greatly to admire the divine merchandize but were to poor to buy. The heathen have the same blind zeal for their idols. To kneel and offer up prayers before an image is in direct opposition to the command "Thou shalt not bow down unto them."—*Vineyard.*

The Form of Godliness without the Power.—The idea of praise to God as the object of singing in public worship, has in many churches become obsolete, while mere display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed *performers*. Pastors *might*, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, JAN. 11, 1844.

DONATION.

The Ladies of the Congregational Church, and others interested, propose setting apart Tuesday the 23d inst. (the Lord willing) for the carrying in to Bro. Fitch, at his house, such supplies as are constantly necessary for the support of his family. It is not intended to have connected therewith any of the usual and exceptionable accompaniments of donation visits, but the object is simply to remind all interested of the duty of so providing for one who asks no other support at our hands for the rich Gospel truths dispensed, and to afford a favorable opportunity for thus bestowing of what the Lord has entrusted us with as stewards.

REBUKE.

A few days ago I was severely rebuked by a clergyman, who has gone to a distant field of labor. In the course of some conversation with another individual, some expressions fell from my lips with reference to some business matters, which drew forth from the minister a tirade of reflections upon my character as a Christian and honest man, such as I never before heard from the lips of the most abandoned. One of the remarks is this: "Take away the prospect of gain, and you would no longer hold to your Second Advent views." He was a stranger to me, and I simply remarked, that I hoped the Saviour would not judge him as he had judged me. In the course of the conversation, he referred to the stone wall around Mr. Miller's farm.

I have nothing to say in defence of the course I have pursued. I have endeavored to learn my Master's will, and have earnestly sought his grace to enable me to discharge faithfully all my duties, and especially those connected with my business. By an ungodly, prejudiced world I expect to be denounced—but when a professed follower of Jesus speaks thus, like my Master, I feel that I am wounded in the house of my friends. I have avoided reference to particulars from several considerations, which it is not worth while to mention. T. H. S.

THE NEW YEAR.

We have entered upon a new year, and heartily unite our congratulations with all who have wished us happiness. We trust their kind wishes will not be in vain. Our hopes are waxing brighter and stronger in the blessed expectation of soon seeing Him whom our souls love. The evidences of our Lord's near approach are to our minds indubitable. The word of God is so clear and satisfactory on this subject, that we deem a rejection of this evidence as infidelity. Prof. Finney, in a sermon published in the last Oberlin Evangelist says:

"The case of the Jews generally, affords a striking instance of the blinding effect of hardness of heart on the intelligence. Such was the state of their hearts, that no evidence which Christ could give them could convince them of his Messiahsh p."

Now, however hard the hearts of the Jews were, and however slow to believe the testimony they had, we esteem them as no more guilty, in rejecting the evidences of Christ's first advent, than those are, who, with the word of God, and the experience of ages before them, reject the *much clearer* evidence of his near approach in the present day.

With the second and seventh chapters of Daniel before them, and the concurrent testimony in Revelations and in the Apostles' writings, it is a matter of astonishment that *good* men every where do not see the overwhelming evidence of their glorious Redeemer's speedy advent. Instead of rejecting such good news, the wonder is that their souls are not filled with zeal, and their deepest sympathies excited in view of it. "When the Son of man cometh, shall he find faith on the earth?"

We close our notice of the new year, by wishing all who live godly in Christ Jesus, a speedy and happy entrance into the new Jerusalem; and by inviting those, whose hearts are alienated from God by wicked works, to accept of proffered salvation, "while yet a pardoning God is found." T. H. S.

RETRACTION.

The remark is not unfrequently made, "Now if the Jewish year passes by, and Christ does not come, as honest men, you are bound to retract the severe things you have said against the ministry and churches." And why so, "Because," it is added, "you have condemned us as hypocrites, and denounced us for not believing as you do about the event taking place this year."

Now such remarks are founded upon an utter misapprehension of the feelings and views of Second Advent believers.

In the first place, as honest, *conscientious seekers after the truth*, we have arrived at the conclusion that the doctrines of the Second Advent, with reference,

1 To the speedy coming of Christ, to judge the earth;

2. To take possession of the kingdoms of this world, and,

3. To establish a literal kingdom that shall stand for ever,

Are truths as clearly taught and as precious as the doctrine of faith, or of holiness, or of redemption, or of repentance. And believing this, as faithful servants, we feel bound earnestly to proclaim it.

In the second place, the *true issue* between Second Advent believers and those who reject the doctrine, is *not* whether these events transpire the *present Jewish year*, but whether they are absolutely right *at the door*—not whether Christ will come *this year* to set up his kingdom, but whether the kingdom he is to establish is to be simply a spiritual, or a literal personal, tangible one. With the world now, as Christians and as sinners, the question of the year is all important; but suppose this whole subject had come up five hundred years ago, what would *then* have been the most important point? Not, certainly, the year; for no one would expect to live so long. Whatever would have been the true issue *then* is the true issue *now*—not the year, but the doctrine.

Now we have not reproved ministers and the churches for their cold neglect of this unspeakably interesting subject, on account of their not being able, after an honest and careful examination, to see as we see with reference to the particular year; but we have, and do still enter our most solemn protest against their coldness, their lukewarmness, their unreasonable prejudices, their joining the thoughtless throng in unchristian denunciation, their loose spiritualizing of the precious word of God, and their utter rejection of the strong and overwhelming evidence of the speedy advent of our dear Saviour, and substituting in his stead a sentiment at war with the whole tenor of the Bible. We do—and as faithful christians we feel bound to do it—we do earnestly protest against the calling of that good which the Lord calls evil—against man's saying that when God warns the wicked world that they shall be destroyed by the brightness of his coming, he means that he is coming to save them by his grace—against the dreadful perversion of the language of the Bible in the 7th chap. of Daniel, 9th and 10th verses, calling the scene there described a judgment upon Antiochus Epiphanes, when it as clearly refers to the final judgment as any passage that can be quoted—against the application of all there is contained in the 24th chap. of Matthew to the destruction of Jerusalem, when we are informed definitely that "*then* shall *all* the tribes of the earth mourn," and "he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds of heaven, from one end of the heaven to the other." T. H. S.

COMFORT FOR BEREAVED PARENTS.

The Resurrection and Everlasting life of little Children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away with aching hearts and deposite their remains in the cold—cold grave. We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and the gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure which we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart are over, and it is painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt., 2d chap., 16, 17, and 18th vs., with Jeremiah, 31st chap., 15, 16, and 17th verses.

In Matthew, we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentation and weeping and great mourning—Rachel weeping for her children and would not be comforted because they are not." In Jeremiah we read as follows: "Thus saith the Lord. A voice was heard in Rama, lamentation and bitter weeping, Rachel, weeping for her children, refused to be comforted for her children because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children shall come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must, of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly 20 months old, by his side. These, with two which lie buried at the east, make the half of our family, now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God, that cannot lie: "Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.

C. Fitch,

The Bible.—"Many shall run to and fro, and knowledge shall be increased." In the year 1272 a Bible sold for one hundred and thirty-three dollars. Now it can be had for a few shillings.

Hubbard, Dec. 28, 1843.

Dear Bro. Fitch—I this day received a few Second Advent papers, which have brought the subject to my mind. I have been somewhat opposed to the doctrine, and therefore would not receive any intelligence on the subject; but now I wish to open my mind to conviction. I have no means of information, and therefore wish you to send me some papers, which I will circulate in the church, of which I am pastor, and then, if I can raise the money, I will pay you for your trouble—I have not wherewith to reward you now. Yours in Christ, W. B. BARRIS.

Homer, Calhoun Co., Michigan, Jan. 1, 1844.

Dear Bro. Fitch—Permit me, although a stranger to you, to address you on this, of all others, the most interesting subject—the coming of our Saviour. It is now three years and a half since I first read any thing on this subject. I was then in an unregenerated state. I was never an opposer to the doctrine, although I knew I was unprepared to meet God. It is now little more than a year since I sought an interest in the blood of Christ and found Him to be precious to my soul. It is now about six months since I became a firm believer in the immediate second advent of Christ. I was then the only believer in the doctrine that I knew of for many miles around. I have had the Midnight Cry regularly, and a few numbers of your paper. With the papers, and what I could do myself, I have been trying to warn my fellow beings to prepare for the judgment. There are now four or five who believe in the doctrine, and are looking for our blessed Lord and Saviour. Others are inquiring and feel anxious to hear more on the subject. There never has been any lectures on the subject in this vicinity. I feel as though the sands of time were fast running out, and what is done must be done quickly.

And now, if time continue, can't you come and give us a course of lectures. If not, send one, if you know of any, that can come. Send one that understands the whole subject—whose sword is as sharp as his who stood at the gate of paradise. Whoever comes shall be well paid for coming. It pains my heart when I read of lectures being given in places time after time, and other parts left in darkness. It seems to me, after people have heard a course of lectures, and are still unwilling to believe, neither would they believe though one rose from the dead. O send some one who fears not to declare the whole counsil of God. Yours, in the blessed hope of soon seeing our Saviour, Ira Allen.

We should be glad to answer this call, by personally visiting Michigan, but the Lord, we believe, calls us to labor still in this section. Will not some one go?

For the Second Advent.

TO REV. C. FITCH.

DEAR BROTHER—
If it be comfort in affliction's hour,
When the whole heart with grief is riven,
To know that others with thee mourn and weep,
And lift the fervent prayer to Heaven:
Then *thou* art blest, for on the bended knee
How many sad, sad hearts now plead for thee.

It is no trifling thing in such a world
Of tears and trial, want and woe,
Where heart needs all the sympathy of heart,
And all the solace life can know—
To stand for God, and firmly tread a path
That brings from *friendship* but contempt and wrath.

This thou hast done. God called and was obeyed;
Not by thine own unaided might,
But His, on whom thy willing soul was stayed;
Whose presence makes thy burdens light.
God girded thee—His name have all the praise,
That thou hast honored Him in all thy ways.

Yes, we have seen thee leave, at God's command,
The ties of kindred and of home,
And shrinking not amid reproach to stand,
A herald of his truth become;
And where all mock, despise, and scorn,
Still, still the cross unfalt'ringly hast borne.

For this, our souls have bow'd in fervent praise,
And marvelled at the grace bestowed;
That the Most High in triumph thus can lead
Our feeble flesh o'er thorniest road;
And while He blesses thus, we will not dare
Do aught but solace thee by love and prayer.

But most, that when the last sore trial came,
Death to thy household, thy last born,
While life was ebbing, and the sweet one lay
Gasping in anguish till thy heart was torn;
Mid all this sorrow thou hadst strength to serve
Still at God's altar—from no duty swerve.

If ever, ever from our inmost heart
One true thank-offering has risen—
If ever on our souls a blessing poured
That we have felt to be of Heaven—
It has been that thy life, thy teachings here
Have made our God, our Bible doubly dear.

C. M. S.

"OH I LONG TO SEE MY SAVIOUR."

A short time since a young man, a student at Oberlin, we believe, was going from house to house in this city with the inquiry, "do you wish to buy the Discussion at Oberlin against the Millerites?" as he termed the pamphlet. He called at the house of bro. H. who asked him what the sentiment of the people was, so far as he had learned, respecting the pamphlet, and what his own opinion was. "Oh," said the young man with apparent triumph, "Mr. Fitch is all used up." Bro. H. then said to him, "*you* are not then prepared to meet the Saviour." The young man hung his head. Possibly the sentiment was not glowing in his heart,

"Oh I long to see my Saviour."

Again a brother called some few weeks since, on a Baptist minister, at one of our largest canal villages, when the subject of the Advent came up. The minister said, "We have not one fool in our place." But said the brother, "Is not the coming of our blessed Saviour, a glorious theme to think upon?" "Why yes," replied the minister, "but the time is not yet." The question of the brother is THE touch stone to the heart, and the minister's reply would not indicate that *his* heart was silently and sweetly responding, "Oh I long to see my Saviour."

P.

THE RESURRECTION.

My mind has been exceedingly interested for some time past with the *glorious hope* OF the resurrection. If I understand the subject, the resurrection is the *principal*, and I may say, almost the only point or object of hope. And why? Because the blessedness which Christ confers upon his people is intimately associated with the body, and consequently, "if we have hope only in this life, we are of all men most miserable." In other words, if we only enjoy this blessedness in the *present* state of existence, we are of all men most miserable. This will appear the more forcible, if the fact is taken into consideration, that the *earnest* of eternal life is possessed or enjoyed when we are "born again." The Christian has *now* a *part* of the very *same* blessedness that he will have *after* the resurrection—an *earnest* of it. All understand the meaning of the word *earnest*. In England they have a custom, that when a bargain is made with a man to labor a specific time, some $15 or $20 is given to bind the bargain—this is called *earnest money*. Now Christ says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Again, take two other passages *in connection*. John says, in his first epistle, 5. 20: "We are *in him* that is true, even in his Son Jesus Christ: *this* is the true God and *eternal life*"—and Paul says, Col. 1. 2: "which is Christ in you, the hope of glory." What can we understand by such language as this, unless it means that eternal life (which I believe to be union with Christ, or blessedness) is communicated in the present state of existence, at least as an *earnest*? Now we can see the importance of the resurrection. Dr. Clarke, in closing his notes on the 15th chapter of the first epistle to the Corinthians, says:

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness, through it. And their successors in the present day seldom mention it! So Apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

The grand object of hope, then, is that we may be raised to immortality, and *continue* to enjoy and experience that which is begun here in the present state of experience. No wonder that Paul so earnestly desired to attain unto the resurrection of, or from among the dead. No wonder that so much is said in the apostles' writing on this subject.

PUSEYISM.—An account is given of a Puseyite clergyman in England, who recently undertook to introduce the semi-Roman worship in the Established Church. He had commenced operations by erecting, as a proper subject of idolatry, a large cross within the chancel of the church, and then began the services by bowing to the cross as often as he passed by or faced it, and in like manner to the communion table, all in the Roman style, and in imitation of the Catholic priests. The congregation, after observing his manœuvers for a time, and in the midst of the services, rose in a body and walked out, leaving him to practice his foolery alone.

Poughkeepsie Eagle.

THE SANDWICH ISLANDS.—During the last year the additions to the Sandwich Island churches have amounted to 5,295, as appears by the annual report just received. The whole population of the Islands is 120,000, of which 30,000 are now members of the churches.

The New York Board of Education have decided by a vote of 20 to 7, that the Bible is not a sectarian book, within the meaning of the statute of that State. It will of course be admitted into the schools.

THE FIRST STEP.—The Utica and Schenectady Company passed the following resolution at a meeting on the 29th ult:

Resolved, That this Company is willing and desirous to discontinue the Sunday runs on their road, and will do so as soon as the proper arrangements for that purpose can be entered into by the several railroad companies between Hudson river and Buffalo and the Post Office Department; and that a copy of this resolution be forwarded to the Post Master Geueral, and to the Presidents of the said companies.

It is understood that the Post Master General has signified his willingness to suspend the Sunday mails on those routes whenever it shall be desired by the people.

N. Y. Evangelist.

HUDSON, N. Y.—Brethren Teall and Young have been laboring in this city. At first the prejudice was great, but it gradually gave away, and on the Sabbath afternoon, Bro T. gave a heart-searching sermon, and requested those who desired a preparation to meet the Lord in peace to rise. Such was the power of the Holy Spirit, that nearly all arose. After Bro. Young's lecture in the evening, seven or eight rose for prayers. Some infidels have been, for the first time, convinced of the truth of the Bible.

THE JESUITS were banished from England in 1606. They were expelled from France 1764; from Spain and Sicily, 1767; from Portugal, 1788, and totally suppressed by Clement XVI. 1773. Every where they were prosecuted and repelled as injurious to youth, and dangerous to all existing forms of government. The present Pope* has revived the order, and now we find the Jesuits both secretly and openly engaged again in all their pernicious and wicked devices to re-establish his power in the United States, and in the Canadas.—*Am Citizen.*

The order of Jesuits was revived August, 1814, by Pius VII.

OUR PAPER.

To Second Advent Brethren:

This present number closes the third volume of "the Second Advent." As we have heretofore remarked, this is *your* paper. If you say it shall be continued, and will furnish the means, we shall not be wanting on our part.

With the exception of some fifteen or twenty, no subscriptions have been paid on the fourth volume. Whether we shall be enabled, if means are furnished to complete another volume is known to our Saviour, whom we very soon expect to return. We shall continue sending the paper to those who have been prompt in paying their subscriptions heretofore.

SIGNS OF THE TIMES.

We extract the following from a book published about the year 1800, (date not given,) entitled, "The Signs of the Times, or the Overthrow of the Papal Tyranny in France, the Prelude of Destruction to Popery and Despotism; but of Peace to Mankind," by J. BOURNE. Printed in Albany, by *Charles R. and George Webster.*

The author is considering "the origin of that sort of language, and of those *hieroglyphic*, or more properly, *symbolic* representations, which we meet with in the prophets."

The first mode of writing appears to have been by pictures of things, and it must have been long time before mankind arrived at any degree of perfection in the science of letters, as we now have it. To express ideas by a combination of letters, syllables, words and sentences, is a more wonderful invention than most people imagine. The most natural way of communicating our conceptions by marks and figures, is by tracing out the images of things; and this is actually verified in the case of the Mexicans, whose only method of writing their laws and history, when the Spaniards first visited them, was by picture writing. The hieroglyphics and symbols of the *Egyptians* and *Hebrews*, were an improvment on this rude and inconvenient essay towards writing. It would be improper to enter far into the subject here, I shall therefore say no more than just what may be thought necessary to show that the figurative style, and symbolic representations, which we meet with in the scriptures, are not so out of the way, as some may be apt to imagine; nor the workmanship, as Dr. Warburton* expresses it, of the prophets heated and wild imagination, as our modern libertines would persuade us, but the sober, established language of their times.

In the symbols and hieroglyphics of the ancients, a *lion* stood for *strength and courage;* a *bullock* was a representation of *agriculture;* a *horse* of *liberty;* a *sphinx* of *subtilty;* a *pelican* of *paternal affection;* a *hawk* of *impudence;* *horns* of *strength* and *pre-eminence;* among the Phenicians a *horn* was the ensign of *royalty;* and hence they came to be used by the prophets to denote *sovereignty* and *dominion*, *stairs* and *kingdoms*. The *sun*, *moon* and *stars*, also were the symbols of *states* and *kingdoms*, *kings*, *queens* and *nobility;* their *eclipse* stood for the temporary disasters which afflicted them, and their extinction, for their entire overthrow. If this be considered, we need not wonder at what we meet with in the holy Scriptures, and especially in the prophecies. The prophets speak in the language of the times in which they lived, and represent things under symbols, then well understood; and though this mode of representing things is not so usual among us, yet we have something of it too. Modern heraldry is a sort of hieroglyphics, and we here meet with productions as fictitious as a monster as a lion with the wings of an eagle, or as a beast with seven heads and horns.

In the prophetic writings, fierce and savage beasts are the [illegible] of tyrannic monarchies, and the peculiarities of these monarchies are represented by [illegible] appendages, as are [illegible] and describe their [illegible]. Thus Dan. 7: 4, the kingdom [illegible] under the image of a [illegible]. To type out not only the [illegible] ity of its conquests, [illegible] dor to which it was [illegible] the Medes and Persians [illegible] sented by a bear, [illegible] to which it was [illegible] flesh.' This was [illegible] people, and their [illegible] plunder. Their [illegible] and devouring bear, [illegible] ribs in the mouth of [illegible] tions which they [illegible] The kingdoms of the [illegible] cians, is characterized [illegible]

* See Warburton's [illegible]

with four heads, and four wings of a fowl. The leopard is remarkable for its swiftness, hence, and especially with the wings on its back, it was a fit emblem of the conquests of the Macedonians under the command of Alexander, who conquered part of Europe and all Asia in about six years. As the lion had two wings, to represent the rapidity of the Babylonian conquests so this leopard has four, to signify the swifter progres of the Macedonians. The four heads also are significant. They are intended to represent the same circumstance as the four horns of the he-goat in the eighth chapter. Fifteen years after the death of Alexander, his brother and two sons being murdered, his kingdom was broken, or divided by *Cassander*, *Lysimachus*, *Ptolemy*, and *Seleucus*, into four lesser kingdoms, which they seized for themselves.—It may not be amiss in this place to take notice, that whereas, in this vision in the seventh chapter, the Medo Persian is represented under the emblem of a bear, and that of the Macedonians under that of a leopard, in that of chapter the eighth, the former is typed out by a ram(ver. 3) with two horns, one higher than the other; and the higher came up last; and the latter by a he-goat, &c. These were most apt representations of their empires. For a ram was the royal ensign of Persia, as the eagle was of Romans, and the lion is of England: and the figures of rams heads with horns, the one higher than the other, are still to be seen among the remains of the ruins of Persepolis, as Sir John Chardin takes notice in his travels. That which came up last was highest, to denote that the Persian kingdom, though it was of a later date, should overtop the Medes, and make a greater figure in the world than the other; as it did from the time of Cyrus, under whom the two kingdoms were united in one.—A he-goat was also very properly made the type of the Macedonian or Grecian empire, for that was the emblem, or, as we now a days express it, the arms of Macedon, and they were called the goats people; for Caranus, their first king, going with a multitude of Greeks, to seek a new habitation, was, as it is said, commanded by the oracle, to take the goats for his guide; and afterwards seeing a flock of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensign Ægeæ, or the goats' town. But to return.

The fourth kingdom is represented (ver. 7) by a fourth hand dreadful and terrible, and strong exceedingly; and it had great iron teeth, it devoured and break in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts, and it had ten horns. This dreadful representation made a great impression on Daniel's mind, and he therefore enquires particularly what this might mean. Ver. 10. Then I would have the truth of the fourth beast which was diverse from all the others, exceeding dreadful." The angel informed him, (verse 23) "That the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces.

That which appeared in the imagination of Nebuchadnezzar as the legs and feet of a great image, whose brightness was excellent (Dan. 2. 31—45) and the form terrible, is here represented to Daniel as a fierce and ravenous beast. This is the Roman empire, which succeeded the Macedonian. "This beast," says Bishop Newton, was so great and horrible, that it was not easy to find an adequate name for it; and the Roman empire was dreadful and terrible, and strong exceedingly; beyond any of the former kingdoms. It was diverse from all kingdoms, not only in its republican form of government, but likewise in strength and power, and greatness, length of duration, and extent of dominion. It devoured and brake in pieces, and stamped the residue with the feet of it. It reduced Macedon into a Roman province about 168 years; the kingdom of Pergamus about 133 years; Syria about 65 years, and Egypt about 30 years before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to devour the whole earth, and to tread it down and break it in pieces, and became in a manner, what the Roman writers delighted to call it, *terrarum orbis imperium*, "the empire of the whole world." Ver. 7. And it had ten horns. And according to the interpretation of the angel (ver. 24) the ten horns out of this kingdom are ten kings, or kingdoms, that shall arise. Four kings a little before (ver. 17) signify four kingdoms; and so here ten kings are ten kingdoms, according to the

usual phraseology of scripture. "We must look," says this learned author, "for these ten kingdoms among the broken pieces of the Roman empire. This empire, as the Romanists themselves allow, was, by means of the incursions of the northern nations, dismembered into ten kingdoms; and Machiavel, a papist, little thinking what he was doing (as Bishop Chandler observes) has given us their names. 1. The Ostrogoths, in Mœsia. 2. The Visgoths, in Pannonia. 3. The Sueves and Alans, in Gascoigne and Spain. 4. The Vandals in Africa. 5. The Franks, in France. 6. The Burgundians, in Burgundy. 7. The Heruli and Turingi, in Italy. 8. The Saxons and Angles, in Britain. 9. The Huns, in Hungary. 10. The Lombards, first upon the Danube, afterwards in Italy."

Mede, Lowman, Sir Isaac Newton, Whiston, and others, have enumerated these ten kingdoms, with some little variation, but all agree in the main. Bishop Lloyd makes them all to arise between the years 356 and 527 A. D. They have not always been exactly this number, sometimes more, sometimes less; but as Sir Isaac Newton observes, (p. 73, upon the Prophecies,) "This was the number into which the western empire became divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but whatever was their number afterwards, they are still called the ten kingdoms, from their first number." And we may observe, that they always were and still are about this number.

But besides these ten horns or kingdoms, there was another little horn to spring up among them, which was to be much distinguished by its abominations, ver. 8. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." As Daniel was desirous of being informed about the ten horns, so of this; and the angel acquaints him (ver. 24) that this shall rise up after the others, or behind them, as Mede renders it, unobserved till he overtops them, "and he shall be diverse from the first, and he shall subdue three kings, or kingdoms; and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume it, and destroy it unto the end." "This is to be sought for," says Bishop Newton, "among the ten kingdoms of the western empire, (Europe,) Because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonging to the third beast: for the former beasts were still subsisting; though their dominion was taken away." (ver. 12.) This is no other than the Popedom, or Antichrist, who hath raised himself to great power by seizing three principalities or kingdoms, which Sir Isaac Newton reckons up to be the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome. And it is hence that the pope wears a triple crown.

What is here represented under the emblem of a horn of the fourth beast, is the same tyranny which is shewn to John (Rev. 13. 1—10) as a beast. In this all our best commentators are agreed. Nor let it seem strange, that what is here prefigured by a horn of the fourth beast, the Roman dominion, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and besides, in this vision, the spiritual tyranny of the Roman empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny draws near, then a more enlarged description is given. And what is here represented under one image, is there represented under two, a dragon and a beast, each having seven heads and ten horns. The slightest attention is sufficient to convince us that the horn here, and the first beast in Rev. 13, are the same tyranny; if we compare the two descriptions, their language, their enormities, their duration and end, are the same.

The saints are said to be given into the hand of the horn for a time, times, and dividing of times, and it is given to the beast to continue forty and two months, and in Rev., 11. and 3, it is said to be 1260 days. The same period of time is meant, for a time is a year, times two years, and the dividing of times, a half year, that is three years and a half (or forty-two months of thirty days) which are the same as the 1260 days; for the ordinary Jewish year consisted of 360 days, which, multiplied by three and a half, amount to that number. And in the prophetic style, a day is reckoned for a year. Compare Numb. 14. 34; Ezek. 4. 6; Dan. 4. 16; and 12. 7; Rev. 11. 2, 3, 12. 14; 13. 5. This continuance signifies, that he is to prosper and prosper thus long; the Greek word refers to the time of his prevailing, not of his existing. He will exist a little longer, for he will be some time a slaying after he is attacked.

LETTER FROM BRO. MILLER.

BUFFALO, Dec. 4, 1843.

Dear Bro. Himes,—I am now in this city, lecturing to a house full of attentive hearers. The brethren have rented the Buffalo Theatre, which will hold somewhere between 1,500 and 2,000. I gave three lectures yesterday, assisted by brothers Barry, Skinner and Caldwell. I saw the tears of some in the congregation, who, I was informed, were old, hardened infidels. I am confident God will give us some, if not many, of these souls as trophies of his grace. I first lectured in Rochester ten days. God gave a number to us in that place. We left there (Bro. Barry and wife, myself and son George) for Lockport, since which time we have heard from Rochester, that more or less have been converted to God every night, under the labors of brothers Patten, Morley and Mansfield. At Lockport we were received by Elder Elon Galusha and family with great cordiality, and staid with him ten days—gave a full course of lectures, and produced an interest which will be felt in the Baptist Church until Christ shall come. Bro. Galusha came out full in the faith of '43. He is a happy man, and a strong man in faith. Already he begins to suffer persecution from the proud and scoffing ministry and worldly professors; but he will remain steadfast. He is no bigot, but loves Christ and his image where he finds it. With him I am well pleased; he will do much to give the "midnight cry." Three more Baptist ministers will help him in this vicinity: brothers Andrus, Winchell, Claighorn, and some others, are strongly convicted. I believe God will do a great work in this region. Some were already converted, and many convicted. Bro. Barry and myself gave a full course of lectures here, which disturbed the evil servants, who cry peace and safety, much. One of these peace-and-safety preachers broke in upon us two or three times while I was lecturing, showing himself neither a Christian or a gentleman. He was rebuked in a special manner by the trustees of the Church. I am astonished that they cannot see their own character so clearly described in the Bible: They aim to destroy every conviction of the truth which may be fastened on the minds of the impenitent, and soon God will make manifest their deception to the whole world. I rejoice more and more in the word of God, when I see every day its truth verified in the fulfilment of its prophecies. How can such men escape the damnation of hell?

I fear I shall not be able to visit New York soon. I have had calls every day, since I have been here. Next week I go to Lewiston on Niagara River; week after to Penfield, where brother Bernard labors; from thence to Auburn, Syracuse, Utica, and home. Bro. I. E. Jones must come this way. I will write you from Penfield, if the Lord comes not before.

Yours in the blessed hope, WM. MILLER.

STRANGE DIALOGUE FOR CHRISTMAS.

"In the last days, men (having the form of godliness,) shall be false accusers, despisers of them that are good."—2 Tim. 3: 1—5.

Mr. Editor—It is with painful sensations, I have just heard of another instance of the fulfilment of the prophetic declarations of Peter and Paul, among the clergy of the Methodist Episcopal Church. One of the churches in the upper part of the city, requested Bro. George Coles, assistant editor of the Christian Advocate and Journal, to write a dialogue for the Christmas anniversary of the Sunday School attached to the Church. Brother Coles complied and produced a *dialogue upon Millerism, turning the subject of the blessed Saviour's speedy coming into ridicule!* Oh, what a course of training for the children of Christian Parents! What must be the necessary result of such a course, but to ultimately destroy all confidence in the Scriptures, as a revelation from heaven!—*Mid. Cry.*

LETTER FROM WM. MILLER.

Dear Br. Himes.—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and bar-room declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843 and March 21, 1844. I have never, for the space of twenty-three years, had any other time preached or published by me; I have never fixed on any one month, day, or hour between that time: I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the Bible is true, and the word of God, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe and publish, what God has inspired the ancient prophets to administer to us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to worldly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself.

I own a small farm in Low Hampton, N. Y.; my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid: I have no cares to manage, except my own individual wants; I have no funds or debts due me of any account; I owe no man any thing; I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours respectfully, WM. MILLER.

Philadelphia, Feb. 4, 1843.

Bro. Southard,—My wife has just arrived from England, after an absence of eight months. The several papers I sent out from time to time, she distributed among different individuals in Liverpool and London, and other places she visited. What good may have been done, will be known soon, if not on this earth, in the new and glorious earth, wherein dwelleth righteousness. While in London, in the early part of September, our Russian Brother *Gedenoff*, called to see her while she was making a visit to my brother's, and spent the evening. He talked very zealously on the second coming of our Savior soon, and presented a chart on a handkerchief, having all the prophetic numbers, and the beasts, representing the kingdoms of this world. He gave an account of his experience, how he was led to examine the subject that Christ's coming was nigh, even at the doors, and how anxious he was to let his countrymen know. He was waiting the first conveyance to Russia, and I have no doubt he is on his way, or he may be there, as he did not call again, nor did my wife see him after. May he be made a blessing to his countrymen, in turning many to righteousness, that they may be ready for that day, which will soon dawn upon us, when Christ will be King of kings, and Lord of lords, and shall reign with his people personally, for ever and forever more, is the earnest desire of your brother in Christ.

H. J. WINSLOW.

New York, Dec. 16, 1843.

O'CONNELL.—It is a fact curious in its own nature and still more, under the consideration how utterly it seems to have been forgotten in 1843 by the newspaper press, that the Liberator of Ireland is going through precisely the same course of political events now, which he went through in 1831, twelve years ago. He was negotiating" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Repeal, and then, as now arrested by the Government.

TERMS.

The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.

JUBILEE.

1 Blow ye the trumpet, blow
The gladly solemn sound!
Let all the nations know
To earth's remotest bound;
The year of jubilee is come;
Return, ye ransom'd sinners, home.

2 Exalt the Lamb of God,
The sin atoning Lamb;
Redemption by his blood,
Through all the lands proclaim;
The year, &c.

3 Ye slaves of sin and hell,
Your liberty receive;
And safe in Jesus dwell,
And blest'd in Jesus live.
The year, &c.

4 The gospel trumpet hear,
The news of pardoning grace;
Ye happy souls draw near,
Behold your Saviour's face.
The year, &c.

5 Jesus, our great High Priest,
Has full atonement made:
Ye weary spirits, rest;
Ye mourning souls, be glad!
The year, &c.

PURE MILK—"NOT MILK AND WATER."

There are many Protestants who would do well to take a lesson from the Irish milkman, and not let others deal out Bible truth to them as they may think best. The following anecdote was related in Liverpool, by a gentleman from Cork.

A short time since a Romish priest of the county of Kerry received information that a member of his congregation—a milkman—was in the habit of frequently reading the Scriptures, and paid him a pastoral visit. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him:

"Why my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"

"Sure it is true, plase your riverence! and a fine book it is."

"But you know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so."

"Ah!" replied Pat, "but you must be aither provin' that same, before I can consint to lave it off."

Priest.—"That I will soon do."

Pat.—Sure, if your riverence does that, I'll read no more, and give it up to you."

Priest.—"I will, from the book itself; convince you that you have no business to read it."

The priest immediately took up the Bible, and read to Pat from the 1st Epistle of Peter, 2: 2—"As new born babes, desire the sincere milk of the word, that ye may grow thereby."

"Here you see," said the priest, "you are wrong to read the Scriptures yourself; you are only a babe; and you are enjoined 'to desire the sincere milk of the word.' One who understands what the sincere milk really is, must give it you."

Pat listened attentively to the priest's authoritative address, but in no way at a loss to reply to what might have puzzled wiser heads, said, "Ah, but be aisy, your riverence, while I tell you. A little time ago I was took ill, I got a man to milk my cows and attend to my business, and what do you think he did? Why as stead of givin' me the rale milk, he chated me by puttin' wather into it; and if and if you get my Bible you may serve me that same. No, no, I will keep my cow and milk it myself, when I shall get the sincere milk, and not as I should from you—mixed with wather."

The priest thus finding himself defeated, and desirous that the mischief should spread no further, said, in a conciliatory tone—"Well, Pat, I see that you are a little wiser than I thought you, and as you are not quite a babe you may keep your Bible, but don't lend it or read it to your neighbors."

Pat eyeing his admonitor very cunningly, but seriously, replied—"Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbors who have none, it is my duty to do so as a Christian; and saving your riverence, I will.

The priest, abashed, walked off immediately.

SECOND ADVENT.—Mr. Hall, a young gentleman who about 18 months since resided in this place for a short time, is now delivering a course of lectures in the Court House, on the subject of Christ's second advent, which he believes will take place in the course of a few months. Whether Mr. H. is right or wrong as to the time of the advent, his lectures are well worth hearing for the instruction they contain in relation to matters of history and chronology.—*Mt. Vernon Rep. Times.*